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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XX.

"THEREFORE THUS SAITH THE LORD, WHO REDEEMED ABRAHAM, CONCERNING THE
HOUSE OF JACOB, JACOB SHALL NOT NOW BE ASHAMED, NEITHER SHALL HIS FACE
NOW WAX PALE."—*Isaiah*:

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ENTERED AT STATIONERS' HALL.

P R E F A C E .

IN the kind providence of God and by the assistance of his Spirit, we have been enabled to complete the Twentieth Volume of the *Millennial Star*.

Since the commencement of the Volume, our readers have witnessed the Church passing through, perhaps, its most critical stage and many important events and movements connected with the Saints in the Mountains. That which has affected our brethren and sisters at home has been felt by the Saints in these lands. They have been touched by their tribulations and sacrifices, and have sympathized with them in their peculiar and trying circumstances. We have also been thus affected while the burden of sustaining the faith and confidence of those committed to our charge and bearing them through this trying as well as affecting stage of the Church has rested upon us.

Besides this, the Saints have witnessed the departure of the Missionaries; and the native Priesthood have, in the wisdom of Providence, received the burden and faithfully sustained the work of the Mission. To this may be added the facts that nearly all communication has been suspended between us and the Presidency in Zion, and that, excepting a diminished sheet of the *Deseret News* which has occasionally reached us, the *Star* has been, during past months, the only Church luminary in the English language. It can be readily understood that we have felt the pressure of these combined and peculiar circumstances. But God remained, and we believe that his holy, effective Spirit has moved with us and with the Priesthood in these lands.

The present Volume shows somewhat new features, chiefly made by the numerous contributions, variety of articles, &c., and a select and limited correspondence from our Counsellors and the Pastors representing the movements of the Mission; and we believe that the arrangements have been generally productive of interest and profit to our readers.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XX.

Saturday, January 2, 1858.

Price One Penny.

THE RIGHTS OF MAN.

It is noble and heroic to battle for our own rights; but it is more noble and magnanimous to be mindful of the rights of our neighbours.

We shall not attempt to define and enumerate all the rights of man, but purpose to consider his claims as a thinking, religious, and responsible being.

The great first right of man is Free Agency. This involves the whole of our subject. All his other rights of which we design to treat grow out of this primary one.

Free agency is neither an abstract nor a weakly-supported right of man. The whole economy of physical nature and all human experience and history go to establish the fact that, in the sight of God, man is a free agent. Indeed, it seems that the great Creator, in His arrangements and in His dealings with the human family, has been very particular upon the point of free agency; and, if we might so express ourselves, He has been very delicate even to avoiding the appearance of tampering with it. God, in the enactments of nature, has set up no barriers against man's self-destruction by the deadly steel, or against his thrusting his hand into the consuming flames, or against his throwing himself from a frightful precipice into the yawning gulf beneath; nor has he set up barriers to prevent the meeting of armies and the horrible slaughter of the battle-field. It is true, there are penalties attached to the violation of

nature's laws; but no obstacle exists to prevent man's breaking them. There are rewards and immunities held out to the observers of those laws, but no coercive power in God's economy to enforce obedience. Free agency is perfectly compatible with rewards and punishments. Indeed, the latter are based on the former. Man's free agency constitutes him a responsible being, and makes the idea of human accountability consistent and intelligible. Were he not a free agent—were he subject to coercive economy, he would not be an accountable being, but a mere machine. Neither his good nor his evil would belong to himself, and the law of rewards and punishments would be unjust and meaningless. To speak of good or evil in relation to man would be an absurdity. God might, in such case, justly claim to be the author of right, but He would also be the origin of wrong. He would at once be God and the Devil. Measuring things as they now exist with evil vastly preponderating, he would be a greater devil than He is God. But man is a free agent, and this fact tells to the glory and to the justification of the Creator.

If we consider the dealings of the Almighty with the human family in a moral and religious point of view, the

free agency of man is still more forcibly illustrated. It commenced with our common parent in the garden of Eden. He was placed between the choice of good and evil. Acting upon his agency, he, as it were, set the world in motion. We speak of the great Patriarch reverentially. The course which he took was a necessary one. He trod the path which all the Gods had trodden before him. The tree of good and evil lay in the path of his exaltation. It had to be partaken of. But it is not our object now to discuss the philosophy and necessity of the fall. Suffice it to say that there has been *relatively* a fall, and in this mankind have exercised their agency.

The beautiful order of the universe, the revolutions of the times and seasons, the inseparable relation of cause and effect, and the harmony of physical nature give abundant proof that the great Creator is eminently qualified to govern aright, as far as His wisdom, power, and legislative attributes are concerned. Everywhere there is evidence displayed in His works that He is able to direct wisely and efficiently all that is *subject* to Him. We have every reason to believe that, as far as God is concerned, He is able to produce, in the moral government of the world, all the beautiful harmony which we see existing in physical nature. But He respects man's free agency; and it seems to be more compatible with His economy to let man go wrong for a time, and thus give him the benefit of experience, than to destroy that agency and make man a mere human machine. That such is the case we have proof in the fact that God has the power and disposition to govern mankind aright; yet the course of the world has been contrary to His will.

If God respects the right of man's free agency as a thinking and religious being—if He, the highest of all, considers it too sacred even for Himself to subvert or interfere with, then it is the height of presumption in human governments to dare to tamper with this great right of man. For society to attempt to mould the thoughts of its members, and prescribe for them a coercive faith, is impious in the extreme. Such a proceeding would give a striking illustration of the truth, that "Fools rush in where angels dare not tread." The religious faith and the direction of thought do not come within the limits of human legislation. Thought

and belief are not arbitrary 'or mechanical. To make a man a thinking automaton is impossible. All attempts of legislative bodies or theological councils to subvert man's free agency, to make him an intellectual machine, and to prescribe for him a religious faith, is not only fighting against the first great right of man, but is like an attempt to grasp infinite space or to span eternity.

No government has a right to interfere with the religious faith of the people, or to attempt to coerce them into a belief according to *law*, or to force them to give up their conscientious views. Such interference and attempt would be not only futile, but also unjust and despotic. No one should presume to say that an individual shall not hold the faith of a Catholic, Protestant, Baptist, Methodist, or any other shade of faith; or that he shall not be infidel to them all. We do not deny to Government the prerogative of legislating on all points that come within the legitimate scope of national administration; but an arbitrary direction of the thoughts of the people and the subjugation of the human mind to a constrained faith do not come within those limits. Moreover, the conscientious faith of an individual results from the evidence, impressions, and training that he has received. In such cases, it is often as hard for him to believe differently to what he does, as it is for a person who beholds the light of the sun to conscientiously declare that there is no light. History teaches us how ineffectual have been the rack, the innumerable instruments of torture, the stake, the cross, and the sword, to conquer the mind and shackle it with a repugnant faith. Such means, instead of winning the erring to truth, and converting the unbeliever, have riveted the chains of error, added fuel to fanaticism, made resistance on the part of the oppressed a virtue, and exalted the victims of religious warfare to the dignity of martyrs.

But, for the sake of argument, let us admit the prerogative of governments to prescribe by law a faith *against the will* of a nation or any part of its community, and the right of man capriciously to dictate the religion of his neighbour; and what will be the result? The Catholic would insist on his heretical Protestant neighbour's giving up his heresy, upon pain of being consumed at the stake,

broken on the wheel, or tortured in the most scientific manner that cruelty could invent; while the Protestant, in his turn, would do the same to the Catholic. The rigid Churchman would seek to destroy Dissenters, while the Dissenters would endeavour to overwhelm the Establishment in ruin, and then, with unabated animosity, would make war upon one another. The Jew would crucify the Gentile, and the Gentile would exterminate the Jew. The Hindoo and Mahometan would annihilate the Christian, and the so-called Christian would put them both to death by the sword. The victory would then be, not to truth and right, but to the fiercest bigot and the strongest arm. Thus, "this even-handed justice" would bring "the poisoned chalice" to every man's lips! Who would like to see such a state of things? None but the most devilish,—none but the enemies of mankind,—none but those who hate truth and right.

We seem to hear our enemies exclaim with one accord—"But the Mormons must be made the exception. Their agency must be denied, and their faith proscribed; they must be gorged with religions which they loathe, and they must be exterminated from the earth." Thousands of expressions tantamount to these could be gathered from newspapers, and recorded from private sources. But justice, the great law of man's free agency, and God, who has tolerated a myriad faiths and opinions contrary to His mind, will not acknowledge the exception. Neither will three hundred thousand Mormons admit it. If oppression, intolerance, and power seek to subvert their right of free agency, and exterminate them for their conscientious convictions and religious faith, resistance and defence of their rights will become heroism and a virtue, while tame submission would be cowardly, unmanly, and slavish.

(To be continued.)

ENGLISH LAW ON MARRIAGE.

A very important question in English law has lately received the opinion of Justice Cresswell as assessor to Vice-Chancellor Stuart. This judgment determines the marriage of a man with his deceased wife's sister to be illegal, and the issue of such marriage to be illegitimate. The judgment appears to be founded upon an Act which was passed in 1835, amending the then existing laws so as to conform to the ecclesiastical prerogative; for, under the former law, such a marriage might be contracted, and, after the death of either party, the marriage could not be invalidated; but, while both parties were living, the Ecclesiastical Court could make it void. The law passed in 1835 made legal such marriages as were already contracted, but made illegal all future contracts of that nature. Thus, the same law is made to justify what it condemns—to legalise what it declares illegal—to declare no sin that which is sin, merely as a matter of policy, without respect to the eternal laws of right and wrong.

This practice, however, of marrying a deceased wife's sister has still been continued, by going abroad and contracting

marriage in an adjoining country where such contract was legal, and then returning to England, believing that the law had been fully evaded, that they were legally husband and wife, and their children strictly legitimate. The case in question appears to be the first that has arisen under the law requiring a legal opinion, which decision, if sustained by the Vice-Chancellor, invalidates all such marriages, and declares illegitimate all children born in them during the past twenty-two years. The case which called forth this decision was a question involving the right of property; and, although ably defended by very learned counsel, it was determined that the property willed by the father to such illegitimate child escheated to the *Crown*, and could not be claimed by near of kin. In this case, the child to whom the property had been willed was dead, and the other members of the family laying claim to it were contested by the crown, in whose favour it terminated.

It is a well-known fact that it has been a prevailing custom among the aristocracy and gentry of England, as well as many

of the lower classes, to marry a deceased wife's sister, for the desirable object of preserving, as much as possible, extensive estates and property in the family relation. The crowned heads and royal families of Europe also intermarry one with the other for similar purposes, and to preserve the reigning power as far as possible with themselves. Such examples have necessarily had their influence upon other grades of society.

Many hundreds of the wealthy of the land, by this decision, are virtually disinherited, and their possessions and immense wealth are virtually declared the property of the *Crown*. Many, who supposed themselves in rightful possession of great wealth, are, by this decision, in one day made poor; and many, who supposed themselves rightful heirs of immense fortunes, have had their hopes blasted by this legal decision. It has been said that riches take to themselves wings and fly away; and this, perhaps, is as lucid an illustration of the truth of the saying as ever was given. The many hundreds who are now in this very awkward dilemma will require special legislation to establish their rights of possession, or be liable to have to vacate in favour of the *Crown*. It evidently becomes a very serious matter, affecting not only the present illegitimacy, but their children and children's children after them. Exposed as they are by this liability, they necessarily must have some law passed to legalize their claims, or they will remain insecure; though it could scarcely be supposed that the Government would *enforce* its rights in such cases.

This state of things certainly exhibits a rare specimen of enthrallment and perplexity, consequent upon human interference with the divine law which regulates the holy institution of marriage. No wonder that the moral results of such interference are so horribly manifest, when the political results are so incon-

sistent. All political governments claim the right to regulate marriage according to their own views, and those views are as conflicting upon this as upon any other institution, ordinance of heaven, or doctrine of religion. Consequently, as governments increase in number and in power, difficulties of a moral, political, and social nature are destined proportionately to increase; which, indeed, is the inevitable result of departing from the right ways of the Lord. There are principles regulating marriages which are ordained of God, unchangeable in their nature, adapted to the whole human family, and should be conformed to by all countries. Those principles, however, can never be appreciated or understood until marriage is very differently estimated, and has a much holier object ascribed to it than at present. It is now universally a matter of convenience—a means of obtaining wealth—a plan adopted to secure and settle the right to property—an easy way at times to influence and power, and even to earthly crowns. The first and greatest consideration in marriage now is, what earthly advantage is to be gained? How much is the dowry, or how much property is the man to have as a consideration for taking the woman. Under these circumstances, when the great and eternal object of the union of the sexes is lost sight of, and made, both by law and custom, a matter of mere temporary convenience, no wonder laws are introduced to regulate that union to the greatest possible convenience of the law-makers. The rich principally are concerned in making these laws which are adapted to their pride, passions, designs, and caprices. Hence the prophet complains that the earth "is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant;"—that a curse shall devour the earth, and they that dwell therein *become desolate*.

TRIBULATION.

The Saints of God must expect tribulation. It is a legacy that has been left them by their Lord and Master. It is their undoubted privilege to be tried in all things—to be tested in all points, so

that they may, if faithful, be counted worthy of salvation and eternal life. Indeed, this is the only possible way of attaining glory and exaltation in the future life. Jesus himself, the great

Captain of our salvation, was tested in all points as we are, yet without sin: he was made *perfect*—HOW?—*through sufferings*. He had to battle with the world, the flesh, and the Devil: he had to experience the bitterest of sorrows: he had to undergo trials of a far deeper and more agonising character than we have yet experienced, because he was more advanced in the stage of perfection than we. Long prior to his martyrdom, he was ABOVE temptation in matters that would almost OVERWHELM us. Yet he had to pass through ordeals of suffering of the most intense kind, proportionate to the extent of his progress in perfection, or he could not have become in all things a complete conqueror, or God. We, too, must travel the same path, if we aspire to the same goal. If we wish to become his people—his followers, we must follow his footsteps, wherever they may lead us. Darkness and sorrow may be our portion, and even the shadows of death may hover around us, and threaten us with their cold embrace; but let us remember that that is the pathway to eternal life and exaltation, which we cannot reach by any other way.

What said one of the Elders to John the Apostle, concerning that great "multitude which no man could number, of all nations, and kindreds, and tongues," who were described, in prophetic vision, as having "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands?" Says John, "He said to me, These are they

which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: THEREFORE are they before the throne of God," &c. (Rev. vii. 9—13.)

Celestial glory and exaltation, then, cannot be obtained without preparatory purification; and that purification necessarily involves tribulation. Before the Saints can be deemed fit for angelic society and for communion with the Gods, a great change in their whole nature will be requisite. Evil propensities must be subdued; the asperities of their nature must be softened down; unholy tempers and selfish dispositions must be controlled and mastered: and before this can be accomplished, a severe ordeal of suffering will necessarily have to be passed through. As a little child cannot be weaned from its mother's breast without much trouble and distress of its kind, so neither can we, who are as yet but children of a larger growth, be brought to part with those evils which have, by long indulgence, become, as it were, incorporated in our very nature, without undergoing considerable anguish and sorrow. Our most besetting evils are most dear to us, and they cannot be parted with without some trials of the most acute nature. The Saints of God have to be tried in *all* points—even the very *weakest* points of their nature; and if they can, by repeated tribulations, be brought to stand the test *there*, nothing on earth or in hell can hinder their exaltation.

HISTORY OF JOSEPH SMITH.

(Continued from page 808.)

[September, 1842.]

September: Tuesday 6th. I wrote as follows:—

Nauvoo, September 6, 1842.

To the Church of Jesus Christ of Latter-day Saints, sendeth greeting.

As I stated to you in my letter, before I left my place, that I would write to you from time to time, and give you information in relation to many subjects, I now resume the subject of the baptism for the dead, as that subject seems to occupy my mind, and

press itself upon my feelings the strongest, since I have been pursued by my enemies.

I wrote a few words of revelation to you concerning a Recorder. I have had a few additional views in relation to this matter, which I now certify. That is, it was declared in my former letter that there should be a Recorder who should be eyewitness, and also to hear with his ears, that he might make a record of a truth before the Lord.

Now, in relation to this matter, it would be very difficult for one Recorder to be present at all times, and to do all the business. To obviate this difficulty, there

can be a Recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes and heard with his ears, giving the date, and names, &c., and the history of the whole transaction; naming also, some three individuals that are present, if there be any present, who can at any time, when called upon, certify to the same, that in the mouth of two or three witnesses every word may be established.

Then let there be a General Recorder, to whom these other records can be handed, being attended with certificates over their own signatures, certifying that the record which they have made is true. Then the General Church Recorder can enter the record on the General Church Book, with the certificates and all the attending witnesses, with his own statement that he verily believes the above statement and records to be true, from his knowledge of the general character and appointment of those men by the Church. And when this is done on the General Church Book, the record shall be just as holy, and shall answer the ordinance just the same as if he had seen with his eyes, and heard with his ears, and made a record of the same on the General Church Book.

You may think this order of things to be very particular; but let me tell you that they are only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared, before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel.

And further, I want you to remember that John the Revelator was contemplating this very subject in relation to the dead, when he declared, as you will find recorded in Revelations xx. 12—"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which was the book of life; and the dead were judged out of those things which were written in the books, according to their works."

You will discover, in this quotation, that the books were opened; and another book was opened, which was the book of life; but the dead were judged out of those things that were written in the books, according to their works: consequently, the books spoken of must be the books which contained the record of their works; and refer to the records which are kept on the earth. And the book which was the book of life is the record which is kept in heaven; the principle agreeing precisely with the doctrine which is commanded you in the

revelation contained in the letter which I wrote to you previous to my leaving my place, that in all your recordings it may be recorded in heaven."

Now, the nature of this ordinance consists in the power of the Priesthood, by the revelation of Jesus Christ; wherein it is granted that whatsoever you bind on earth shall be bound in heaven, and whatsoever you loose on earth shall be loosed in heaven. Or in other words, taking a different view of the translation, whatsoever you record on earth shall be recorded in heaven, and whatsoever you do not record on earth shall not be recorded in heaven; for out of the books shall your dead be judged, according to their works, whether they themselves have attended to the ordinances in their own *propria persona* or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead.

It may seem to some to be a very bold doctrine that we talk of—a power that records or binds on earth, and binds in heaven: nevertheless, in all ages of the world, whenever the Lord has given a dispensation of the Priesthood to any man by actual revelation, or any set of men, this power has always been given. Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be amended, according to the decrees of the great Jehovah. This is a faithful saying? Who can hear it?

And again, for a precedent, Matthew xvi. 18, 19. "And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it: and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

Now the great and grand secret of the whole matter, and the *summum bonum* of the whole subject that is lying before us, consists in obtaining the power of the Holy Priesthood; for, to him to whom these keys are given, there is no difficulty in obtaining a knowledge of facts in relation to the salvation of the children of men, both as well for the dead as for the living.

Herein is glory, and honour, and immortality, and eternal life: The ordinance of baptism by water, to be immersed therein in order to answer to the likeness of the dead, that one principle might accord with the other.

To be immersed in the water and come forth out of the water is in the likeness of the resurrection of the dead, in coming forth out of their graves. Hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead.

Consequently, the baptismal font was instituted as a similitude of the grave, and was commanded to be in a place underneath where the living are wont to assemble, to show forth the living and the dead, and that all things may have their likeness, and that they may accord one with another,—that which is earthly conforming to that which is heavenly, as Paul hath declared, 1 Cor. xv. 46, 47, and 48.

“Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.” And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consists in the key of knowledge.

And now, my dearly beloved brethren and sisters, let me assure you that these are principles, in relation to the dead and the living, that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers, “that they without us cannot be made perfect;” neither can we without our dead be made perfect.

And now, in relation to the baptism for the dead, I will give you another quotation from Paul, 1 Corinthians xv. 23. “Else what shall they do which are baptized for the dead if the dead rise not at all; why are they then baptized for the dead?”

And again, in connexion with this quotation, I will give you a quotation from one of the Prophets, who had his eye fixed on the restoration of the Priesthood, the glories to be revealed in the last days, and in an especial manner this most glorious of all subjects belonging to the everlasting Gospel, viz., the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th, “Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse.”

I might have rendered a plainer translation to this, but it is sufficiently plain to

suit my purpose as it stands. It is sufficient to know, in this case, that the earth will be smitten with a curse, unless there is a welding link of some kind or other between the fathers and the children, upon some subject or other: and behold, what is the subject? It is the baptism for the dead. For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they or us be made perfect without those who have died in the Gospel also; for it is necessary, in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole, and complete, and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed, from the days of Adam even to the present time; and not only this, but those things which have never been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this the dispensation of the fullness of times.

Now, what do we hear in the Gospel which we have received? “A voice of gladness! A voice of mercy from heaven, and a voice of truth out of the earth; glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion, Behold! thy God reigneth. As the dews of Carmel, so shall the knowledge of God descend upon them.”

And again, what do we hear? Glad tidings from Cumorah! Moroni, an angel from heaven, declaring the fulfilment of the prophets—the book to be revealed. A voice of the Lord in the wilderness of Fayette, Seneca County, declaring the three witnesses to bear record of the book. The voice of Michael on the banks of the Susquehanna, detecting the devil when he appeared as an angel of light. The voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom and of the dispensation of the fullness of times.

And again, the voice of God in the chamber of old father Whitmer, in Fayette, Seneca County, and at sundry times, and in divers places, through all the travels and tribulations of this Church of Jesus Christ of Latter-day Saints. And the voice of Michael the Archangel, the voice of Gabriel, and of Raphael, and of divers angels, from Michael or Adam, down to the present time, all declaring each one their dispensation, their rights, their keys, their honours, their

majesty and glory, and the power of their Priesthood; giving line upon line, precept upon precept; here a little and there a little; giving us consolation by holding forth that which is to come, confirming our hope.

Brethren, shall we not go on in so great a cause? Go forward, and not backward. Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceeding glad. Let the earth break forth into singing. Let the dead speak forth anthems of of eternal praise to the King Immanuel, who hath ordained, before the world was, that which would enable us to redeem them out of their prisons; for the prisoners shall go free.

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills, flow down with gladness. Let the woods and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare his name for ever and ever. And again, I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honour, and immortality, and eternal life, kingdoms, principalities, and powers.

Behold the great day of the Lord is at hand; and who can abide the day of his coming,

(To be continued.)

and who can stand when he appeareth? For he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Let us, therefore, as a Church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness, and let us present in his holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptation.

Brethren, I have many things to say to you on the subject, but shall now close for the present, and continue the subject another time.

I am, as ever, your humble servant and never deviating friend,

JOSEPH SMITH.

The important instructions contained in the foregoing letter made a deep and solemn impression on the minds of the Saints; and they manifested their intentions to obey the instructions to the letter.

In the evening, William Clayton and Bishop Whitney called to see me concerning a settlement with Edward Hunter. Also Brigham Young, Heber C. Kimball, and Amasa Lyman called to counsel concerning their mission to the Branches and people abroad.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1858.

THE NEW YEAR.—Another year has run its course, and we are privileged to behold the dawn of 1858. Many events have transpired, in connection with the Church and the world, since we last wished our readers a happy new year. Some of them we have chronicled in the *Millennial Star*, and we fully expect to have to record others which have yet to transpire, of a still more startling character, in the Volume which we are now commencing.

During the bygone year, many dark and ominous incidents have occurred in the world, which will have a fearful bearing upon its future destiny. Signs of the times are they; but how few discern them as such! War has lighted up its lurid fire, to make the surrounding darkness more visible. Earthquakes, and pestilences, and disasters of various kinds have pierced the gloom with a voice so terrible that even the most obdurate have felt alarm. The golden god of this world has assumed a menacing frown, and frightened his deluded votaries into convulsions and agonies of no ordinary character. Banks and moneyed institutions that were aforetime regarded as possessing unlimited strength and security, have failed and fallen to ruin, and multitudes of Mammon's worshippers have been victimized at his shrine, and thrown into sudden and unlooked-for distress. Not only have the rich been made poor, but

the dependent poor have become poorer still. Thousands upon thousands of men and women, having to gain their daily bread by the sweat of their brow, have been and are now cast worse than penniless upon the world; for employment—their only staff of support, has been, as it were, snatched from them. Disease has stalked through the land with a bold and dauntless front, sweeping away, with demon-like fury, thousands upon thousands of its victims. Plunder, and murder, and hosts of other crimes have filled up a vast calendar of guilt that would sicken the stoutest heart to gaze upon. Poor-houses and prison-houses have been filling and overflowing, and dens of infamy of all descriptions have increased their baneful and destructive allurements. And are not these things fearful and foreboding signs of the times—even of the latter times? Are not the lawless and disobedient getting fast ripe for the burning? “O earth, earth, earth, hear the word of the Lord:”—“Behold and lo, there are none to deliver you; for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants; and when they were sent unto you ye received them not: wherefore they sealed up the testimony and bound up the law, and ye were delivered over unto darkness. These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.” (Doc. and Cov., sec. cxviii., p. 13.)

Such will be the condemnation of those who reject the Gospel, and set at naught the counsels of God’s servants in these latter days. God will withdraw the influences of His Spirit from them, and leave them to the hardness of their own hearts. Their wickedness will then work their own destruction. They will fall, as it were, by their own hands. Every man’s hand will be against his neighbour. Treachery and deceit, rapine and cruelty, robbery and murder, and all the items that make up the great catalogue of crime, will obtain unchecked and uncontrollable sway over the masses of mankind. God will give them up to strong delusions, that they may believe a lie; and to their own ungovernable lusts, that they may consume each other in their fury. Thus “the wicked shall be turned into hell, and all the nations that forget God.”

The true Saints of God are the salt of the earth. Remove that preserving salt, and wherewith will the earth be seasoned? It would speedily fall to decay and destruction. Sodom was destroyed because there were not to be found even ten righteous men within it. The antediluvian world was deluged with destruction because there were not ten righteous people to be found on its surface. And were it not for the Saints of God and the honest in heart who dwell therein, Great Babylon’s term of days would indeed be short.

There are many souls in Christendom (so-called) who have never heard the Gospel preached in its purity and power, who have honesty of heart enough to embrace it when it may be presented to them, and to obey its requirements from a sincere love of the truth for truth’s sake and for the good to which the truth leads.

Up, then, ye Elders of Israel,—be up, and doing! Promulgate, far and near, the holy principles of your religion. Scatter the seeds of Gospel truth around you, wherever and whenever you may have an opportunity. Be not weary in well-doing; for you shall reap abundantly, if you faint not. He that putteth his hand to the Gospel plough and looketh back is not fit for the kingdom of God. Let eighteen hundred and fifty-eight commence a new epoch in your history as messengers of life and salvation to the people; and so discharge the duties of your high and holy calling, that, at the close of the year, you may be able to look back with pleasure and satisfaction upon your labours, and see that they have not been in vain. You will then enjoy, not only the sweet reward of an approving conscience, but the smiles of an approving God; and, if you continue on in the path of duty, as ministers of the word, you

will, in the evening of your days on earth, have no cause to regret that your life has been spent in the service of God; for in the great day of accounts you will hear from the lips of that Saviour whose cause you have espoused, and in whose kingdom you have laboured, the soul-cheering commendation—"Well done, good and faithful servant!—enter thou into the joy of thy Lord!"

MUSIC.—We most heartily commend the letter in our present Number upon the subject of Music to the attention of our readers. To cultivate this science should be the ambition of every soul. It is not only a means of praise to God, but it is a means of pleasure, comfort, and delight to every one capable of appreciating those exquisite sensations which serve to elevate the feelings and perfect the joy of intelligent beings. Good music should not only be cultivated and appreciated for divine worship, but it should be appreciated in every family circle, not only as an embellishment, but as a necessary qualification to the peace and happiness of every home. By it the cares, vexations, and gloom of life may be dispelled, and earth be made a temporary paradise. The family circle gathered around the sacred altar of home, with harmonious voices united in songs of gladness or hymns of praise, presents a picture of heavenly delight which angels can truly gaze upon with admiration. It is indeed symbolical of heavenly joys. The wife or mother who has this embellishment gives an enchantment to home which commends it to husband, children, and friends. A cultivated taste in this science is generally productive of those refined feelings which render woman angelic in the estimation of man, and man more susceptible of the rich enjoyment and peaceful influence of the Spirit of God. We trust the Saints will appreciate brother Tullidge's labours in furnishing a "Psalmody" for their increased enjoyment and social refinement.

FOREIGN NEWS SUMMARY.—*California.*—From the *Western Standard* of Oct. 23, we learn that that paper had been suspended three weeks, on account of other pressing duties. A Conference of the Saints in Elder Wandell's circuit was held at Pajaro, Oct. 4. Twenty-two additions to the Conference by baptism were represented. Another Branch of the Church had been organized in Oregon Territory, on the Coast Fork of the Willamette River, called the "Coast Fork Branch." Elders Silas Smith, Edward Partridge, S. E. Johnson, Ward E. Pack, William King, S. B. Thurston, and Joseph Smith arrived at San Francisco Oct. 22. They were returning to Utah from the Sandwich Islands, where they had performed a useful and somewhat protracted Mission.

Australia.—An interesting Conference was held at Sydney, Oct. 6, when the usual business was transacted, and additions to the Church were represented. Elder Joseph A. Keking, with a company of Saints, sailed from Sydney on the 14th Sept.; and Elders Norton, Clark, and Chaffin were to sail with another company for San Francisco, on their way to Utah, about the first of December.

Scandinavia.—The Mission is prosperous, and many are being baptized. The work has been introduced into some new islands with success.

Switzerland and Italy.—The usual difficulties exist to the spread of the work, in consequence of the combined energies of the police authorities to resist the spread of doctrines that are new among the people. Accessions, however, were being made to the Church. Many in the continental countries would rejoice in the truth and obey the Gospel, had they the moral courage to encounter the prejudices and difficulties that would arise in consequence of taking such a step, where bigotry and intolerance are supreme. We have this blessed assurance, however, that the day will come when the word of the Lord shall have free course and be glorified.

MUSIC.

To the Editor of the *Millennial Star*.

Dear Sir,—Having completed the labours of composing, revising, and seeing the Psalmody safely launched in the press, I now offer a few remarks on my object in composing the above work and on Psalmodic Music generally, adverting also to the study and influence of music in ancient days.

My object in composing the "Latter-day Saints' Psalmody" was to give them a selection of music which would harmonise with the words; also to avoid the frequent appeal to tunes that were in many respects objectionable; and, lastly, to supply a volume of their own.

In instances where we have no choirs, an appeal must be made to memory: some kind of music must be selected; and, in order to find a tune of every one's acquaintance, the choice is fixed on some popular melody; and frequently that choice happens to be of a doubtful character; thus, not only making the alliance of poetry and music absurd, but we cannot help adverting to the original words from which the composition has been separated. The thoughts are then led from the sublime to the ridiculous, thereby rendering void that magnificent and beautiful effect which would be produced from a mass of voices exalted in spirit and desirous of praising the great Creator "with the heart and with the understanding also." Instance the obscenity and low slang twang of the original words from which we have transferred the music to our useful and favorite hymn, "Come, all ye sons of God."

Many examples of the like character could be cited; but I think this sufficient, without occupying valuable space in giving a multiplicity of quotations on the subject. The new Psalmody will obviate this difficulty, and save the Saints from the necessity of appealing to such improper sources for sacred purposes.

In congregations where choirs are established, I have found selections made from authors of the most trashy kind. The introduction of those pieces to the public was somewhat similar to the proceedings in the time of Cromwell. The tunes then in use were not suited to the

mawkish customs of his religion; he therefore exiled the best musical composers from the country, and destroyed the music by fire. It is evident from the few musical specimens left on record of our ancient composers, that England, before Cromwell's time, was superior to Germany or Italy in musical compositions. It is also evident that our English musicians knew but little of the science of counterpoint at the beginning of the nineteenth century; and our composers were far behind our continental neighbours, until the appearance of Albrechtsberger's great work on composition, which gave them the key to harmonious combinations; and it can be proved, beyond all doubt, that our ancient writers were good contrapuntists.

The object of Cromwell, in exiling our musicians and burning their compositions, was to introduce a style of singing better suited to the sanctimonious, puritanical notions of that age. In like manner did the followers of Wesley proceed; and, to suit their own notions on musical matters, they patronised composers who would produce pieces more in accordance with their religion.

Those composers regarded neither harmony nor rhythm. In fact, their knowledge of those essential points of composition was of a superficial character. The above assertion can be proved by the examination of their works, where may be found many periods containing eight, nine, and ten bars of music, set to metres which required only the contracted section of three bars, and the simple one of four. Sometimes half of the line would be repeated; at others, one or two words; thereby driving the congregation into utter confusion by the variety of enunciations on different syllables.

Repetitions are at times unavoidable, as the composer is compelled to use an adjunctive member to secure progressive unity, and to give effect to a final sentence; but, in instances like those above-mentioned, the repetitions are not only useless, but unmeaning. As for the harmonies, the Arch-enemy himself could scarcely have produced such a concourse of discords. Consecutive major triads of all

denominations were used without the least attention to relationship or connection. Compound harmonies altogether foreign to the tonic, dominant, sub-dominant, or sub-mediante (the nearest relative keys) were in use, and huddled together non-prepared and non-resolved. Every fundamental law laid down by the great masters of theory was broken, by those composers, with barefaced impunity. On the other hand, the "Mormon" spirit, in its freshness and vigour, needs a different style of music to that dolorous, whining class, so incompatible with praise from full and grateful hearts. But in the absence of music composed expressly for the services of the Saints, an error has often been committed in selecting tunes which, although lively, are non-adapted.

The study of the art of singing does not appear to carry that importance to the minds of the members of our Church which it should do; and that portion of service which ancient Israel considered so necessary to their divine worship, is as yet, in a scientific sense, not fully appreciated by Israel of the last days. They have a great love for singing; and, with a patient and systematic course of training, they would excel the world in choral music. Some may be sceptical on this point; and I can only ascribe it to our religion, which engenders one of the greatest requisites necessary for the sublime and grand in music, viz., energetic spirit. Mighty and glorious results could be accomplished by the Saints, if large bodies of voices could be brought together, uniting in perfect harmony. Persecution would in a great measure be disarmed. For example, take the meeting held at the Music Hall, Birmingham; on which occasion a complete hubbub prevailed throughout the hall, thereby preventing the speakers from being heard; and, notwithstanding they were clothed and aided by the Holy Spirit, the effect of their truthful and powerful eloquence was unavailable. By a single sign, the choir, consisting of about

fifty untrained voices, sprang forth in simple, but correct harmony, and the rabble was brought to perfect silence; and a voice was heard to exclaim, "There is some sense in that!"

No mob in the world could stand against a mass of cultivated voices producing, in purest harmony, those chosen strains of majesty and grandeur, in praising God with "songs divine."

The importance of music is evident to all who have the slightest insight into the practices of ancient Israel; and I do not believe the Saints of the last dispensation can do better than imitate the method of the former day ones in the practice of the musical art.

In the writings of David, the great Psalmist, we find the best poetry ever written. The greater portion of his Psalms were evidently composed for music, and many were addressed to the chief musician of the house of Israel. It appears, by his writings, that his chief delight was in praising God in melody of song; and harmonious combinations were not wanting, as we find the great poet and musician a master of the harp—an instrument capable of producing harmonies in various forms. He was not satisfied with being the only recipient of those luxuries which flow in abundance from this delicious source, but he felt it his duty to communicate the same to his people. He became, therefore, a great patron of the art, and even commanded its study; and its influences were brought to aid in the festivities of his people. This was not all: the sacred ordinances of the Church were accompanied by a magnificent and mighty mass of vocal and instrumental musicians. Their office was a priestly one; and the choice fell on the sons of Asaph, Jeduthun, and Heman.

Trusting my lengthy epistle will not be intrusive, I beg to subscribe myself yours in the Gospel,

JOHN TULLIDGE.

NECESSITY OF PUTTING AWAY EVIL.

It is an indisputable fact, corroborated by every-day experience in life, that the prevalence of evil is the great bane of society—that its existence and influence among mankind are the fruitful source of

misery and woe. Therefore, before true happiness and peace can be enjoyed, this great enemy of man—this curse of his whole being—this soul-destroying demon, must be removed.

Before a man can put away any of his evils, he must first see them to be evils. But we know that it is the aim and object of Satan, or the Devil, to blind man's mental eyes, and harden his heart, lest he should see and feel the nature and extent of his guiltiness. The wicked, who yield to the influence of the spirits and powers of darkness, actually "love darkness rather than light;"—and why?—"Because their deeds are evil." Unless, then, man can be brought to see and feel his own evils, as such, he will not know his real condition, he will not acknowledge and repent of his evils, and, therefore, will not be likely to put them away.

Repentance implies contrition of heart on account of evil, and a desire to put it away. It is thus an active principle, involving a change of mind towards improvement. It is more than mere regret; it virtually implies self-examination—a searching out of latent evils—a dislodgement of those hidden foes that lurk in the deep recesses of the heart—a real abhorrence of them, and an earnest desire and determination to cast them out, or put them away.

Before any man can be truly happy, he must thus put away those things which cause his unhappiness; he must thoroughly banish from his heart his heretofore evil desires, evil motives, evil intentions, evil thoughts, words, and actions.

By doing evil, we enstamp it upon our character, and give it a fixedness and adherent hold upon our minds. It becomes, as it were, a mental habitude; and the more it is practised the more difficult its removal becomes. Like everything else, it increases and strengthens by exercise; so that the longer we delay resistance to its influence the more powerful will be its dominion over us, and the less able we become to subdue it and put it away.

But how is it that so few consent to part with their evils, even when seen, felt, and acknowledged? It is because they love them and delight in them. Evil principles and evil propensities, by long-continued indulgence, get incorporated into their very nature, become a part of their own being, and constitute their life and joy. Hence, to put them away seems like destroying themselves—like parting with their life. As, therefore, they are not willing to sacrifice themselves, by dying unto sin, and then resolving to live anew unto righteousness, they continue to

cherish their evils of heart, and persevere in their evil doings, until death and hell end the scene.

How necessary, then, is it that the people of God, the Saints of the Most High, should take heed to their steps, lest they fall. We should be continually on our guard; for evil examples and evil influences, like subtle poisons, often steal upon the senses unawares; and their certain tendency, however gradual, is to overcome, and, at length, to prostrate and destroy. Sin is a powerful enemy to contend with after we have once placed ourselves under its influence and control. Its evil spell gains upon its victim, and increases in intensity and power the more he yields to its seductive and fascinating influence. Every step the apostate takes in the wrong path the farther he wanders from the right one, and, consequently, the greater will be the distance which he must necessarily traverse in order to return.

The wayward course of the evildoer, if unrestrained by the voice of conscience or the warning dictates of truth, leads direct to hell. Its impulsive tendency is like that of a stone rolling down a declivity, which, when once set going, continues on in its downward direction; and although its motion may be at the onset but slow and uncertain, it will move at every evolution with increased rapidity, until it gains a level and can proceed no farther. Thus it is with the stages of apostacy. Little sins, if unchecked, will lead to greater ones, and these again to greater still, till evil habits are fully formed; and if such habits, instead of being restrained and conquered by their possessor, are allowed by him to grow, and strengthen, and become permanently confirmed, "woe unto him!" for "it had been better for that man had he never been born!"

The mind of man is somewhat like a garden, the character and condition of which depend chiefly upon the adopted mode of culture. If neglected, the noxious weeds will grow and luxuriate, and, if undisturbed or not removed, will surely multiply and spread, until nothing else can be seen but them upon the whole ground.

The sooner, then, we commence in earnestness, if not already performed or begun, the work of self-examination and reformation, by putting away all known evils, the better will it be for us,—the greater will be our happiness in this life, and the clearer our prospects of happiness in the life to come.

A CHAPTER FROM THE PROPHET OF THE NINETEENTH CENTURY.

(AN UNPUBLISHED POEM BY E. W. TULLIDGE.)

THE ARGUMENT.

Gathering of the Grand Council of Hell. Speech of Satan: He reviews the past, glories in his rebellion, and bounts of the victories of the infernal host. The wicked glee of his Council. Their determination not to yield the dominion of the earth, but to battle to the last. Satan calls attention to the Latter-day Work; he informs his princes and lords that it is about to commence, and that the Grand Councils of heaven were even then sitting upon the matter. The intelligence strikes them with terror, and even their chief is for a moment overcome. Arrival of a herald announcing the dismissal of the Celestial Assembly and the departure of the Father and Son from the courts of day to reveal themselves to Joseph the Chosen. A celestial Messenger bears a Petition from the Youth. Furious breaking up of the Infernal Council.

When Silence, waking, walks her solemn round,
And busy Life in slumber spells is bound,
Great sable Night, who veils the King of day,
In awful grandeur treads her misty way.
Where mark her footsteps curling vapours spread,
And darkness circles round Natura's head;
Grim sentinels of horrid Death's domain
Keep watch till morning breaks the spell again:
Then Pluto's horrid regions start to life,
And haunts of Mischief are with murder rife;
The ghostly world unlocks its prison doors,
And on the earth its phantom army pours;
And spirits, doomed to dwell with black Despair,
With measured steps tread incorporeal air
To haunted glen or adamantine cave,
Where sea-gods visit and the surges lave,
Or crumbling ruins of some castle hold
Of extinct races, where dread spirits hold
A midnight, whirling, demon, revelry,
Or consultations o'er their misery.
Thus in the confines dread of sulph'rous hell—
The prison-house of spirit-hosts that fell,
Where grim Despair and sable Night retire—
Regions of horrors and of lurid fire—
There dwell descendants of the Gods above,
For crimes and malice hurled from realms of love,
Who, goaded by their fierce internal flames,
Will writhe, and curse, and spit out dreadful names
Against the sacred Majesty of heaven,
Or, by their direful hate and anguish riven,
Will rush to plot some fiendish horrid plan
To roll fresh floods of woe on fallen man.

The lords of hell a solemn concclave hold;
Its princes gather and its warriors bold.
Not like the rushing of a lawless band
Do these assemble; but a council grand:
With stern resolves the awful congress meet,
And sullenly each takes his princely seat:
Throughout the region of the dark domains
A fearful and a heavy silence reigns.

Now hell's great king the car of Mars ascends;
The vengeful god of war his chief attends,
And open files the monarch's palace gate
Where chosen guards their mighty lord await.
His cavalcade with funeral steps advance;
All catch his mood and wait his speaking glance.
Well might he hell's infernal sceptre hold,
And rule those fallen, rebel spirits bold!
His sunken eyes that look like darkened suns,
Would smite with awe and blast hell's darkest ones.
O'er his broad chest he hangs his massive head,
Which waves as the impatient coursers tread,
As does old Ocean when the storm-king roars
And heaves the billows on the sea-girt shores:
And gloomy thoughts o'er his dark spirit brood,
Which give new blackness to his fearful mood:
But, like the pent-up fury of volcanic fire,
It bursts and blazes out tempestuous ire,
"On!" "On!" he cries. His voice like thunder rolls:
"Twould shake the earth and echo round the poles.
The demon couriers heed their master's cry,
And o'er the trembling ground like whirlwinds fly.

The council hall the rushing chariot gains;
The steeds then halt and proudly shake their manes:
The Chief descends, the vaulted chamber strides,
'Mid shouts of welcome, as if many tides
Had furious met, and, roaring, dashed their spray
To kiss the clouds. Thus, as he bent his way
Where stood his throne exalted 'bove his peers,
Their voices mingle: frightened Chaos hears.
Now hell's great monarch takes the sov'reign chair,
And grasps the sceptre which his princes fear;
Then, waving it in mystic circles round,
Deep silence reigned, and made its spells profound.

As when the treach'rous calm the storm king rides,
And close behind old Horesa fiercely strides,
When air is dead and with foul gases filled,
And Ocean's breathing seems for ever stilled,
Dark clouds roll up and blot the azure blue,
The dreadful sign affrighted sailors view:
It tells of storm to their accustomed eye,
And shipmates drowned, around their vessel cry,
And mocking sprites are chuckling in their ears:
The Tempest, with his foaming coursers, nears.
Thus the deceitful calm that reigned in hell
When Satan, rising, broke the death-like spell.
"Companions—Princes—Chieftains, famed in war,
"Whose dreadful prowess set the heavens ajar,
"When nobly we defied their sovereign's night,—
"I'll call ye greater—even Gods by right!"
With boastful pride, he spake in accents bold:
His mighty voice like rumbling thunder rolled.
As stands a frowning mountain near the skies,
To which when Spring returns, old Winter hies,
And caps its summit with eternal snow,
Nor deigns to heed the genial sun below;
So stood the awful king.

He seemed like some great rebel-god dethroned
Of standing high, who once creations owned,
And having paused, to let his words digest,
Again he spake, and thus his lords addressed:—
"I have not called you here, ye princes great,
"To counsel o'er events of little weight:
"Such weighty matters ne'er before us rose
"As that which I would now to you disclose.
"Call up the past; let memory take its sway,
"And on it mount to realms of endless day—
"Our native home—that dear primeval world
"Where once we dwelt till heaven's dread sovereign
 hurled
"His bolts of thunder in resistless storms,
"That brought dismay and paralyzed our arms.
"But for that dreadful, unforeseen surprise,
"We had been now the monarchs of the skies:
"But, though o'erwhelmed by heaven's resistless ire,
"Compelled to yield, and from those scenes retire,
"We were not crushed. Our strength and hate
 remained;
"And even now the loss might be regained.
"Perchance that dreadful, forgotten day,
"Which gave him victory, brought to us dismay,
"Like His own thunder-cloud that hides the sun,
"Might be the prelude of a brighter one,

"When He the vanquished, we the victors stand,
 "And heaven be conquered by our mighty band.
 "Then you with me shall greater glory share,
 "And earth and heaven shall both our sceptre fear.
 "We were before but striplings in the fight,
 "And unprepared to brave the tyrant's might,
 "But now familiar with the deadly field:
 "Our arms have often made his generals yield;
 "Our skill in subtle stratagems of war
 "Has brought renown and sent our names afar.
 "When from the hand of her creative sire
 "Fair Eden bounded, decked in rich attire,
 "With thousand graces to bewitch the sense,
 "And fragrant breath that made delight intense,
 "The cunning serpent I myself inspired,
 "And woman's mind with ardent longings fired;
 "For in that Paradise of virgin life
 "Grew fruit forbidden both to man and wife;
 "Its luscious clusters ravished woman's heart:
 "She ate that fruit, and gave her husband part:
 "It cost them Eden, filled the world with woes,
 "And showed to heaven we were no common foes.

"When man by our insidious snares was caught,
 "And earth into our iron bondage brought,
 "Displeasure seized the monarch of the skies,
 "And o'er mankind His dreadful tempest flies.
 "To break the spells with which the earth was bound,

"He sent the floods, and nearly all were drowned.
 "Ha! Ha! That was a victory! Well might boast
 "The wrathful monarch and his slavish host!
 "It sent us captives to our dread domain,
 "And gave us kingdoms to extend our reign!
 "When man his broken race revived again,
 "And shot his branches o'er land and main,
 "We led them on: still were mankind our prey:
 "They hailed our sceptre and obeyed our way:
 "We ruled their kingdoms, made their lords our slaves,

"And held the sons when greened the fathers' graves.

"E'en Jacob's offspring—chosen of the skies—
 "The people sacred in Jehovah's eyes,
 "On whom He poured the richest streams of grace,
 "We made a hardened and rebellious race;
 "The Prophets stiffened in their martyred gore;
 "The guilty fathers guilty children bore;
 "When came the Son to break our iron bands,
 "And wrest the sceptre from our powerful hands,
 "(My haughty rival—him whose name I hate,—
 "With whom we battled in the first estate.)
 "We fired our minions, hung him on the cross;
 "His life and kingdom were at once his loss;
 "Blows were his honours, mock'ry his renown,
 "The rugged tree his throne, and thorns his crown:
 "Say, my brave princes, was not triumph here!!
 "Was he not mighty on his bloody bier!!"

He passed: a wicked glee inspired his band,
 While scurvy, taunting imps the mock'ry fanned:
 Convulsive laughter all his chorus brings;
 With boisterous mirth, the council chamber rings.
 As when a struggling wretch, with cares oppress,
 By hope forsaken, anguish in his breast,
 And hurried on, with madness in his brain,
 To find in death oblivion for his pain,
 Makes suicide the antidote of woe,
 And by self-murder sends his ghost below,
 Finds as he dies a mocking host is near
 To fright his soul and chuckle in his ear;
 So was the humour of that rebel host:
 Called up by their more wicked chieftain's boast:
 Again he speaks; again a heavy spell
 Hurls o'er the fierce assembled crew of hell.

"Ye know, my lords, since that triumphal day
 "When David's heir and they who owned his sway
 "Were, by our direful wrath, deprived of breath
 "And sent as captives to the realms of death,
 "Our vengeful arms no Prophet host has dared,
 "But all's armed sceptre every nation feared.
 "Monarchs of earth!—its undisputed lords!—
 "We gave the honours, meted out rewards,

"And Virtue's-children—Merit's gifted race,
 "We sank in misery, heaped on them disgrace,
 "Robbed them in rags, exalted them to slaves,
 "And Nature's nobles found unhonoured graves.
 "To those with spirits kindred to our own
 "We gave distinction, built for them the throne:
 "Say, princes, say—shall our strong chains be broke,
 "And earth released from our long-fettered yoke?
 "Shall any from our grasp dominion tear;
 "And earth, redeemed, another's sceptre fear?
 "Shall we resign our glorious hard-earned fame,
 "And do obeisance to my rival's name?
 "No,—by hell's infernal, awful powers, no!
 "We will not yield, but give back blow for blow!
 "Defiant still we stand, defiant will remain,
 "Till we the vict'ry or extinction gain."

At this the dreadful council filled with rage,
 Determined still their rebel war to wage,
 Gave signs approving, bellowed out a cheer,
 And then prepared again their chief to hear.
 "Heroes of hell!" he said,—"unconquered braves!
 (His voice grew deep and hollow as the grave's,)
 "I need not tell you how the Seers of old,
 "By vain illusions and conceits made bold,
 "Foretold that in the latter times should rise
 "A mighty Kingdom towering to the skies,—
 "That Saintly dreamers held a foolish boast
 "That it should break and scatter all our host.
 "Know, then, my lords, those vaunted times now
 loom,

"And we must conquer or receive our doom.
 "Those spirits fore-ordained to lead the way,
 "And usher in my hated rival's sway.
 "In daring bands are setting out for earth,
 "And thousands have already had their birth.
 "The final struggle has not yet begun,
 "Nor do they see the race which they will run;
 "But this I know—Ere long the dreadful strife
 "Will have commenced and started into life:
 "Aye, even now the councils of the skies
 "(The news I gather from my faithful spies,)
 "Are met to meditate some fruitful plan
 "To break our spells and rescue fallen man;
 "Yet end their consultation how it may,
 "We still will battle—still maintain our sway."
 He ceased, and terror fell on all around,
 While chains of horror hell's assembly bound:
 E'en he, their haughty king, whose lofty boast
 Was made to stimulate his drooping host,
 Gave up his soul to inward anguish dire.

As when a mountain, by volcanic fire
 Convulsed and groaning, heaves from side to side,
 With fierce internal strife, its lava tide,
 So inward raged the awful king of hell,
 Till with stern pride he broke the painful spell.
 And now again the chief essays to speak,
 And, by fresh boasts, the settled horror break,
 When, rushing in, like some damned wretch who flies
 From wrathful Justice as his victim dies,
 A speedful herald came. The council starts.
 He speaks, and thus the weighty news imparts:—
 "Monarch of all, and ye our chieftains brave,
 "I bear great matter—herald tidings grave!"
 "The news!" the impetuous monarch cried:
 The herald, with a trembling haste, replied—
 "E'en now the councils of the skies dismiss,
 "And strains of joy ring through the realms of bliss:
 "The Father and the Son the courts of day
 "In glory left; to earth they bent their way.
 "Just as I entered, through our watchful spies
 "Came startling news, in which great import lies.
 "A messenger of God on lightning wing
 "Petition bears to heaven's eternal king,
 "Sent by the youth whose future course we fear—
 "Anointed and pre-ordained Seer!
 "Urged by the whisplings of auspicious fate,
 "He claims the blessings which for him await."
 "Enough! Enough!" the sovereign roared and
 frowned,—
 His mighty voice the herald's feeble drowned.
 "Away, my lords! Crush all who brave our sway!
 "Flood them—drown them with hate! Away,
 away!"

As, when the home-bound ship its haven nears,
And happy sailors give to joy their fears,
The spiteful gale with madden'd fury roars,
And fain would wreck them on their native shores;
Then dash the billows, roll the mountain waves,
And round the ship appear deep briny graves;

The sea-gods now exasperation gain,
And foaming hosts come rushing o'er the main;
So raged that rebel host against the Seer,
When they beheld his mighty mission near;
And, breaking up, they rushed with horrid yell,
Which echoed through the vast domain of hell.

VARIETIES.

Of all characters, a traitor is most despicable. He who trusts him embosoms a serpent.

PASSING EVENTS.—AMERICAN: The thirty-fifth Congress was inaugurated Dec. 7th, and on the 8th the President's Message was delivered. President Buchanan and Governor Walker of Kansas are widely at variance upon the Kansas question, and there are fearful forebodings that a civil war will ensue. A Vigilance Committee is being formed throughout the Territory. The revolutionary troops at Chelapa, Mexico, had been utterly routed, after four days' severe fighting. The city was sacked. Neither age nor sex escaped the frightful excesses of vengeful soldiers. A fearful revolution is prevailing throughout Mexico. Several slave vessels have been captured and taken into Havana: one had 460 Africans on board. In November last, 10,745,417 dollars in specie were imported to New York, Boston, and New Orleans; and from New York and Boston 3,329,910 dollars were exported. War has been officially declared between Nicaragua and Costa Rica. President Martinez is determined to maintain the right of the republic to the Territory now in the possession of Costa Rica. In Peru the revolution has not ended. There has been severe fighting at Atriquipa city. Cordova, President of Bolivia, has retreated before the revolutionary leader, the Indians committing great outrages during the confusion. Nov. 3, the Utah Expedition expected to winter on Henry's Fork, Green River. Six hundred cattle had been run off in sight of Col. Alexander's Camp, and there was much suffering from want of provisions and clothing. Efforts are being made to organize Carson Valley and the surrounding country, in Utah, into a new Territory.

RESIGNATION.

(Selected.)

Oh! happy resignation,
That rises by its fall;
Which seeks no exaltation,
But gains by losing all;

Which conquers by complying;
Triumphant is its lot;
Which lives when it is dying,
And is when it is not.

ADDRESS.—T. A. Jeffery, Gwynn Street, two doors from Thurlow Street, Bedford.

MONEY LIST, DECEMBER 12—18, 1857.

John Hyde (per J. D. Ross)	£2 10 0	Brought Forward.....	£30 0 0
A. J. Stewart (Australia)	16 0 0	William Brownlow	2 0 0
David Davies	1 0 0	William Shires	6 0 0
Josiah Holmes (per J. Cook)	5 0 0	Lewis Bowen	2 0 0
S. Roskelley	2 0 0	Richard Provis (Cape of Good Hope)	25 0 0
William Gibson	1 10 0	George Teasdale.....	0 10 0
A. N. McFarlane	2 0 0		
Carried Forward.....	£30 0 0		£65 10 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 2, Vol. XX.

Saturday, January 9, 1858.

Price One Penny.

LETTER TO THE "DAILY TELEGRAPH."

Editor Daily Telegraph.

Sir,—My attention having been arrested by an article which lately appeared in your paper, I consider it due to the public that the following facts should be laid before them, and trust that you consider it one of the highest objects of your mission at all times to correct the public mind. It is especially due to the people of Utah, at the present crisis, to say that by that article they are greatly misrepresented; but, by the insertion of this communication, it will appear that on your part it was not maliciously done.

That article says, "We have in Mormonism a system of government that refuses to amalgamate itself with the great Federal Union, or in any way to acknowledge or respect its authority." In answer to this, permit me to say that, since 1849, the citizens of Utah have unceasingly sought for an intimate alliance and amalgamation with the Federal Union. They then presented their petition to Congress for admission into the Union with a State Government, which was refused; but a Territorial Organization was granted to them, which was most readily accepted. In this capacity, the Legislature of that Territory has yearly enacted laws for the regulation of its citizens. Those laws, as required by the Organic Act, have been yearly submitted to the President and Congress of

the United States for their approval or disapproval; and not one of them, up to the present date, has been declared void or unconstitutional by that authority; neither has their disapproval of any one of them been intimated.

In the spring of 1856, a Convention of Delegates, elected by the people, pursuant to legislative enactment, was held in Great Salt Lake City, and a State Constitution framed,—which, with a special delegation, was forwarded to Congress, with the application of more than 70,000 petitioners to be admitted into the "Federal Union." This application was refused, in consequence of religious prejudices, without any legal or constitutional objections being made. The late proclamation issued by Governor Young states most emphatically that they do not now and never have claimed more than the Constitution of their common country guarantees to them. This is all that has ever been asked, could be asked, or even desired by the people of Utah. I state this from a knowledge of the facts, having been a citizen of that Territory since 1849, and a greater portion of the time a member of the Legislature, and also of the Municipal body of Great Salt Lake City. Knowing, as I do, that there is not the least possible ground on which, in justice, your statement can be founded, I am led to conclude that it was made

without a knowledge of existing facts, and that you will have the greatest pleasure in correcting so unwarrantable an assertion.

You say, "Overtures have been repeatedly made to induce Brigham Young and his immediate adherents to place themselves within the pale of the Constitution, and submit peaceably to the general laws of the Confederation." Now, my dear sir, you and every other man of common information ought to know that they are not, and never have been out of "the pale of the Constitution." You ought to know that both "Brigham Young and his immediate adherents" are natural-born American citizens, and would have been living to this day in one or more of the Federal States of the Union, if they had not been most unjustly driven from their homes by an armed mob, to find that protection among the savages of the wilderness which was denied them where civilization and Christianity reigned. They are now where the American Government has suffered them to be driven, and looked, untouched in their feelings, upon the privations and sufferings necessarily endured while traversing the barren deserts and making a home in the parched and desolate wilderness, a thousand miles from the white man's "home of the free." If, as you say, it is "a subject of humiliating reflection to the citizens of the United States" that the "Mormons" occupy such an important position within their Territory, do let the world know that they occupy that position of necessity—that they were *driven* there by those who now deplore the consequences of their occupying that position; and let them know further that there has not been the least inducement offered to cause them so to do, but that they have, as it were, instinctively clung to the parent Government, like the infant child to its mother's breast. They have cried, from the first, for admission into the Union; they have pleaded their right to be favourably recognized by the parent Government, and have claimed its protection under "the general laws of the Confederation." But their cries, their entreaties, and their demands have been in vain. This is, indeed, the great cause of their complaint. And in the very face of these facts, which should be known by almost every school-boy, from the publicity they have had, we are told that "overtures have been re-

peatedly made to induce them to submit peaceably to the general laws of the Confederation." Now, sir, I believe I am extending to you the very utmost lenity in admitting the possibility of your making such entirely unreasonable statements through ignorance.

Further, you say, "The people of the United States have at no time desired to meddle with the *faith* of any person or community: the most ample liberty of opinion, in matters spiritual and political, has been accorded to all persons." So far, you say, "is this grand axiom maintained, that every State is permitted to choose whatever character of Constitution its own subjects prefer;" and that "the Mormons might hold what opinions they choose—profess any creed which the peculiar idiosyncrasy of their minds might induce them to cling to; they could organize their internal affairs after their own model; but it was thought a disgraceful inconsistency that a separate Government, having not the slightest connection or communication with the General Government, should be allowed to take root." Now, sir, you may believe me when I say, there is not probably a "Mormon" living that would differ from you in this last conclusion—that it would be a disgraceful inconsistency for any people to attempt to set up a separate Government under a Constitution which extended, and under an administration which secured to them all these rights and privileges which, you admit, belong to citizens of the American Government. And the fact that you are so well acquainted with the rights guaranteed to all citizens of the United States, and that they are all that any reasonable man could ask for, makes it the more strange that you could even allow yourself to believe that Brigham Young or the "Mormons" claimed more than the Constitution of the land granted to them, when you have every evidence, if you have any at all, to the contrary. The fact is, the people of Utah have been denied a State Constitution,—a right which you admit when you say that "every State is permitted to choose whatever character of Constitution its own subjects prefer." They have been denied the right of electing their own officers—a right which every State in the Union enjoys. They have been denied a State Government, for the very purpose that they should not have the power to

elect their own officers—a right which constitutes the great fundamental principle of American Constitutional Liberty. They have been denied the right to regulate their own domestic institutions. They have been denied, time and again, officers of their own choice, while in their Territorial capacity, when that choice has been officially made known to the General Government, the ability and character of which were unquestionable. They have been most emphatically denied the right to exercise their religious views or to cherish their domestic religious institutions; and those views and institutions have mainly constituted the objections urged against their admission into the Union. In being denied these rights, they have been virtually disfranchised and severed from the General Government, against which their strongest protestations have constantly been urged. They have sought, and urged, and most fervently desired to enjoy the common rights of American citizens; and this is all they claim. They insist upon having them, and will not be satisfied without them. If the people of Utah ever occupy a position independent of the American Government, it will be, as they now occupy their mountain home—when they are *driven* to it; and those who thus force them to extremes must alone be answerable for the consequences. A long-continued course of injustice and oppression may serve to make that a welcome day, should it ever come.

It is not necessary for Brigham Young to complain that "the Mormons have not been treated as American citizens, to succeed in inspiring them with an ill-regulated and abominable zeal." The people themselves know the *justice* of that complaint. They have all drank for themselves the dregs of the bitter cup, and none need that Brigham Young or any other should tell them that it is not sweet. It is the many, and not the few, who are too well acquainted with the history of the past—with the grievous wrongs that have been endured. And while you "wish it to be distinctly understood that the war—if war should ensue—about to be waged against Utah has no religious

pretext," we wish it to be as distinctly understood that, if war takes place with the people of Utah, it is because they are denied both their political and religious rights under the American Constitution, and are driven to the extreme of self-defence, to save themselves and their religion from being destroyed from off the earth.

But, sir, lest I should protract my communication beyond the limits it could be allowed to occupy in your widely-circulated paper, I must simply be permitted to repeat, in a more simple form, that the people of Utah have never refused to amalgamate themselves with the great Federal Union; nor, in any one instance, have they refused to acknowledge or respect any authority or power legally exercised under the Constitution. They have never required any *inducement* on the part of the Federal Government, but have exercised a degree of fidelity and loyalty thereto of which few of their sister Territories can boast. And instead of any overtures being made, many advantages and grants freely bestowed upon adjoining Territories have been unjustly withheld from Utah. They have never even been "*desirous* of establishing, independently of national law or constitutional control, a separate kingdom;" much less have they been inclined to attempt it. And whether they are permitted peaceably to remain in Utah, or whether by force of arms they are again driven from their homes, the Constitution of the American Union they will ever respect and venerate with a sacredness which the blood and lives of their fathers which were sacrificed to obtain it demand. So far as the *present* position of the people of that Territory may appear the least inconsistent with these facts, it must not be misconstrued into a rebellion against the principles of the American Constitution and Government. It is for self-preservation alone, after being denied both constitutional and religious liberty.

I am, sir, yours respectfully,

S. W. RICHARDS.

42, Islington, Liverpool.

Men will wrangle for religion, write for it, fight for it, die for it,—anything but *live* for it.

Truth often suffers more by the heat of its defenders than from the arguments of its opposers. Reason is often commended by the coolness of those who offer it.

THE RIGHTS OF MAN.

(Continued from page 3.)

To acknowledge in theory the great rights of man and the enactments of the Creator is just; but to deny them afterwards in practice is perjury and a mockery against both God and man.

In the foregoing, we have brought before the minds of our readers the cardinal rights of man as a thinking, religious, and responsible being. We have considered free agency as a fundamental and necessary condition to the very existence of *thinking* being. The soul is not a machine. That which is termed spiritual and thinking nature is not mere mechanical force. Thought cannot be measured out to the mind by rule and compass. Impulsive life will not travel in an arbitrary direction; and the immortal spirit, with its infinite and versatile powers, cannot be held by the chains of creeds or legislative enactments. Free agency in thought, then, is absolutely essential to thinking being.

We have also claimed free agency as the very basis of man's accountability. As a religious being, his agency is still indispensable. Freedom of conscience grows out of this primary right, and coercive faith is antagonist to both. We have seen that God, in His works and dealings, has acknowledged these fundamental laws, and, in His economy, has preserved them inviolate. Not only has He tolerated myriads of faiths, and an almost infinite variety of thought, but, in allowing a Devil to exist, He has, if we may so express it, admitted even the Satanic agency—admitted the liberty of the Devil to entertain his devilish views, his devilish thoughts, and his devilish disposition. It is true, the Almighty holds the hosts of hell accountable, but it is not for exercising these rights. It is because they infringe on the rights of others—because they interfere with His economy and wage war against His creatures and subjects. From these considerations, we lay down free agency, liberty of thought, freedom of conscience, and unrestrained faith, as essential to the existence of thinking, religious, and responsible being, and as necessary conditions to give consistency to the ideas attached thereto. As a Mormon, then, is a man, all these rights belong to him; and were he even a devil,

God, by precedent, has granted to him these rights; and, therefore, taking an extreme view of the case, we are justified in claiming them.

Perhaps there can hardly be found an individual with ordinary intelligence and respect for the rights of man who would boldly protest against the rights of the Saints as men. Their claims to free agency, their right to the peculiar disposition of their minds, their privilege of embracing the faith which recommends itself to their judgment and feelings, their right to believe in the divine mission of Joseph Smith, or in any other feature of their religion, will not, we apprehend, be denied in theory. The most ordinary understanding would have enough sagacity to see that such a denial would cover more than was intended, and that, admitted against one man, it would fit every other. They could not well help realizing that, in finding its level, it would overshadow every individual, every community, every nation, and indeed all mankind. To utter a protest against the rights of the Saints, their free agency, and their faith, would in reality amount to a protest against the rights, agency, and faith of every man. It would sit as an incubus upon one thousand million beings. The Mormon could then in fairness bring the protest against every sect—the Catholic against the Protestant, &c. Indeed, on some point or other, a thousand million individuals, if the law were carried out, would be a thousand million intolerant protestators against one another. There would be universal strife. Every man's hand would be literally against his neighbour. Such principles as free agency, the rights of man, liberty of thought, and freedom of conscience would be inconsistent and meaningless. These rights of the Saints our liberal (?) opponents are, therefore, bound to admit, or deny them at the expense of the rights of every man. But it is only in word that our rights are admitted. The following questions will find a ready affirmative in the general.

mind, and this affirmative has become a pet doctrine with the popular press in its dealing with the Mormon problem. The intellectual lords imagine that they thus give it a consistent solution.

Have not the United States the prerogative to declare that they will not have a Mormon community in their territory? Has not a State the right to say that it will not have them within its borders? Has not a man the privilege of saying that he will not have a Mormon neighbour, and that the faith of the Saints shall not take root near his homestead? Of course, in wording these questions, our enemies would couple them with opprobrious epithets, and season them with expressions of abhorrence. And such expressions and epithets we know would be to weak and silly minds as hobgoblins, whose imagined existence is the terror of childhood. They would also excite the prejudice and raise the choler of fools and bigots, but could not hide the merits of the case from just and reflective men.

Not only have these questions found an affirmative in words, but they have also found it in deeds, in actions, in blows. That affirmative has been forced home at the point of the bayonet, exhibited on the edge of the sword, and sent hissing from the deadly revolver. These answers have been published in extermination, and illustrated by ravishment, robbery, and mobocracy. They have deprived tens of thousands of their rights, and disfranchised a whole community. They have been written with the tears of the widow and the fatherless, and sealed with the gore of martyrs. Those who have thus dealt with the Saints will admit their rights in theory, but the rest of the tale our history will best relate. And even now the United States would exterminate the Mormons from their mountain fastness, and, for ought they care, send them to enjoy their rights in that "undiscovered country from whose bourne no traveller returns."

We, however, do not thus understand the rights of man. Justice will not be satisfied with the wordy admission of her laws by those who break and deny them in act; and those who thus trifle with her deserve her frowns and will kindle her indignation. To interpret the privilege of His creatures according to the spirit of the above is mocking the Almighty. A mere theoretical admission of

the rights of man and a violation of them in practice is hypocritical dealing towards both God and man. To exterminate the Saints as natural or adopted citizens, to disfranchise and exile them, to send them to enjoy their rights beyond the borders of American territory, is, to all intents and purposes, denying and repealing both their natural and national rights. The individual who admits the agency of his neighbour, grants him liberty of thought and freedom of conscience in words, and, with professions of love and tolerance for him, will set fire to his house, and leave him to be consumed in the flames, is at once a hypocrite, an incendiary, and a murderer. We know how much his professions are worth. In such a light we are bound to view the United States or any nation who thus act towards the Saints.

We emphatically deny the United States the prerogative to say that they will not have a Mormon community within their territory; or a State, to say that it will not have them within its borders; or of an individual to say that he will not have a Latter-day Saint for his neighbour. True, if they will all evacuate the country in favour of the Saints, and, in carrying out their absurd, unjust, and intolerant dispositions, will renounce *their own* rights, it will not exceed the limits of their privileges and prerogatives. But to demand the sacrifice at the hands of their Mormon fellow-citizens and neighbours is not just.

If the Latter-day Saints are entitled to the rights of man, as they undoubtedly are, their rights will hold good, irrespective of time, place, or circumstances. If it belongs to them to receive that faith which recommends itself to their minds, to exercise their agency, and claim liberty of thought and freedom of conscience, at any time, in any place, and under any circumstances, then those rights belong to them in *all* time, in *all* places, and under *every* circumstance. They would belong to them in the palace of the Queen of England, or in the city of Washington, as well as in the Rocky Mountains. They have belonged to them since 1830 to 1858. They will belong to them in 1958. Indeed, while time lasts, a "Mormon" exists, and the rights of man remain, they can with justice be claimed, and cannot in justice be withheld.

The great Creator, in giving an individual birth, not only declares, in that act

of creation, that the natural rights of the man are equal to those of other men, but therein is also contained an admission that his natural rights belong to him in the land of his nativity or in any part of the earth where it has pleased the Creator to place him; for the earth belongs to the Lord, and not unto man, nor any part of it to one more than unto another, unless the great Divine Landholder confers it by special gift. As far as the natural rights of man extend, all have equal claims upon the earth, and the privilege of an existence in any part of it where birth, the providences of God, or the course of events may place them. We must not, however, be understood as advocating absurd doctrines of promiscuous settlement, and no fixed right of property; nor must we be understood as denying to Governments and the members of society the prerogatives and privileges of organizing, making just divisions of the land, and legislating in the best manner to preserve public good and the general harmony of society. But we do mean to say that any act of legislation antagonistic to the natural rights of man is unjust.

A native American, then, has the undoubted right to be a Latter-day Saint in America, and to exercise in that land all the rights pertaining to thinking, religious, and responsible beings. To make a declaration contrary to this is blasphemy against the sacred rights of man. Who art thou that deniest to thy neighbour that which his Creator has granted to him? What nation is great enough to defy the Omnipotent and stand justified in repealing His enactments?

A nation is composed of a number of individuals of equal natural rights collected together in a national capacity. But this amalgamation does not subtract from individual rights. The fundamental object of such amalgamation is to better preserve the rights of every member of society, to prevent one man from trampling upon the privileges of his neighbour, and to restrain the human family from being as beasts of prey to one another. This is the great object of national organization. Therefore, to take from the Saints their rights, and disinherit them,

is a breach of the first principle of national existence.

The leading paper of England considers that the present rebellion in India has been principally caused by the natives' not understanding the liberal spirit of Protestant Christianity. It holds that this country has manifested a too sensitive fear in avoiding the appearance of tampering with the religious rights of the natives, and that, in not giving a practical illustration of the liberal spirit of its Protestant policy, it has led them to misunderstand and be suspicious of the intentions of England—engendered a fear in their minds that this country secretly designed to supplant the Hindoo faith and coerce that people into abhorrent religions. The *Times* of November 28, 1857, has the following:—"During a whole century of dominion, we have failed to persuade the natives of India that we have not, and never can have, any intention of forcing them to abandon their religion for our own." If Protestant Christianity makes such an acknowledgement of the religious rights of a conquered race at the time of their rebellion, free-born or naturalized American citizens are surely entitled to the same privileges. We claim for the Latter-day Saints the same privileges; and to withhold them from that people is a violation of the spirit of Protestant Christianity, and a breach of its fundamental principles.

If we measure the rights of man as guaranteed by the glorious Constitution of America, then indeed are the Saints entitled to all they claim. Its spirit is to preserve man's agency. It grants him his rights as a thinking, religious, and accountable being. It declares that the faith of American citizens shall not be coerced, that liberty of thought belongs to them, and that freedom of conscience is their undoubted right. The whole tenour and design of that Constitution is to ensure man's natural rights and allow a community to regulate its own domestic institutions, and receive that faith which most recommends itself to their minds; and to grant the people the privilege of choosing their own officers is its fundamental principle.

(To be continued.)

Persons whose ears are ever open to catch reports should be avoided as the plague: they are mischief-makers and quarrel-mongers, and the very pests of society.—James.

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

[September, 1842.]

September: Wednesday, 7th. Early this morning I received a letter from Elders Adams and Rogers, of New York, who brought me several letters,—one from Dr. Willard Richards, who, referring to his visit with James Arlington Bennett, Esq., of Arlington House, says, "He would be pleased to receive a letter of President Joseph's own dictation, signed by his own hand;" which request I was disposed to comply with, but deferred it till the next day.

Governor Carlin writes as follows:—

Quincy, September 7, 1842.

Dear Madam,—Your letter of the 27th ultimo was delivered to me on Monday the 5th instant, and I have not had time to answer it until this evening; and I now appropriate a few moments to the difficult task of replying satisfactorily to its contents, every word of which evinces your devotedness to the interest of your husband, and pouring forth the effusions of a heart wholly his. I am thus admonished that I can say nothing, that does not subserve his interest, that can possibly be satisfactory to you; and before I proceed, I will here repeat my great regret that I have been officially called upon to act in reference to Mr. Smith in any manner whatever.

I doubt not your candour when you say you do not desire me "to swerve from my duty as executive in the least," and all you ask is to be allowed the privileges and advantages guaranteed to you by the Constitution and laws. You then refer me to the 2nd Section of the Charter of the City of Nauvoo, and claim for Mr. Smith the right to be heard by the Municipal Court of said city, under a writ of Habeas Corpus emanating from said Court, when he was held in custody under an executive warrant.

The Charter of the city of Nauvoo is not before me at this time; but I have examined both the Charters and city ordinances upon the subject, and must express my surprise at the extraordinary assumption of power by the Board of Aldermen as contained in said ordinance! From my recollection of the Charter, it authorizes the Municipal Court to issue writs of Habeas Corpus in all cases of imprisonment or custody arising from the authority of the ordinances of said

city; but that the power was granted, or intended to be granted, to release persons held in custody under the authority of writs issued by the courts or the Executive of the State, is most absurd and ridiculous; and to attempt to exercise it is a gross usurpation of power, that cannot be tolerated.

I have always expected and desired that Mr. Smith should avail himself of the benefits of the laws of this State, and, of course, that he would be entitled to a writ of Habeas Corpus issued by the Circuit Court, and entitled to a hearing before said court; but to claim the right of a hearing before the Municipal Court of the city of Nauvoo is a burlesque upon the City Charter itself.

As to Mr. Smith's guilt or innocence of the crime charged upon him, it is not my province to investigate or determine; nor has any Court on earth jurisdiction of his case but the Courts of the State of Missouri; and, as stated in my former letter, both the Constitution and laws presume that each and every State in this Union are competent to do justice to all who may be charged with crime committed in said State.

Your information that twelve men from Jackson County, Missouri, were lying in wait for Mr. Smith between Nauvoo and Warsaw, for the purpose of taking him out of the hands of the officers who might have him in custody, and murdering him, is like many other marvellous stories that you hear in reference to him—not one word of it true; but I doubt not that your mind has been continually harrowed up with fears produced by that and other equally groundless stories. That that statement is true is next to impossible; and your own judgment, if you will but give it scope, will soon set you right in reference to it. If any of the citizens of Jackson county had designed to murder Mr. Smith, they would not have been so simple as to perpetrate the crime in Illinois, when he would necessarily be required to pass through to the interior of the State of Missouri, where the opportunity would have been so much better, and the prospect of escape much more certain. That is like the statement made by Mr. Smith's first messenger, after his arrest, to Messrs. Ralston and Warren, saying that I had stated that Mr. Smith should be surrendered to the authorities of Missouri, dead or alive; not one word of which was true. I have not the most distant thought that any person in Illinois or Missouri contemplated

personal injury to Mr. Smith by violence in any manner whatever.

I regret that I did not see General Law when last at Quincy. A previous engagement upon business that could not be dispensed with prevented, and occupied my attention that evening until dark. At half-past one o'clock, p.m., I came home, and learned that the General had called to see me; but the hurry of business only allowed me about ten minutes' time to eat my dinner, and presuming, if he had business of any importance, that he would remain in the city until I returned.

It may be proper here, in order to afford you all the satisfaction in my power, to reply to a question propounded to my wife by General Law, in reference to Mr. Smith,—viz., whether any other or additional demand had been made upon me by the Governor of Missouri for the surrender of Mr. Smith. I answer, none. No change whatever has been made in the proceedings. Mr. Smith is held accountable only for

for the charge as set forth in my warrant, under which he was arrested.

In conclusion, you presume upon my own knowledge of Mr. Smith's innocence, and ask why the prosecution is continued against him. Here I must again appeal to your own good judgment; and you will be compelled to answer that it is impossible I could know him to be innocent; and, as before stated, it is not my province to investigate as to his guilt or innocence. But, could I know him innocent, and were he my own son, I would nevertheless (and the more readily) surrender him to the legally-constituted authority to pronounce him innocent.

With sentiments of high regard and esteem, your obedient servant,

THOS. CARLIN.

To Mrs. Emma Smith.

Brothers Adams and Rogers called again this afternoon, and I related to them many interpositions of Divine Providence in my favour, &c.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1858.

ORDINATION—APPOINTMENT.—No man has a right to administer the ordinances of the Gospel without being ordained for that purpose. Neither can a man be appointed to preside over those who have a right thus to administer, without holding like authority himself. Ordination and appointment, in the common use of the terms, are separate and distinct. The one gives man the authority to act, and the other places him in a position where he can exercise that authority. Many are ordained to the Holy Priesthood, and perhaps for years have the right to officiate in the Gospel ordinances, before they are required or have any particular occasion to exercise that right. An appointment, therefore, to an active position in the Kingdom of God does not necessarily imply an increase of authority in the Priesthood of God. Ordination confers upon man certain rights, which are eternal in their nature, and will ever abide with him so long as he does not forfeit them by his own conduct; but an appointment is of a very different character, implying a temporary use or exercise of those eternal powers and prerogatives. Like fleeting things of earth, subject to circumstances, it may exist a week, a month, a year, or even more, and then come to an end. But who appreciates or justly estimates this fact?

We write thus because many have not yet learned the difference between position and power. Some have even attached more importance to their position as presiding officers than to their actual authority in the Priesthood. An appointment has been to some a stumbling-stone over which they have fallen, and never been able to rise. Many have lately been appointed to important positions throughout the European Missions, and we trust that such may never be the case with any of them. The few observations which we make upon this subject are particularly for that class

of Elders whose welfare we most earnestly desire, as Presidents and Pastors appointed to watch over the flock of Christ.

Some have felt that they were much superior to others of their brethren because they were called upon to preside over a Branch or a Conference; and they have suffered a spirit of pride to enter into their hearts—a spirit to be jealous of their authority, and have thereby rendered themselves obnoxious to the people over whom they were presiding. Such a spirit leads to haughtiness, arrogance, and oppression, manifesting itself in partialities in administration—traits of character that are not only inconsistent with the calling of a servant of God, but which are abhorred by every faithful Saint who enjoys the Spirit of God. When a President has these feelings in his heart, the feelings of all good persons become alienated from him; he loses his influence over them, and consequently his power to do them good. The few that do obey him and receive his counsel do so from a mere sense of duty, that order in government may be preserved, and themselves saved from the evils of rebellion. A President can thus make his position a curse to himself, and become an offence and curse to the people—the very opposite to the intent and spirit of his calling. On the other hand, when a person is exalted, then is the time, above all others, that he should be humble. Humility is the *only* road to exaltation. It is written, “He that exalteth himself *shall be abased*.” Let no one, therefore, claim honour from his position, but know that honour lies in the diligent and faithful discharge of the duties belonging to that position, and that the reward obtained will be for actual services rendered.

Men betray their feelings in different ways; and the higher their position the more readily are their faults detected. Some have felt, when once called upon to preside over a Branch or Conference, that they could never occupy a lower position without its being a disgrace to them, or at least a very great condescension on their part. This view of the subject, however, is utterly inconsistent with the truth; and, when properly understood, a man who is really worthy of an appointment will be just as ready to deliver it up to his superior as to receive it from him, just as willing to preside over a Branch as over a Conference, just as willing to perform the duties of a Teacher as an Elder, and just as ready in his spirit to occupy one position as another, when circumstances require. The duties of the least office come within the province of his authority, and he should feel as free in his spirit to perform them as those of the highest. When he feels this way he feels right; he is passive and obedient, and can say truly, “Not my will, but thine be done.” When Elders feel that, because they have been Presidents of Conferences, they cannot officiate as Presidents of Branches, or as Travelling Elders, we naturally expect to hear next that they cannot exercise faith, because it is the *first* principle of the Gospel, and that they are so far above it, that it would be a mortifying condescension to get so low, although we are told that, when that which is perfect is come, faith will still abide. Until man, like Jesus, becomes the Saviour of a world, he must not be above condescending as he did to the very lowest estate, and learn that true greatness is displayed in real condescension.

Those Elders now entering upon their new fields of labour for the year will be exceedingly blessed of the Lord, if they will but keep His Spirit with them. The present is an important period in the history of the latter-day work; and the character and importance of that work will rapidly become more prominent before the nations of the earth. Men who would be efficient in the service of God and in the defence of Zion need to be filled with the inspiration of God and the revelations of eternity. The workings of the Almighty will be of that wondrous magnitude that none others can comprehend His goings forth among the nations. The day of His mighty

power is at hand, and but few will be able to abide it. We rejoice to know that there are many faithful and efficient labourers in the Lord's vineyard. Those who have been appointed to preside are not the only ones worthy of similar opportunities. All faithful Elders shall reap their full reward, if they faint not.

THE PUBLIC PRESS.—The liberty of the press is the boast of civilized nations, but its dishonesty, injustice, rottenness, and corruption are beyond all conception. The dishonesty and fraud practised in the world are denounced with much bitterness as great national evils; but they are not to be compared with the evil and corrupting tendency of the press. The one may effect men's temporal concerns for a time, but the other most effectually demoralizes and vitiates the public mind. Instead of its being used as a means to enlighten the people and defend the truth, it has to a very great extent become a slave to popular feeling; and it is difficult to tell whether it most controls the public mind or is controlled by it. To say the least, the latter is the case to an alarming extent. Money and popularity can wield it at pleasure, and, as the wind does the weathercock, turn it whichever way they will.

An editor that will publish lies for the sake of chiming in with popular opinion, and then shun the truth when it is presented before him, is certainly one of the most dangerous and despicable characters of society. Such men should not only be denounced for their infernal cowardice and dishonesty, but they should be utterly abhorred for their readiness to sacrifice the happiness and lives of a nation, people, or community, upon the altar of their lustful and damnable cupidity. They know that to publish the truth about the "Mormons" would render them unpopular and be objectionable to their patrons, and patronage must be maintained at the sacrifice of truth and honour. Not only so, but a wilful and malicious system of falsehood and misrepresentation is adopted, which, if practised under oath in common Courts of Equity, would doom the perjured wretches to lasting infamy and disgrace. At the bar of Eternal Justice they will meet a merited retribution.

We insert in this number two communications written to leading journals, but not suffered to appear in their columns, though they were written expressly to correct misrepresentations and falsehood which had been published by them. These, however, are not isolated cases. It is the universal practice with Editors to refuse a "Mormon's" statement admission into their columns. There are very few exceptions. The many fruitless efforts that are made to get, through the press, the truth before the people, relative to the Saints, prove conclusively the determination that exists to put them down by keeping the truth hid as long as possible. It is in vain to look for honour from such a source of corruption. Grapes do not grow on thorns, nor figs on thistles.

PENNY FUND.—Although we do not, as has already been stated in former numbers of the *Star*, hold this Office or any of the funds of the same responsible for any deficiencies which may occur in the "Penny Fund," or delinquencies of any of the Treasurers of that fund, we feel it our duty to guard all the interests of the Saints, both temporal and secular, as well as spiritual, to the best of our ability; and, in view of the many changes which are taking place throughout the Mission, among the Treasurers of that fund, we feel constrained to offer a few words of counsel on the subject.

Order and uniformity in conducting the business are very desirable, and will greatly facilitate the same. In order to bring about this desirable end, we wish all those Treasurers, whether of Conferences or Branches, who have opened "Penny

"Fund" accounts with this Office in their own names, to immediately cause all such funds to be transferred from their individual names, to the name of the proper Conference or Branch; and that all remittances be hereafter made in the name of the Conference or Branch. Persons who at any one time deposit twenty shillings or upwards can have the amount placed to their individual names in this Office, and obtain a receipt, therefor without its appearing in the Penny Fund account.

Each Treasurer should exhibit his books publicly at some meeting of the Saints, that it may be ascertained if the correct amount has been credited to each individual; and that all errors, if any exist, may be corrected before the books are transferred. Each Treasurer is required, on delivering up the books to his successor, to produce and deliver to his successor receipts from this Office, and also money sufficient to balance the total amount received by him. He can then receive from his successor a receipt for the entire amount of cash and receipts thus transferred.

A strict and punctual compliance with these suggestions will secure harmony of action and the confidence and good feelings of all concerned.

UTAH MAIL.—The Utah Mail has arrived, bringing letters and papers with dates to October 7, too late for the news to appear in this Number. It will appear in our next.

APPOINTMENTS.—The following alterations and appointments are made in connection with the Welsh Conferences:—

That the Brecknockshire Conference be disorganized, and its Branches added to the Monmouthshire Conference.

That the Dyffryn, Conway, and Anglesea Conference be in future called the Carnarvonshire Conference.

That the Merionethshire Conference be disorganized, and the Machynlleth and Dinas Mowddwy Branches added to the Cardiganshire Conference; and Harlech and Festiniog Branches added to the Carnarvonshire Conference.

That the Carmarthen Conference be disorganized, and the Carmarthen and St. Clears Branches added to the Llanelly Conference; and Brechfa, Pencader, and Llansawll Branches added to the Cardiganshire Conference.

Elder Thomas Jones is appointed to preside over the North Wales Pastorate.

Elder John Davies is appointed to preside over the Eastern Glamorganshire Conference; Elder Edward D. Miles, over the Cardiff; Elder William Ajax, over the Monmouthshire; Elder Thomas Rees, over the Western Glamorgan; Elder Edward Pergwyn, over the Pembrokeshire; Elder John Treharne, over the Cardiganshire; Elder Thomas Jones, over the Carnarvonshire; and Elder Edwin Price, over the Flintshire Conference.

Elder Joseph Griffiths is released, on account of indisposition.

LETTER TO THE "ANDOVER ADVERTISER."

The following is an extract from a letter sent to the Editor of the *Andover Advertiser*, in reply to a scurrilous article published in that paper:—

Editor of the *Andover Advertiser*.

Sir—I presume your charge of licentiousness is intended to apply to polygamy. Remember that the men whose characters

are most highly revered—whose writings are most deeply studied and venerated—whose thrilling psalms are most fervently sung, were polygamists! Were these polygamist Patriarchs, Prophets, and Psalmists guilty of "licentiousness?" Do moral right and wrong change their natures by lapse of time? If polygamy is "licentiousness" now, it was "licentious-

ness" then. Why did not God denounce it? Why did God say to David (2nd Samuel xii.), "I gave thee thy master's wives?" Was God guilty of licentiousness?

Seduction, prostitution, and licentiousness exist and fearfully increase in all your large towns; but such crimes are unknown in Salt Lake Valley. The penalty for such crimes in Christian England is occasionally 2s. 6d. per week!—not to compensate the months of mental and physical woe of the hapless mother; no,—that goes for nought; but to support the unfortunate infant. How fearful is the number of illegitimate births in England! In the Salt Lake Valley, every infant born has a father to welcome and give his name to it. You call Salt Lake Valley a "sink of iniquity;" but how infinitely more applicable are your words to London, with its 80,000 unfortunates, unpitied, forlorn, and hopeless. What tribunal affords them redress, or visits vengeance upon the vile perpetrators of their fearful wrongs?

You are anxious for the overthrow of what you call "Mormonism." It is based upon certain principles and facts. Its principles are—God loved the world and gave His Son as an atonement to be received, and as a Teacher to be obeyed; also faith, repentance, baptism for remission of sins (Acts ii. 38. John iii. 5. Acts xxii. 16); and the gift of the Holy Spirit by laying on of Elders' hands (Acts viii. 16. Acts ix. 17. Heb. vi. 1. 1 Timothy iv. 14). I respectfully challenge your dialectics to overthrow these principles. Designating our women "poor common drudges," and our men "ignorant-looking," is, you must admit, wretched logic. "Judge not according to the appearance," said he who was scorned by learned scribes, because he "had not learned letters"—he in whom men saw no beauty that they should admire him. You pronounce Joseph Smith a "wicked impostor." In his lifetime, Joseph Smith was frequently charged with crime, and brought before American Courts of Justice; but was he ever convicted? No; "cute" Yankee judges and juries, in all cases, acquitted him. Is it not monstrous injustice to denounce a man as a criminal whom juries always pronounced innocent? He was, however, basely murdered, at last, in defiance of all law and justice.

In proof of your charge of imposture, you instance the Book of Mormon. "In the mouth of two or three witnesses," says the Bible, "shall every word be established." Plates of stone, written by the finger of God, were delivered to Moses. None were permitted to handle those plates. The gold plates delivered to Joseph Smith were seen and handled by many. In preface to the Book of Mormon, we have the solemn declaration of three persons, whose names are signed, who state that they handled the plates, and heard the voice of God pronouncing the translation to be essentially correct. To the plates of Moses we have no such testimony. Those three men were afterwards cut off from the Church of Latter-day Saints, by Joseph Smith, for transgression. Was he not afraid they would divulge the secret lie? No; for out of the Church they bore the same testimony as when in it.

You affirm that the Book of Mormon "is based upon the romance of Spaulding." You forget that the Book of Mormon refers only to one tribe of Israel—that of Joseph, while Spaulding's novel speaks of the ten tribes. The one is a translation by an uneducated man; the other, the work of an educated Presbyterian Minister. The Bible is a revealed history of ancient people, some of whom flourished in Asia, Africa, and Europe, and the Gospel of Jesus as preached to them. The Book of Mormon is the revealed history of an ancient people who flourished in America, and the Gospel of Jesus as preached to them. In dealing with the character of Jesus Christ, you judge by the testimonies of his apostles and friends; but, in dealing with the character of Joseph Smith, you judge him by the testimonies of his bitter and relentless enemies. Is this justice? "Shame, where is thy blush?" You say we are guilty of idolatry towards Joseph Smith. In this you bear false witness against your neighbour. We adore the Lord Jesus as the Son of God, and we honour Peter, Paul, and Joseph Smith as his servants. You say you "prefer Mahomet to Joseph Smith." Mahomet rejected the Divinity and atonement of Jesus Christ; but Joseph Smith believed in, gloried in, and fervently preached those transcendent principles. I am willing to suppose you did not know this; but how unpardonable is such ignorance in public

writers. You place Joseph Smith in the category of "Naylor, Munzer, Southcote, Thom, &c. These persons taught contrary to the Bible, and therefore were impostors. I defy you to prove that Joseph Smith taught contrary to the Gospel of Jesus. If he had done so, we would reject him, though his character were as pure as that of "an angel from heaven."

You say you "wonder that, in the braying of the jackass in the adjoining stable, we did not recognise the ridicule we deserved." We assure you that we are not to be driven from our principles by the ridiculous braying of jackasses, whether quadruped or biped. Our enemies find it easier to "bray" at us than to prove us scripturally wrong.

You say you "rely upon the preaching of the Gospel in its purity to annihilate Mormonism." What do you mean by "the Gospel in its purity?" Is it Calvinism, which says Christ died for a few; or Methodism, which says this is a lie—that Jesus died for all? A thousand different sects preach different doctrines, which they each call "the Gospel in its purity!" In your churches and chapels, the rich worship in the costly cushioned pew, while the "ignorant-looking men" and the "poor, common-looking drudges" of women shiver in the cold corner, to obtain tickets for blankets, soup, &c. Is this the Gospel of him who said, "Love your neighbour as yourself?"—a gospel which would make all men one with each other by making all one with God and with His Son Jesus Christ. Where is this Gospel exhibited? Alas, where?

A friend said to me, recently, "There are no sects in heaven. They are all one there." Said I, "As they are not all one here, they must undergo a great change in going there." "Ah," replied my friend, "So they must." But, said I, "The fact

that they all needed a change proves them all wrong here; for if they were right, they would need no change!" My friend seemed startled at the idea of a right religion leaving its votaries wrong, and needing a change!

You seemed pleased that the old argument of faggot, axe, and gibbet is about to be resorted to in the form of "steel, lead, and American soldiers," to put down Mormonism. Why not send missionaries to prove us wrong from the Bible? Are steel, lead, and soldiers the arguments by which, as you say, "Right shall conquer might, and truth grow strong?" My principles do not need ridicule; but I cannot help remarking that Jesus said, "The servant shall be as his master." Did the Lord or his former-day ministers preach jarring doctrines, or receive hundreds and thousands of pounds per year for preaching? In the New Testament, do we read of the *Reverend* Paul, the *Right Reverend* James, the *Most Reverend* Peter, or *Lord Bishop* Andrew, living in pompous palaces, encircled by wealth and grandeur? Is this "Having food and raiment, therewith be content," as Paul taught Timothy? Is this being like him "who had not where to lay his head?" If I were to offer you a sovereign as little like a sterling coin as these servants are like the Lord, you would hand me to a policeman to share the fate of a forger and a knave. You reject the counterfeit sovereign, and I reject the counterfeit "servants" and their sham religions.

From your enlightened intellect and masterly pen, I promise myself the pleasure of reading such a reply to this letter, as will demonstrate my error, if in error I am, and thus save me and many others from the woes that error inevitably entails.

Your obedient servant,
JOHN HYDE.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

In England, or France, or any of the States of Europe, if upwards of a million of the working classes had, within a short space of time, and by means hitherto unknown or unthought of, raised them-

selves to comparative affluence and independence, their example would be alike a matter of wonder and of instruction. To the poor, who are struggling against becoming poorer; to those who, though

they may be able to steer clear of actual want themselves, have the painful picture constantly presented to their minds of their offspring being otherwise circumstanced; to the mere "hewers of wood and drawers of water," who are too low to dream even of comforts or respectability, how deeply interesting should be the knowledge, not only that a million-and-a-half of people like themselves had been able to cast their poverty behind them, but that many millions more could "go and do likewise." Nor to the statesman, who gathers from such examples the knowledge how to make nations great, and to become great himself; or to those who are engaged in the human task of endeavouring to mitigate the evils of redundant population, should such a fact be less interesting or valuable. And this, without exaggeration, is the lesson that may be learned from the industrial history of Canada, but especially of the Upper Province.

In 1829, the population of Western Canada—for that Province, having exhibited greater progress in population and wealth, I shall at present allude to—had but one hundred and ninety-six thousand inhabitants. Its assessable property, being the real and personal estate of its people, was estimated, and I think with sufficient liberality, at £2,500,000. Its population in 1854 had increased to 1,237,600; and its assessed and assessable property not including its public lands, the timber on them, or its minerals, is set down, in round numbers, at fifty million pounds. This sum is over the assessors' returns, but when it is considered that the assessments were based upon the people's estimates of their own property, and that these are proverbially made with a view to avoiding taxation rather than to appearing rich, and that bonds and mortgages and other valuable effects were not included in the assessments, the addition of fifteen per cent.—being that made—is by no means an error on the side of exaggeration. The Marshals appointed to correct similar returns in the United States made a much larger addition, although the property I have named, as exempted in Canada, is all assessed in the States.

Thus, then, the remaining inhabitants of 1829, and the descendants of those who have died, together with the settlers who have come into the Province since, divided

between them fifty million pounds' worth of property, being £200 4s. 2d. to each family of five, and £40 0s. 2d. to each man, woman, and child,—a degree of prosperity it would be difficult to credit, were it not established by proofs wholly incontrovertible.

And who and what are the people who divide among them this magnificent property? And how have they acquired it? Did they come in as conquerors, and appropriate to themselves the wealth of others? They came in but to subdue a wilderness, and have reversed the laws of conquest; for plenty, good neighbourhood, and civilization mark their footsteps. Or did capitalists accompany them to reproduce their wealth by applying it to the enterprises and improvements of a new country? No; for capitalists wait till their pioneer, industry, first makes his report, and it is but now that they are studying the interesting one from Canada. Or did the generosity of European princes or European wealth or benevolence provide them with such outfits as secured their success? On the contrary, the wrongs of princes and the poverty of nations have been the chief causes of the settlement of America. Her prosperity is the offspring of European hopelessness. Her high position in the world is the result of the sublime efforts of despair. And he who would learn who they are who divide among them the splendid property created in Canada, has but to go to the quays of Liverpool, of Dublin, of Glasgow, and of Hamburg, and see emigrants there embarking, who knew neither progress nor hopes where they were born, to satisfy himself to the fullest.

It is the object of this essay to describe the country, its soil, its climate, and its resources, in which these people have prospered; to trace their advancement and its causes; to describe the public works and improvements they possess; to show how they govern themselves, and what are their institutions—religious, educational, and municipal; to exhibit, in short, what may guide industry in search of a place wherein to better its condition, and capital in quest of fields for profitable investment.

GEOGRAPHICAL.—Canada extends, in length, from the coast of Labrador to the river Kiministiquia, at the western extremity of Lake Superior, about sixteen hundred miles, with an average breadth of

about two hundred and thirty miles, being nearly three times as large as Great Britain and Ireland. It contains an area of about three hundred and fifty thousand square miles, or two hundred and forty millions of English acres.

Upper, or Western Canada, is comprised within the parallels of 40° to 49° N., and the meridians of 74° to 117° W. of Greenwich, and embraces an area of about one hundred thousand square miles, or sixty-four millions of acres. Of these there were, up to the 1st of January, 1854, twenty-one millions, forty-nine thousand, one hundred and sixty-four acres surveyed, consisting of thirty-one thousand, one hundred and seventy-five acres of mining tracts on the shores of Lakes Huron and Superior, four hundred and fifty-three thousand five hundred and fifty-eight acres of Indian reserves in the same

localities, and twenty millions, two hundred and forty three thousand, four hundred and forty-one acres in farm, park lots, and sites for towns and villages.

As compared with the Lower Province, Upper Canada is in general a level campaign country, with gently undulating hills and rich valleys. At a distance of from fifty to one hundred miles north of Lake Ontario there is a ridge of high rocky country running towards the Ottawa or Grand River, behind which there is a wide and rich valley of great extent, bounded on the north by a mountainous country of still higher elevation. From the division line on Lake St. Francis to Sandwich, along the shores of the St. Lawrence and Lakes Ontario and Erie, there is not an elevation of any consequence; and throughout this extent the soil is generally remarkable rich.

VARIETIES.

A WOMAN, aged 70, who appeared some time ago at the Police Office, Bow Street, London, stated that she was the mother of forty children; and that her daughters had had twins three or four times.

A LETTER from Jerusalem of the 29th of November states that great agitation prevails in that city and the neighbourhood. A conflict had taken place between the inhabitants of Bethlehem and those of Tamar, in which one man was killed and several wounded. Caravans of pilgrims were beginning to arrive in the country. Jerusalem is crowded with pilgrims in a new character. A great part of the crew of the American frigate Congress had arrived there to visit the holy places, together with a great number of the crews of the three Russian ships of war now anchored at Jaffa.

"TABLE.—A broad piece of stone, brass, or the like, Hab. ii. 2; Luke i. 63. Such the ancients used, to write upon, as they had no paper; and they wished what they wrote to continue recorded to many generations. Twice God wrote his law on tables of stone. The Romans wrote their ancient laws on twelve tables of brass. In allusion hereto, man's heart is represented as a *writing table*, and a *fleshy table*, ready to receive and be affected with divine truths. (Prov. iii. 3; vii. 3; 2 Cor. iii. 3)"—*From Gurney's Dictionary of the Bible.*

INJURIES.—"When we have received an injury which is too serious to be passed over unnoticed, and requires explanation in order to our future pleasant intercourse with the individual who inflicts it, we should neither brood over it in silence nor communicate it to a third person, but go directly to the offender himself, and state to him in private our views of his conduct. Many persons lock up the injury in their own bosom, and instead of going to their offending brother, dwell upon his conduct in silence until their imagination has added to it every possible aggravation, and their mind has come to the conclusion to separate themselves for ever from his society. From that hour they neither speak to him nor think well of him, but consider and treat him as an alien from their hearts. Others, when they have received offence, set off to some friend—perhaps to more than one, to lodge their complaint, and tell how they have been treated. The report of the injury spreads farther and wider, exaggerated and swelled by those circumstances which every gossip through whose hands it passes chooses to add to the original account, until, in process of time, it comes round to the offender himself in its magnified and distorted form—who now finds that he in his turn, is aggrieved and calumniated; and thus a difficult and complicated case of offence grows out of what was, at first, very simple in its nature, and capable of being adjusted."—*James.*

PASSING EVENTS.—After a series of struggles, the garrison of Lucknow was relieved on the 17th November. Sir Colin Campbell was slightly wounded. Twenty-four inferior members of the Delhi royal family were, on the 20th November, executed by sentence of a military commission. The revenue derived from sources of taxation in India for the fiscal year 1855—6, was £30,817,528. **AMERICA:** The Kansas affair appears more ominous than ever. It is now made the basis of a combination against the Government of Mr. Buchanan more formidable than any opposition during the last thirty years. Messrs. Douglas, Stuart, Hale, Seward, and Trumbull have taken the field on the side of Gov. Walker against Mr. Buchanan. There is said to have existed a perfect understanding between the great filibuster Walker before his departure and the Minister of Nicaragua; and Walker is said to have been invited back to Central America by the connivance of President Martinez. It is stated that about one thousand men for the expedition will rendezvous on the Colorado. Another revolution is now pending in Mexico. The steam-political exiles. Gen. Denver has superseded F. P. Stanton, dismissed from the Secretaryship Tennessee, on the 24th November, brought from Mexico to New Orleans twenty-three ship of Kansas. The United States' Treasury department has suspended payment, and bills amounting to half a million of dollars laid over. The New York banks resumed specie payment on the 12th December, after fifty-nine days' suspension. Lieutenant-General Scott does not favour sending troops from the Pacific to Utah, but will send reinforcements and supplies from this side. The actual strength of the United States' Army on the 1st of July last was 15,764, from which sixty-eight forts and seventy ports had to be garrisoned.

SONG OF ISRAEL IN EGYPTIAN CAPTIVITY.

(Selected.)

Oh, breathe it soft! the mourning lay,
To Israel's lonely children dear,
Would waste its melody away
By falling on a tyrant's ear.

Far other strain serene ascended
From bowers our maidens twine no more:
The song of hope and memory blended,
That died on Goshen's happy shore.

How can a captive's strain aspire!
The echoing horn may charm the free:
Alas, my heart! a broken lyre
Would form the only type of thee!

Yet never can our souls forget,
When music blends its power with prayer,
All that our children may be yet,
And all that once our fathers were.

A rest remains—a promised land,
Where Jordan winds his silver way,
By heaven's selectest breezes fanned,
And robed in verdure's bright array.

There shall the clarion's blither tone
Swell our triumphant song's career:
The land we tread on is our own;
Our God, our home, our heart is here!

ADDRESSES.—R. R. Hodson, 6, New Gray Street, Sunderland.
Thomas Lies, 31, Great Union Road, St. Heller's, Jersey.
John H. Kelson, 2, Back of St. Michael's Place, Plymouth.

MONEY LIST, DECEMBER 19—25, 1857.

B. W. Brindle, (per C. F. Jones)	£20	0	0	Brought Forward.....	£27	6	0
B. W. Brindle	5	0	0	William Thurgood	3	0	3
W. H. Perkes	2	6	0				
Carried Forward.....	£27	6	0		£30	6	0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XX.

Saturday, January 16, 1853.

Price One Penny.

REMARKS BY PRESIDENT BRIGHAM YOUNG.

It is a pretty bold stand for this people to take, to say that they will not be controlled by the corrupt administrators of our General Government. We will be controlled by them, if they will be controlled by the Constitution and laws; but they will not. Many of them do not care any more about the Constitution and the laws that they make than they do about the laws of another nation. That class trample the rights of the people under their feet, while there are so many who would like to honour them. All we have ever asked for is our Constitutional rights. We wish the laws of our Government honoured, and we have ever honoured them; but they are trampled under foot by administrators.

There cannot be a more damnable, dastardly order issued than was issued by the Administration to this people while they were in an Indian country in 1846. Before we left Nauvoo, not less than two United States' Senators came to receive a pledge from us that we would leave the United States; and then, while we were doing our best to leave their borders, the poor, low, degraded curses sent a requisition for five hundred of our men to go and fight their battles!! That was President Polk; and he is now weltering in hell with old Zachary Taylor, where the present administrators will soon be, if they do not repent.

Lies have reported that this people

have committed treason, and upon their lies the President has ordered out troops to aid in officering this Territory; and if those officers are like many who have previously been sent here,—and we have reason to believe that they are, or they would not come when they know they are not wanted,—they are poor, miserable blacklegs, broken down political hacks, robbers, and whoremongers, men that are not fit for civilized society; so they must dragoon them upon us for officers. I feel that I won't bear such cursed treatment, and that is enough to say; for we are just as free as the mountain air.

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. They care no more about them than they do about the Government of France, but they walk them under their feet with impunity. And the most of the characters they have sent here as officers cared no more about the laws of our country and of this Territory than they did about the laws of China, but walked them under their feet with all the recklessness of despots.

I do not want to be angry nor to have my feelings wrought up, but I cannot keep quiet under the continued outrageous tyranny of the wicked.

I have said that if the brethren will have faith, the Lord will fight our battles, and we will have the privilege of living here in peace. I have counted the cost to this people of a collision with our enemies, but I cannot begin to count the cost it will be to them.

I have told you that if this people will live their religion, all will be well; and I have told you that if there is any man or woman that is not willing to destroy anything and everything of their property that would be of use to an enemy if left, I wanted them to go out of the Territory; and I again say so to-day; for when the time comes to burn and lay waste our improvements, if any man undertakes to shield his, he will be sheared down; for "judgment will be laid to the line and righteousness to the plummet." Now the faint-hearted can go in peace; but, should that time come, they must not interfere. Before I will suffer what I have in times gone by, there shall not be one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay, that will burn, left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste, in the name of Israel's God.

I know that the Saints, both the brethren and sisters, pray that our enemies may not come here; for their entrance is designed by our Government to be the prelude to the introduction of abominations and death. And you cannot talk to a brother, or even a sister, but that she will tell you that if she consents in her feelings to have our enemies come here, she feels uncomfortable and her heart sinks within her. If I consent in my feelings to have them come here, my heart sinks within me, my buoyant spirits are gone, and I have no comfort; for I know the hellish designs concealed under the present movement. But we are free, and every man says, "Stand by the kingdom." When this is the case, every man is like a troop; they are like lions.

Admit of corrupt administrators sending troops here, and what would be the result? All hell would follow after. I naturally dislike to have any trouble, and would not were I not obliged to; but we are obliged to defend ourselves against the persecution of our oppressors, or have our constitutional rights rent from us and ourselves destroyed. We must either

suffer that, or stand up and maintain the kingdom of God on the earth.

We have known all the time that the kingdoms of darkness were opposed to the kingdom of God—that the powers of earth and hell were combined against it. Christ and Baal cannot make friends with each other; you cannot mix oil and water, righteousness and wickedness. This is the kingdom of God; all others are of the Devil. They never can be united in this world, nor in any other: there is no possibility of the two kingdoms becoming one. Those who believe and obey the Gospel of the Son of God, and forsake all for its interests, belong to the kingdom of God, and all the rest belong to the other kingdom. There is a distinction, and the line must be drawn, and you and I have to stand up to it, even though it may take from us our right eyes and right hands. We must stand up to the line and maintain the kingdom of God, or we shall all go to destruction together.

I am perfectly willing that the brethren should stop all improvements, if they choose, and spend a few years in seeing what our enemies will do, though their efforts against us will only tend to use them up the faster. But if the people prefer it, they may stop their improvements and take care of their wheat, and *cache* a supply of grain, flour, &c., where no other persons can find it; though we can raise grain here all the time, yes, all the time.

Suppose that our enemies send 50,000 troops here, they will have to transport all that will be requisite to sustain them over one winter; for I will promise them, before they come, that there shall not be one particle of forage or one mouthful of food for them, should they come. They will have to bring all their provisions and forage; and though they start their teams with as heavy loads as they can draw, there is no team that can bring enough to sustain itself, to say nothing of the men. If there were no more men here than there are in the Seminole nation, our enemies never could use us up; but they could use up themselves, which they will do. The Seminoles, a little tribe of a few hundred in Florida, have cost our Government, I suppose, in the neighbourhood of a \$100,000,000; and they are no nearer being conquered than when the war commenced. And what few have removed

have been induced to do so by compromise; and it would be far cheapest for the Government to pay the debts they honestly owe us, and leave us unmolested in the peaceful enjoyment of our rights.

Would not our enemies feel well in going to the canyons for wood, the first night, to cook their suppers with? The idea puts me in mind of an anecdote told by one Brown, about the man who took the first barrel of whiskey up the Missouri River on a log raft.

They might stay amid blackened desolation till they ate up what they brought, and then would have to go back.

It has been asked, "Have you counted the cost?" Yes, for ourselves; but I cannot begin to count it for our enemies. It will cost them all they have in this world, and will land them in hell in the world to come, while the only trouble with us is, that we have two or three times more men than we need for using up all who can come here to deprive us of our rights.

As I said this morning, ten years ago on this ground I stated that we would not ask any odds of our enemies in ten years from that date; and the next time that I thought of it was ten years afterwards to a day. "They are now sending their troops," was the news; and it directly occurred to me, "Will you ask any odds of them?" No, in the name of Israel's God, we will not; for as soon as we ask odds we get ends—of bayonets. When we have asked them for bread, they have given us stones; and when we have asked them for meat, they have given us scorpions; and what is the use of our asking any more? I do not ask any odds of those who are striving to deprive us of every vestige of freedom, and to destroy us from the earth.

Suppose that we should now bow down, and they should order their troops back, and then send a Governor and other officers here, how long would it be before some miserable scamp would get into a fuss with the Indians in Utah county, or in some other county, and get killed? Then the Governor would order out the militia, probably two or three hundred men, to kill off those Indians. Well, the brethren, knowing that the aggressor is a white man, do not want to turn out, and, like General Harney, kill the squaws, and they say, "We shall not go." Then the Governor would say, "They have com-

mitted treason;" and it would be, "Send an army here, and shoot and hang them." Our enemies are determined to bring us into collision with the Government, so that they can kill us; but they shall not come here.

If the troops are now this side of Laramie, remember that the Sweetwater is this side of that place. They must have some place to winter, for they cannot come through here this season. We could go out and use them up, and it would not require fifty men to do it. But probably we shall not have occasion to take that course, for we do not want to kill men. They may winter in peace at some place east of us, but when spring comes they must go back to the States, or at any rate they must leave the mountains.

We have no desire to kill men, but we wish to keep the devils from killing us. If you hear that they are near the upper crossing of the Platte, they will probably stay there till they can collect 50,000 troops. We will say that 9 and 3 equal 17; and if that is so, how long will it take to get those troops here? Let an arithmetician figure out how long it will be before 9 and 3 will make 17; for that will be just as soon as our enemies will get 50,000 troops here.

We have got to be called treasoners by our enemies. Joseph was taken up six times, if I remember rightly, on the charge of treason. Once he was brought into court by some enemies who thought they could prove that he had committed adultery, and that they termed treason. At another time our brethren wanted to vote in Davies County, Missouri, and said they would cast their votes and have their rights with other citizens, whereupon Joseph was taken up for treason. Another time he was taken up on a charge of high treason, and when he came before the grand jury his enemies wanted to prove that he had more than one wife, asserting that that was high treason.

Our enemies are constantly yelling, "Rebellion, treason," no matter how peaceful, orderly, and loyal we may be. And now to come out in open opposition to their cursed corrupt practices will of course be counted treason. But let me tell you that the real, actual treason is committed in Washington, by the Administrators of our Government sending an army to take the lives of our innocent

citizens. Every man is allowed by the Constitution to have what religion he pleases, and to profess what religion he pleases. That liberty is guaranteed by the Constitution; "but you 'Mormons,' an army must be sent against you because you are Latter-day Saints." Yes, an army must be sent to drive us from the earth.

There is high treason in Washington; and if the law was carried out, it would hangup many of them. And the very act of James K. Polk in taking five hundred of our men while we were making our way out of the country under an agreement forced upon us, would have hung him between the heavens and the earth, if the laws had been faithfully executed. And now, if they can send a force against this people, we have every Constitutional and legal right to send them to hell; and we calculate to send them there.

I am aware that you want to know what will be the result of the present movement against us. "Mormonism"

will take an almighty stride into influence and power, while our enemies will sink, and become weaker and weaker, and be no more; and I know it just as well now as I shall five years hence. The Lord Almighty wants a name and a character, and he will show our enemies that he is God, and that he has set to his hand again to gather Israel, and to try our faith and integrity. And he is saying, "Now, you my children, dare you take a step to promote righteousness in direct and open opposition to the popular feelings of all the wicked in your Government? If you do, I will fight your battles."

Our enemies had better count the cost; for, if they continue the job, they will want to let it out to sub-contractors before they get half through with it. If they persist in sending troops here, I want the people in the west and in the east to understand that it will not be safe for them to cross the plains.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

RIVERS.—The waters of all the lakes and rivers of Canada empty themselves into the Gulf of St. Lawrence, which is formed by the western coast of Newfoundland, the eastern shore of Labrador, the eastern extremity of the Province of New Brunswick, and by parts of Nova Scotia and Cape Breton.

The River St. Lawrence rises in Lake Superior, in Upper Canada, and flows through Lakes Huron, Erie, and Ontario, a distance of about 3,000 miles, with a breadth varying from one to ninety miles; and, by the aid of the Welland, St. Lawrence, and Lachine Canals, is navigable the whole distance for large class ships. It has, however, in its course, received different names, viz.: between Lakes Ontario and Erie it is called the "Niagara;" between Lakes Erie and St. Clair, the "Detroit;" between Lakes St. Clair and Huron, the "St. Clair;" and between the latter and Lake Superior, the "Narrows or Falls of St. Marie."

"The River St. Lawrence and the whole

country unfold scenery, the magnificence of which, in combination with the most delightful physical beauty, is unequalled in America and, perhaps, in the world. From both land and water there are frequently prospects which open a view of from fifty to one hundred miles of river, from ten to twenty miles in breadth. The imposing features of these vast landscapes consist of lofty mountains, wide valleys, bold headlands, luxuriant forests, cultivated fields, pretty villages and settlements, some of them stretching up along the mountains, fertile islands with neat white cottages, and rich pastures, and well tended flocks, rocky islets, and tributary rivers, some rolling over precipices, and one of them, the "Saguenay," like an inland mountain lake, bursting through a perpendicular chasm in the granite chain, while on the bosom of the St. Lawrence majestic ships, large brigs and schooners, with innumerable pilot boats and river craft, charm the mind of the immigrant or traveller."

Before alluding to the "Ottawa," I may mention that there are numerous other rivers which, after flowing through highly cultivated districts, empty into the "St. Lawrence." The chief of these is the "Saguenay," a majestic stream, of which no less than thirty rivers are tributaries. It flows into the "St. Lawrence" about 100 miles below Quebec. In some parts this river is said to be unfathomable, and its banks vary from 200 to 2,000 feet in height, rising in some places perpendicularly from the river's side. For a distance of ninety miles this river is navigable for vessels of large tonnage, and some of the largest saw mills in the Province are erected upon it.

The River "Ottawa," second only in size to the "St. Lawrence," rises about 100 miles above Lake Temiscaming, which is upwards of 350 north-west of the latter river. It flows 450 miles through a country abounding in natural wealth, and admirably adapted for the purposes of agriculture and settlement. Its tributaries are equal in size to the largest rivers of Great Britain, and it drains an area of 80,000 square miles, which, as presumed by Bouchette, is capable of maintaining a population of 8,000,000 souls. It is impossible here to dilate upon its varied and magnificent scenery, its cascades, its rapids, and its lakes. Bouchette describes the country as presenting unusual inducements to agriculture, industry, and commercial enterprise; and Lord Elgin, in his despatch of the 5th of September, 1853, alludes to this fact as worthy of special notice. His Lordship remarks, "that the farmer who undertakes to cultivate unreclaimed land in new countries often finds that not only does every step of advance which he makes in the wilderness, by removing him from the centres of trade and civilization, enhance the cost of all he has to purchase, but that moreover it diminishes the value of what he has to sell. It is not so, however, with the farmer, who follows in the wake of the lumberman: he finds, on the contrary, in the wants of the latter, a ready demand for all that he produces, at a price not only equal to that procurable in the ordinary marts, but increased by the cost of transport from them to the scene of the lumbering operations."

The water power of this river is positively unlimited; and both it and the

River Gatineau water a country which affords an inexhaustible supply of iron, abundance of timber, copper, lead, plumbago, marble, and various ochres.

The greater part of this country is covered with a luxuriant growth of red and white pine, forming, according to Bouchette, the most valuable timber forests in the world, abundantly intersected with rivers to convey it to market when manufactured.

This district supplies annually to the European market above 25,000,000 cubic feet of timber, 850,000 deals and planks, and an innumerable amount of staves and other timber.

The water shed of the Ottawa is said to be about 1,000 miles, and its length 780, or about fifty miles shorter than the Rhine. In its course it receives the River Blanche, the Montreal River, running a distance of 120 miles from the north-west, being the river route of the "Hudson's Bay Company;" then the Keepewa, a river of vast size, passing through an unknown country, and exceeding in volume the largest rivers in Great Britain, with a magnificent cascade of 120 feet in height; then the River Dumoine, fifty miles above the City of Ottawa, formerly Bytown; it receives the River Bonne Chère, 110 miles in length, and draining an area of 180 miles; eleven miles below this, the Madawaska, 210 miles in length, and draining 4,100 square miles; and twenty-six miles from the City of Ottawa, the Mississippi, 101 miles in length, draining a valley 120 square miles.

An extract from the Report of Mr. Russell, the Government Agent to the Crown Lands Department, furnishes some idea of the wealth of this district. In one item alone, he says—"On principles of calculation admitted by persons of experience to be correct, after making deduction for barren ground and future destruction by fire, it is estimated that there are still standing on the Ottawa and its tributaries about 45,811,200 tons of timber, of the kind and average dimension now taken to market, and about 183,244,800 tons of a smaller size, though still valuable."

At the present rate of consumption, this would last at least 150 years, without taking into consideration the natural growth during that period.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[September, 1842.]

Thursday, 8th. I dictated the following:—

Nauvoo, September 8, 1842.

I have just received your very consoling letter, dated August 16, 1842, which is, I think, the first letter you ever addressed to me, in which you speak of the arrival of Dr. W. Richards and of his person very respectfully. In this I rejoice, for I am as warm a friend to Dr. Richards as he possibly can be to me. And in relation to his almost making a "Mormon" of yourself, it puts me in mind of the saying of Paul in his reply to Agrippa, Acts xxvi. 29, "I would to God that not only thou, but also all that hear me this day were both almost and altogether such as I am, except these bonds." And I will here remark, my dear sir, that "Mormonism" is the pure doctrine of Jesus Christ; of which I myself am not ashamed.

You speak also of Elder Foster, President of the Church in New York, in high terms; and of Dr. Bernhisel, in New York. These men I am acquainted with by information; and it warms my heart to know that you speak well of them, and, as you say, could be willing to associate with them for ever, if you never joined their Church or acknowledged their faith. This is a good principle; for when we see virtuous qualities in men, we should always acknowledge them, let their understanding be what it may in relation to creeds and doctrine; for all men are or ought to be free, possessing unalienable rights, and the high and noble qualifications of the laws of nature and of self preservation, to think, and act, and say as they please, while they maintain a due respect to the rights and privileges of all other creatures, infringing upon none.

This doctrine I do most heartily subscribe to and practise, the testimony of mean men to the contrary notwithstanding. But, sir, I will assure you that my soul sears far above all the mean and grovelling dispositions of men that are disposed to abuse me and my character. I, therefore, shall not dwell upon that subject.

In relation to those men you speak of, referred to above, I will only say that there are thousands of such men in this Church, who, if a man is found worthy to associate with, will call down the envy of a mean world, because of their high and noble demeanour; and it is with unspeakable delight

that I contemplate them as my friends and brethren. I love them with a perfect love; and I hope they love me, and have no reason to doubt but they do.

The next in consideration is John C. Bennett. I was his friend; I am yet his friend, as I feel myself bound to be a friend to all the sons of Adam. Whether they are just or unjust, they have a degree of compassion and sympathy. If he is my enemy, it is his own fault; and the responsibility rests upon his own head; and, instead of arraigning his character before you, suffice it to say that his own conduct, wherever he goes, will be sufficient to recommend him to an enlightened public, whether for a bad man or a good one.

Therefore, whosoever will associate themselves with him may be assured that I will not persecute them; but I do not wish their association; and what I have said may suffice on that subject, so far as his character is concerned. Now, in relation to his book that he may write. I will venture a prophecy, that whoever has any hand in the matter will find themselves in a poor fix, in relation to the money matters; and as to my having any fears of the influence that he may have against me or any other man, or set of men may have, is the most foreign from my heart; for I never knew what it was, as yet, to fear the face of clay or the influence of man. My fear, sir, is before God. I fear to offend Him, and strive to keep His commandments. I am really glad that you did not join John C. in relation to his book, from the assurances which I have that it will prove a curse to all those who touch it.

In relation to the honour that you speak of, both for yourself and James Gordon Bennett, of the *Herald*, you are both strangers to me; and as John C. Bennett kept all his letters which he received from you entirely to himself, and there was no correspondence between you and me, that I know of, I had no opportunity to share very largely in the getting up of any of those matters. I could not, as I had not sufficient knowledge to enable me to do so. The whole, therefore, was at the instigation of John C. Bennett, and a quiet submission on the part of the rest, out of the best of feelings; but as for myself, it was all done at a time when I was overwhelmed with a great many business cares, as well as the care of all the churches. I must be excused;

therefore, for any wrongs that may have taken place in relation to this matter; and, so far as I obtain a knowledge of that which is right, it shall meet with my hearty approval.

I feel to tender you my most hearty and sincere thanks for every expression of kindness you have tendered towards me or my brethren, and would beg the privilege of intruding myself a little while upon your patience, in offering a short relation of my circumstances. I am at this time persecuted the worst of any man on the earth, as well as this people, here in this place, and all our sacred rights are trampled under the feet of the mob. I am now hunted as a hart by the mob, under the pretence or shadow of law, to cover their abominable deeds.

An unhallowed demand has been made from the Governor of Missouri, on oath of Governor Boggs, that I made an attempt to assassinate him on the night of the sixth of May; when, on that day, I was attending the officer drill, and answered to my name when the roll was called; and on the seventh, it is well known by the thousands that assembled here in Nauvoo, that I was at my post in reviewing the Nauvoo Legion in the presence of twelve thousand people: and the Governor of the State of Illinois, notwithstanding his being knowing to all these facts, yet he immediately granted a writ, and by an unhallowed usurpation has taken away our chartered rights, and denied the right of Habeas Corpus, and has now about thirty of the bloodthirsty kind of men in this place in search of me, threatening death, and destruction, and extermination upon all the Mormons, and searching my house continually from day to day, menacing, and threatening, and intimidating an innocent wife and children, and insulting them in a most diabolical manner, threatening their lives, &c., if I am not to be found; with a gang of Missourians with them, saying they will have me dead or alive; and, if alive, they will carry me to Missouri in chains; and when there they will kill me at all hazards: and all this is backed up, and urged on, by the Governor of this State, with all the rage of a demon, putting at defiance the Constitution of this State, our chartered rights, and the Constitution of the United States; for not as yet have they done *one thing* in accordance to them.

While all the citizens of this city *en masse* have petitioned the Governor with remonstrances and overtures that would have melted the heart of an adamant, to no effect. And at the same time, if any of us open our mouths to plead our own cause, in the defence of law and justice, we are instantly threatened with militia and extermination. Great God! when shall the op-

pressor cease to prey and gloat itself upon innocent blood? Where is patriotism? Where is liberty? Where is the boast of this proud and haughty nation? O humanity! where hast thou fled? Hast thou fled for ever?

I now appeal to you, sir, inasmuch as you have subscribed yourself our friend. Will you lift your voice and your arm with indignation against such unhallowed oppression? I must say, sir, that my bosom swells with unutterable anguish when I contemplate the scenes of horror that we have passed through in the State of Missouri, and then look, and behold, and see the storm and cloud gathering ten times blacker, ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow-citizens, and their quiet, and peaceable, and innocent, and loyal subjects. But I must forbear, for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation, and kept a quiet submission on all hands, and am determined to do so at all hazards. Our enemies shall not have it to say that we rebel against Government or commit treason. However much they may lift their hands in oppression and tyranny, when it comes in the form of Government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments: and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools as to let once the precedent be established, and through their prejudices give assent to such abominations, then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together, and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church, and party against party, mob against mob, oppressor against oppressor, army against army, kingdom against kingdom, and people against people, and kindred against kindred.

And where, sir, will be your safety or the safety of your children, if *my children can be led to the slaughter with impunity by the hands of murderous rebels?* Will they not lead

your's to the slaughter with the same impunity? Ought not, then, this oppression, sir, to be checked in the bud, and to be looked down with just indignation by an enlightened world, before the flame becomes unextinguishable, and the fire devours the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice in that way that can bring to pass the greatest benefit and good to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow-beings, and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts, and then make report to an enlightened world whether we, individually or collectively, are deserving such high-handed treatment.

In relation to the books that you sent here, John C. Bennett put them into my store, to be sold on commission, saying that, when I was able, the money must be remitted to yourself. Nothing was said about any consecration to the Temple.

Another calamity has befallen us. Our Post Office in this place is exceedingly corrupt. It is with great difficulty that we can get our letters to or from our friends. Our papers that we send to our subscribers are embezzled and burned, or wasted. We get no money from our subscribers, and very little information from abroad; and what little we do get, we get by private means, in consequence of these things: and I am sorry to say, that this robbing of the Post Office of money was carried on by John C. Bennett; and since he left here, it is carried on by the means of his confederates.

I now subscribe myself your friend, and a patriot and lover of my country, pleading at their feet for protection and deliverance, by the justice of their Constitution.

I add no more. Your most obedient servant,
JOSEPH SMITH."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1858.

PRESIDENT BUCHANAN AND UTAH.—The most interesting and important feature of the news by this mail is the apparent fixed determination of the authorities and people of Utah to resist every attempt that may be made by armed forces to interfere with their peaceable possession of the Territory, the free exercise of their religious and political rights, and the quiet enjoyment of their domestic institutions.

The cowardly, inhuman, and damnable policy of President Buchanan and his abettors to commit the citizens of that Territory to the merciless rule of an armed mob, in the guise of national authority, will unquestionably meet with the indignation it merits. In Buchanan it is cowardly, because he has feared to defend the rights of an injured people against the clamour of the multitude, and consented to become the cat's-paw of those miserable wretches who expect to make capital and accomplish their hellish designs out of a national crusade against the "Mormons." A people whom it was his bounden duty to protect in the full enjoyment of peace and constitutional liberty he now wantonly and inhumanly consigns to the mercy of the sword and the bayonet, instead of protecting them in a peaceful administration of civil law, under such officers as, by the Constitution of their country, they have the right to choose. This flagrant violation of his oath, by which he is pledged to characterize his administration by a strict adherence to the Constitution and laws of his country, will, if persisted in, bring damnation to himself and ruin to the country so

shamefully sacrificed to the evils and curse of a civil war, which he alone had power to prevent.

He may consider that it will reflect great honour upon his career to trample under his feet the petition of 75,000 of his fellow citizens, as the first great official act of his executive power. And the fact that that petition only respectfully prayed him to nominate and appoint officers of the people's choice to be their rulers can only serve to add lustre to his daring heroism; for, of all his predecessors, none have before had the hardihood to publicly repudiate this constitutional right to a whole State or Territory of the Federal Union. A most wonderful picture of republicanism is this for a modern Nero to exhibit to a *civilized* world. It might have been less censurable in those dark ages of barbarism when the light of humanity scarcely shed a benign ray upon the path of mortals. But now it is wholly inexcusable. Such assumptions of tyranny and injustice cannot but excite the indignation of any people who have the least sense of honour, virtue, and justice dwelling in them.

Many of the people of Utah have already been thrice driven from their homes by like measures. Their Prophets, Patriarchs, fathers, mothers, wives, and children have been butchered and slain upon American soil, over which the banner of stars and stripes—the boasted flag of liberty—was in mockery floating. They have, in times past, submitted to every requisition that had the least semblance of authority, however cruel and unjust; and if Buchanan imagines such scenes can be re-enacted under the colour of national authority, he may very possibly find that he has not correctly estimated the cost. The Alps were not very favourable to Napoleon's project of conquering the Eastern world, and the Rocky Mountains may possibly prove less so to a worse than Napoleon's ambition in the West.

The God of Heaven has said that the mountain, or glory, of the Lord's House should in the last days be established in the tops of the mountains; and He has likened His kingdom to a stone cut out of the mountain without hands, and has said that it should roll forth and fill the whole earth. How do you know, President Buchanan, but that you are arraying your hosts and fighting against that Kingdom and that work? Just so sure as this is the case will you fail in your unhallowed purposes and efforts to crush the Saints of the Most High, and you and the nation that fights against Zion shall be destroyed. The God of Heaven knew, and His prophets foresaw and foretold, that just such ungodly wretches who were in power would array the nations against Zion—the pure in heart, to battle. He consequently determined to establish them where even the mountains should be for them a defence from their enemies; and Presidents, and Kings, and Queens, and Governors, and the mighty ones of the earth, and the priests, and the people shall all know that that kingdom is beyond their control—that it is God's kingdom; for He will inspire His people to defend it against all assailants, and He will fight their battles. Then who art thou, O vain man, that fightest against God? Thine arms shall wither and thy power be brought to nought. Truly was it once said, "My kingdom is not of this world, else would my servants fight;" but in the last days, His kingdom *will* be of this world, for all the kingdoms thereof shall become the kingdoms of our God and His Christ.

It is not to be supposed that the Devil will relinquish his power over these kingdoms, without a fierce and mighty struggle for the mastery; but who could have foretold that James Buchanan was to be his mighty chieftain—the hero of his hosts against a few Saints who will be honoured to defend the kingdom of God, and to establish a universal reign of righteousness upon the earth.

That such is likely to be the case seems more than possible. Yet the certainty

the establishment of the kingdom of God upon the earth must be admitted by every believer in divine revelation. It is consistent with the character of God that He should inspire men to defend that kingdom. To propagate righteousness with the sword is unlawful; but to defend it when assailed is both honourable and just. Not to do it would be an unpardonable sin in the people to whom the keys and power of that Kingdom are committed. The Saints must not be guilty of that sin; for it would bring upon them the sins of the world, and the blood of all nations would be found on their skirts.

Now, as heretofore, the Saints have not been the aggressors. They are only defenders of their rights—rights guaranteed to them by the laws of both their country and their God. That they bear with honour the responsibility which is upon them—that they have the moral courage to speak and act as should the children of God, is a matter that can only be appreciated by those who anticipate and long for an inheritance in that kingdom. To the Saints scattered throughout the world, the present momentous epoch is one of unbounded interest, and one which will call forth their warmest solicitude for the weal of Zion and the worthy defenders of her holy cause.

President Young's remarks in this Number will be read with much interest.

UTAH NEWS.—The mail from Utah, *via* California, arrived on the 28th ult., bringing dates to October 7.

The following extracts are from President Young's letter of the above date:—

"In regard to the Government 'Expedition against Utah,' the advance troops, some 1,200, mostly footmen, were, on the 5th instant, moving up Ham's Fork by short marches towards Fort Hall. What their intentions or winter destination are, we do not know, as it is not yet known here who their commanding officer is, or whether he is on the road.

"Conference convened on the 6th, and the General Authorities of the Church were unanimously sustained. There was quite an attendance from the country, notwithstanding there are so many very busily engaged in threshing grain and securing the remarkably heavy crops of the season, and at different points on the look-out.

"Circumstances have caused a suspension of labour on the Temple. It will be resumed at the earliest opportunity.

"The exhibition of our Second Annual State Fair came off on the 1st, 2nd, and 3rd of this month, and was highly spirited and creditable, considering the activity and interest at present in other directions."

From the *Deseret News* we learn that Elder W. G. Young, with the last company of immigration, arrived in the Valley on the 26th September.

At Parowan, a flood in City Creek brought down all the bridges for seven miles up the canyon, tore away the saw-mill dam, tore out the ox-frame dam on Cricket Fork, cut down the grist-mill dam some twelve feet, and covered with drift and rubbish a portion of the field adjacent to the city.

Excellent molasses was being manufactured from the Chinese sugar cane.

The State Fair, held on the 1st, 2nd, and 3rd of October, in Great Salt Lake City, is noticed as a matter of considerable interest, and praiseworthy in the extreme to the citizens of the Territory. It was confidently reported that many of the contributions have not been excelled in the best manufacturing districts in the old or new world. A calf, eight months old, raised by W. Rydatch, weighed 748 lbs. standing on the machine. In the vegetable and field-crop department it was reported that from one acre was produced 666 bushels of potatoes of best quality. Wheat yielded from 75 to 90 bushels per acre in various settlements. Squashes reached 94 lbs., and beets 30 lbs. each. Indian corn had yielded 180 bushels to the acre. Many other depart-

ments were also well represented, and the cabinet of curiosities and foreign specimens was extensive.

CALIFORNIA.—We gather the following from the *Western Standard*:—Elder Silas G. Higgins was labouring in Oregon Territory with some degree of success. Elder Henry G. Boyle was about to return to Deseret. A General Conference of the Elders of the Sandwich Islands Mission was held at Honolulu, Oahu, October 4, 1857. Seven Conferences were represented, consisting of 3,192 Saints, including 22 Seventies, 76 Elders, 125 Priests, 126 Teachers, and 138 Deacons. The Mission was represented as generally prosperous, and a committee was appointed to select a more favourable place than Lanai for the gathering of the native Saints. In crossing the mountain from Wailuku to Lahaina, Elder Alma L. Smith had the misfortune to break his wrist; but the fractured limb was doing well.

THE RIGHTS OF MAN.

(Concluded from page 22.)

Give to others that which you claim for yourself. Acknowledge the rights of your neighbour with willingness, and defend your own with determination.

In the preceeding branches of our subject, we have presented to our readers the rights of man as a thinking, religious, and accountable being. As authorities to support us in this matter, we have cited Nature, God, Protestant civilization, and the American Constitution. And here it may be pertinently asked, Are the Saints willing to grant to others that which they themselves claim? We will give the following extracts from a discourse delivered July, 1855, by President Brigham Young, as the best answer to this question:—

“What is the foundation of the rights of man? The Lord Almighty has organised man for the express purpose of becoming an independent being like unto Himself, and has given him his individual agency. Man is made in the likeness of his Creator, the great archetype of the human species, who bestowed upon him the principles of eternity, planting immortality within him, and leaving him at liberty to act in the way that seemeth good unto him, to choose or refuse for himself; to be a Latter-day Saint or a Wesleyan Methodist, to belong to the Church of England, the oldest daughter of the Mother Church, to the old Mother herself, to her sister the Greek Church, or to be an infidel and belong to no church.”

“When the Kingdom of God is fully set up, and established on the face of the earth, and takes the pre-eminence over all

other nations and kingdoms, it will protect the people in the enjoyment of all their rights, no matter what they believe, what they profess, or what they worship. If they wish to worship a god of their own workmanship, instead of the true and living God, all right, if they will mind their own business, and let other people alone.

“If you and I could [live in the flesh until that Kingdom is fully established and actually spread abroad to rule in a temporal point of view, we should find that it will sustain and uphold every individual in what they deem their individual rights, so far as they do not infringe upon the rights of their fellow-creatures. For instance, if the Kingdom of God was now established upon the continent of North and South America, and actually held rule and dominion over what we call the United States, the Methodist would be protected just as much as the Latter-day Saints; the Friend Quakers, the Shaking Quakers, and the members of every religious denomination would be sustained in what they considered to be their rights, so far as their notions were not incompatible with the laws of the Kingdom.

“The Calvinist would be equally preserved in his rights, whether he believed, wished to believe, or said he believed and did not believe, that God has fore-ord-

dained whatsoever comes to pass, and has dictated from all eternity the acts of the children of men down to the end of time, embracing every sin and every transgression of the law that has ever been committed upon the earth, from the first creation of man upon it; the Kingdom of God will protect him in that belief, and extend to him the privilege and the liberty of believing that, as fully as we should have the liberty of believing the opposite.

"Suppose the Kingdom of God is compared to the American Eagle; when it spreads over the nations, what will it do? Will it destroy every other bird that now flies, or that will fly? No, but they will exist the same as they do now. When the Kingdom of Heaven spreads over the whole earth, do you expect that all the people composing the different nations will become Latter-day Saints? If you do, you will be much mistaken. Do you expect that every person will be destroyed from the face of the earth but the Latter-day Saints? If you do, you will be mistaken.

"That Kingdom grows out of the Church of Jesus Christ of Latter-day Saints, but it is not the Church, for a man may be a legislator in that body which will issue laws to sustain the inhabitants of the earth in their individual rights, and still not belong to the Church of Jesus Christ at all.

"And further, though a man may not even believe in any religion, it would be perfectly right, when necessary, to give him the privilege of holding a seat among that body which will make laws to govern all the nations of the earth and control those who make no profession of religion at all; for that body would be governed, controlled, and dictated to acknowledge others in those rights which they wish to enjoy themselves. Then the Latter-day Saints would be protected, if a kingdom of this kind was on the earth, the same as all other people.

"In those days the Methodists and Presbyterians, headed by their priests, will not be allowed to form into a mob to drive, kill, and rob the Latter-day Saints; neither will the Latter-day Saints be allowed to rise up and say, 'We will kill you Methodists, Presbyterians, &c.," neither will any of the different sects of Christendom be allowed to persecute each other.

"What will they do? They will hear of the wisdom of Zion, and the kings and potentates of the nations will come up to Zion to inquire after the ways of the Lord, and to seek out the great knowledge, wisdom, and understanding manifested through the Saints of the Most High. They will inform the people of God that they belong to such and such a Church, and do not wish to change their religion.

"When the day comes in which the Kingdom of God will bear rule, the flag of the United States will proudly flutter unsullied on the flag-staff of liberty and equal rights, without a spot to sully its fair surface; the glorious flag our fathers have bequeathed to us will then be unfurled to the breeze by those who have power to hoist it aloft and defend its sanctity."

But, though we are willing to grant to others their rights, and acknowledge the sacredness of the claims of our neighbours of every sect, name, or creed, let it not for a moment be imagined that justice requires that we should renounce our own rights and bow our necks to the heels of injustice, intolerance, and persecution, without a struggle. While justice demands that we grant to others their rights, both justice and patriotism call upon us to defend our own. The true patriot will battle for the rights of man in behalf of mankind, and will resist with equal determination every violation of his own natural and national privileges. It is the bigot and the tyrant that withhold from others that which they claim for themselves, and none but cowards and slaves will stand by and see their own rights trampled under foot. The following question and answer of Brigham Young from the discourse we have been extracting is at once indicative of the humane disposition and heroic determination of the Saints:—"Are we going to fight? No, unless they come upon us and compel us either to fight or be slain."

Our over-pious friends, perhaps, will consider the above sentiments as incompatible with the spirit of Christianity. They will make use of the remark of Christ as a cant doctrine against the Saints—"Whosoever shall smite thee on thy right cheek, turn to him the other also." But will *they* rise up and defend our rights, and obviate the necessity of the Saints doing it on their own behalf? Would

these Pharisees, who strain at a gnat and swallow a camel, calmly look on and see their rights wrested from themselves? Let Protestantism and the history of religious warfare for the last few centuries answer. Though God has respected and preserved the free agency of man, He will bring the human family into judgment for their evil deeds. Though Christ once came as a Lamb, he will appear as the Judge, taking vengeance on those that know not God and obey not his Gospel; and though he has commanded us to "turn the other cheek also," he has nowhere countenanced the violation of the sacred rights of man.

But the Saints have turned the "other cheek" many times. Many times have they been driven. Their houses have been burned, their lands laid waste, their brethren butchered, their sisters ravished, their hard-earned wealth taken from them, and their homes divided among their enemies. They have been outlawed and driven into the wilderness, and the flower of their Church demanded to fight the battles of their ungrateful country, while it calmly looked on and saw their wives, sisters, daughters, and mothers, fathers, brothers, and children exterminated. They have been sent to the limits of forbearance. That they should endure such treatment any longer, and see their rights again trampled upon, is more than Justice demands, is more than can be expected

of human nature. Henceforth passiveness would be cowardice, and submission a libel upon manhood. But let it be understood that if the Saints are brought into contact with their enemies, it will not be from a disposition to fight against the rights of man, but because they will no longer permit their own rights to be infringed. We will close these articles with a brief summary of "Mormon" rights.

Nature, God, Protestantism, and the Constitution of America guarantee to the Saints their natural agency, freedom of thought, and liberty of conscience. It is their privilege to receive that faith which most recommends itself to their judgment. They have the right to believe in Joseph Smith, Brigham Young, or in any religious creed. As American citizens and members of a great republic, it is the privilege of the people of Utah to regulate their own domestic institutions, and choose their own leaders; for this is according to the spirit of the Constitution of the United States. The Saints have just claims to an existence on American territory, and to the enjoyment of every privilege granted to other citizens of the Union. No man has the prerogative to say that a Saint shall not be a Saint in any part of the earth where birth, Providence, or the course of events may place him. These rights we claim; these rights it is patriotism to defend.

SIGNS OF THE TIMES.

The times we live in are of momentous significance. No one of reflection can read the Scriptures without being aware that, if they be true, in the latter times many events will transpire of a startling and extraordinary character, in fulfilment of the predictions of the Prophets, prior to the coming of the Son of Man. God has given us, through His servants, and through His own begotten Son, a series of signs and tokens by which we may know the time of the end—the end of this age—the end of gentile rule, and dominion, and oppression, and the commencement of that period when He will gather His people together, set up His kingdom on the earth, and give to His Son therein the throne of universal empire.

In allusion to the parable of the fig-tree, the Lord said, "When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise, when ye see all these things, know that it is near, even at the doors." What, then, were the things which, when thus seen, should indicate the nearness of the second advent of Christ? Wars and rumours of wars, nation rising against nation, and kingdom against kingdom, famines, pestilences, and earthquakes in divers places. These calamities, which occurred in Judea immediately prior to the destruction and siege of Jerusalem, will also take place, but to a far greater extent, in these last days, previous to the downfall of great Babylon, and the supremacy of the

Latter-day Kingdom of Christ. This is the time for mankind to expect to see the fulfilment of the predictions of the former-day Prophets relative to the latter days. This is the dark, midnight hour—the hour of God's judgments; and the events now transpiring and those about to transpire shortly, will be regarded by all who have eyes to see, and hearts to feel and understand, as premonitory tokens of the coming dawn of that great day when the Son of God shall descend in the clouds of heaven, occupy in His Temple the throne of power and of judgment, and reign in Zion and Jerusalem as Judge of judges, King of kings, and Lord of lords.

Every year brings fresh evidences, fresh tokens, fresh corroborative signals of the fact that that day is near. The fore-shadows of the great coming event become every day more distinctly visible. War, famine, pestilence, earthquakes, and calamities of divers kinds, in divers places, afford striking indications of the approach of the "hour of God's judgments;" and as time rolls on, we expect to have to chronicle events of a far deeper and more intense character than we have hitherto done. The following extracts of recent "accounts current" will show that the foregoing sentiments are no idle speculations or imaginary theories:—

EARTHQUAKE AT THE CAPE.—Accounts have been received from the Cape of Good Hope of an earthquake, which at Groenekloof was felt severely, some of the houses being seriously injured. At Cape Town, Malmesbury, and St. Helena Bay, the shock was very violent; and at the Koup, in the district of Beaufort, it was distinctly felt. It ranged over an area of some 200 miles from north to south, and 100 miles from west to east. In the village of Darling, many of the houses and a church were damaged. Some declare that they saw something resembling fire issuing from the earth. The earthquake was felt at Worcester on Friday night, but it was more severe at the Brand Valley Baths. —*Cape Town Paper.*

EARTHQUAKE IN PERU.—On the 20th of August, a severe shock of an earthquake took place in Peru, by which the city of Peru suffered severely. A private letter received at Panama, published in the *Star*, says:—"At seven o'clock on the morning of the 20th of August, the most severe shock of an earthquake ever remembered was felt here, which has done

damage to the amount of 500,000 dollars. The shock lasted about a minute and forty-five seconds, and every house in the town has suffered more or less. The police have had one hundred and twenty-two houses taken down that were in a dangerous state, and a number of the churches have been completely destroyed. The damage done is estimated at 100,000 dollars. The river of Puira, which had been dry, suddenly rose. In other places the ground opened and jets of dark coloured water were ejected. There is no record of any similar phenomena having taken place. At Paiza the effects of the earthquake were less severely felt."—*Western Standard.*

EARTHQUAKES IN SAN FRANCISCO.—Earthquakes are getting to be quite common again in this locality. At a quarter past six o'clock on the evening of the 19th, a single shock was experienced, which, although of brief continuance, was severe to a degree unequalled by any felt during the present season. Much alarm was created in many quarters, and persons might have been seen making a sudden exit from their several places of abode. The wall of the old *Herald* building, on Montgomery street, below Sacramento, now occupied as the office of the French paper *Le Phare*, was cracked in two places from top to bottom, to the great consternation of the "typos" engaged therein. Several other buildings were more or less injured. Since writing the above, the city has been visited by three other shocks of earthquake—one at eight minutes after twelve o'clock, another at twenty-five minutes before one o'clock, and the third at twenty minutes past one. The first two were comparatively slight, amounting to mere vibrations. The last was nearly equal to that of the 15th February, 1856. The direction apparently was from south-west to north-east, accompanied by a low, rumbling sound, like distant thunder, which preceded the elevation of the ground. People rushed from their beds in their night-clothes into the streets, and the largest and strongest built houses shook to their foundations. So far as we are advised, the tremendous shock of earthquake felt here on Monday night was not experienced in the interior. Telegraphic despatches to this effect have been received from Sacramento and San Jose. —*Western Standard.*

EARTHQUAKES AT NAPLES.—Accounts from Naples state that several earthquakes of a most terrific and disastrous character have befallen that kingdom, and ravaged many of its towns. "At Bari, the two awful shocks on the night of the 16th had crushed the barracks of gendarmes, and filled the people with terror, who passed the night in the open air. At Ricigliano, ten houses had fallen, five or six persons had been dug out of the ruins, and two persons had been killed. In many other communes houses and churches had been split, and the cupola of the Church of St. Gregory had fallen in. On Saturday morning, two shocks had been felt, and staircases had fallen, while many of the houses had fissures in them. Potenza and the neighbourhood suffered more than any other part. The shocks there were continuous, and not a single house remains which is habitable. Potenza possesses a population of 12,000 souls. The Palace, the hospital, the barracks, the College, the churches, and the Cathedral, are all rendered useless, and 'no one can without danger cross his own doorway.' The whole population, who had been in the open air, were beginning to take shelter in wooden barracks erected for the purpose. Tito, Marisco Nuovo, Laurenzana, and Brienza were almost entirely destroyed. Two-thirds of Vignola had perished. Immense are the disasters in Viggiano, Calvello, Anzi, and Abriola. 'The pen falls horror-struck from one's hand,' says the Government reporter. With regard to Naples, several shocks occurred after Wednesday night. On Saturday, others were felt, which in some parts raised the fearful cry of 'Earthquake! Earthquake!' and again a great number of persons rushed into the streets. The movement appeared to be almost vertical, as the ground swelled beneath my feet, and the table rose and fell. The same scenes were witnessed again; for the fourth night, many people spent the night in their carriages in the open squares. On Sunday morning, another shock was felt, sufficient to lead to the idea almost that the earth was in a continual state of vibration. Up to the 18th, nineteen bodies had been dug up at Potenza, and more were being sought for; 300 had been dug out of Polla. Lagonegro, on the same night, experienced three shocks in seven hours. None of the inhabitants perished, but

almost all the buildings, as well public as private, were cracked, and three are falling, among which are the Church of the Capuchins and the Electric Station. The entire population were living in barracks hastily erected in the middle of a great plain. In Carbone, twenty-one have perished, and nineteen have been wounded, not to speak of the damage done to the buildings. In Castelsano, which is nearly levelled with the ground, 400 persons have perished. The same misfortune has happened to Sarcoui, where thirty have been killed. The other communes of the district of Lagonegro which have suffered damage in the houses generally, and particularly in the churches, and from which no returns of the dead have been made, are Maratea, Lauria, Castelluccio, Rotonda, Vignanello, Sant' Arcangelo, Calvera, San Martino, Castro Nuovo, and Senise. It is impossible to calculate the number of the dead. I have heard as many as 15,000, even 22,000, stated. It is very clear that, according to official information, several thousands must have perished. Persons who have fled from the awful scenes and have arrived in the capital give yet more heartrending details, but the official journal evidently fears the effect of them upon the public mind. No sooner was the shock of Saturday felt, than a horde of thieves and assassins rushed towards the Toledo, but the gendarmes soon put them down with their drawn swords. Resina is in a continual state of vibration. The mind shudders to contemplate the details—they surpass beyond measure what has already been published. In Polla alone 2,000 victims had been disinterred, and they were still at work. Pertosa, Atessa, Auletta, entirely destroyed, suffered next after Polla. Then Padula and St. Pietro, and afterwards Sala, Diano, Sassano, Montesanto, S. Arsenio, and Sapri. In all these places, the number of dead as yet brought to light is 2,800. The official journal cannot and will not enter into details, but mentions Melfi, Barile, Avella, Venosa, in the Basilicata, where houses and churches were thrown down, and people killed and wounded. The same of Vallo, Matera, Majori, and Tramonti, in Principato Citeriore. Intelligence had been received from the province of Bari, but not given. Canosa suffered deplorable disasters, but they are not narrated. In Principato

Ultrioire houses were thrown down and greater than we have any idea of; but people wounded. Abruzzo Ultrioire Secundo suffered less. The same may be said of Capitanata, Molise, and the three Calabrias. I believe the disaster is vastly dead amount to 13,000.—*Times*.

VARIETIES.

THE clouds that intercept the heavens from us come not from the heavens, but from the earth.

PASSING EVENTS.—The last advices from Jerusalem state that 2,600 pilgrims have arrived there, besides a number of distinguished travellers, clerical, noble, and royal. The authorities at Canton are now preparing for defence; and proclamations have appeared ordering "all Christians and foreign dogs to be killed." In Bolivia, the revolutionary party has triumphed, and the ex-president fled.—AMERICA: Reports state that General Lane, the leader of the Free State forces, was shot by a Government official at Lecompton. A revolution had broken out at Fort Scott. Governor Walker had sent to the President his resignation. The Indian war in Florida is going on vigorously. The Government disagrees with General Scott's Utah Expedition policy, the object of Government being to cut off the possibility of Mormon retreat by reinforcements from the Californian side.

DISTANT WORLDS.

(Selected.)

Come forth, O man—yon azure round survey,
And view those lamps which yield eternal day;
Bring forth thy glasses; clear thy wond'ring eyes:
Millions beyond the former millions rise!
Look farther—millions more blaze from remoter
skies!

Consult with reason, reason will reply,
Each lucid point, which glows in yonder sky,
Informs a system in the boundless space,
And fills with glory its appointed place;
With beams unborrowed, brightens other skies,
And worlds, to thee unknown, with heat and light
supplies.

ADDRESSES.—James McGhie, 32, Earl Street, Belfast.
Charles C. Shaw, 19, Dock Street, Leeds.
Thomas Wallace, 8, Ravensworth Street, Bishopwearmouth, Sunderland.

MONEY LIST, DECEMBER 26—31, 1857.

Willet Harder (per B. Snow)	£11	4	0	Brought Forward.....	£86	7	5
Benjamin Elliot (per F. Harding)	2	3	0	W. B. Child		7	0
B. W. Brindle (per C. F. Jones)	9	5	6	P. Q. McComie (per J. McComie)		7	0
Edwin Scott	10	0	0	William Bayliss		13	14
John Kessell (per R. F. Neslen)	0	15	7	William Shires		19	0
John Hunter (per J. Gibson)	21	6	0	William Brownlow		8	0
Simon Irwin (per S. F. Neslen)	5	0	0	John Kessell (per W. Yeates)		4	6
B. W. Brindle	6	15	0	Richard Holt (per J. Hobson)		4	18
Josiah Holmes (per J. Cook)	14	18	4	W. H. Perkes		5	4
John Mellor	5	0	0				
Carried Forward.....	£86	7	5		£146	11	3

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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FAITH AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

The principles enumerated by the Apostle in the foregoing passage constitute what are commonly called the three cardinal graces of Christianity. In previous portions of his Epistle he had referred to divers spiritual gifts which the Lord had bestowed upon his people, the Saints, in order to strengthen them and make them perfect in their position and sphere, even as their Father in heaven was perfect in His. He had been showing that the spiritual gifts and blessings alluded to were absolutely necessary to the perfection of the Saints, and that they were not intended by the Divine Donor to be "done away" in His Church and kingdom, among His people, until "that which is perfect is come,"—in other words, as expressed by the same writer to the Ephesian Church, until "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These temporary gifts, he shows, however necessary for the edification (i.e., building up) of the Church, will be quite unnecessary when the building is *perfected*. At present, even the Saints only "know in part," and consequently can only "prophecy in part." Says Paul, "For now we see through a glass darkly, but then face to face. Now I know in part, but

then shall I know even as also I am known." (1 Cor. xiii. 12.)

After thus informing us that these things, which are but temporarily required for the edification and perfection of the Saints, will necessarily cease when the object for which they were given is gained, the Apostle informs us of principles that will *not* cease, but continue to abide, because necessary to advancement in another and higher sphere of existence. Those principles are *faith, hope, and charity*. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

FAITH, then, is an *abiding* principle. It is a necessary and indispensable principle of true religion, and will not, cannot pass away. It is eternal in its nature. It is a flower of perennial bloom!—a gem of unfading lustre!—a fountain of pure and living water, whose stream is everflowing!

The prevailing idea is that faith is a principle which will ultimately cease to exist, being as it were entirely swallowed up in knowledge. This view of the matter may be said to be either true or erroneous according to the extent of meaning attached to the expression. Viewing faith and knowledge in their relative connection with each other, and their united connection relatively with a

particular subject, knowledge must, of course, be regarded as the *ultimatum* of faith. But though faith in a certain fact becomes, relatively speaking, swallowed up in the knowledge of that fact, the principle of faith itself does not cease its operation. A man does not really (though he may nominally) cease to believe a truth when he obtains a knowledge of it. He does not believe it less because he knows it. His knowledge embraces, comprehends, includes, involves, or circumscribes his faith. He has as much faith as before; for faith as a principle is not annihilated or destroyed; but he has also knowledge, which is greater. Even though the knowledge of a particular fact could be said to annihilate as well as supersede all previous faith in that fact, it does not follow that faith, as a principle, is extinguished or destroyed. The objects of faith may change, or a transition of faith to knowledge may take place in a variety of ways upon different subjects; but it does not follow, because a man attains to a degree of knowledge, or even a full and perfect knowledge of one thing, (which is supercessory to his faith in that instance,) that the man will never believe anything else. Even that partial knowledge which, so to speak, rides over his faith, will be ultimately perfected, and, relatively speaking, swallowed up by a fuller and more complete knowledge; and thus both his faith and knowledge will yield and give place to what succeeds.

Faith, then, as before observed, is an abiding principle in itself, and will never cease its exercise.

It is contrary to the order of nature or of God's government that knowledge should be otherwise than preceded by faith. A child has to rest upon belief a long while before his faith merges into knowledge. He has to be taught, and trained, and brought up to the point of knowledge necessarily by degrees; and, after he has reached the mature age of manhood—however learned he may be, however profoundly versed in the mysteries of science and philosophy he may become, however high he may soar in the atmosphere of thought, or however deep he may dive into the secrets of nature—he has still to take many things for granted, on the credit of faith, and, like the algebraist, to deduce, from the known, the unknown. When he has gained an

intellectual or a practical knowledge of some things which he before merely gave credence to, that acquired knowledge, instead of extinguishing faith, lights it up,—instead of destroying faith, builds it up, as a principle; and forms a basis—a broader basis, too, upon which to erect another superstructure,—forms a starting-point from which to commence another work of faith; and thus he proceeds, until that likewise terminates in actual knowledge. In this way he continues through time and in eternity, ever progressing in knowledge, by or through *faith*.

Let us now make a practical application of the foregoing remarks to individual cases. The Church is made up of individuals, and necessarily includes minds of all kinds. There is, however, a class of minds that may be distinguished by a resistless and impetuous desire to *know all about everything at once*. Such persons feel a degree of uneasiness and dissatisfaction at being unable to understand and know all the mysteries of God's kingdom. If a doctrine is revealed which is not fully explained so as to be seen and understood at once in all its bearings upon the past, the present, and the future, they feel annoyed, and become achingly anxious to dive into all the "depths of the vast profound."

But what extreme folly is this, to say the least of it! Such persons forget that "the just shall live by *faith*." They forget, in their hurry, that all have in a great measure to "walk by *faith*, not by sight." The steps of faith are preparatory steps to knowledge. They lead to and end in it. If faith is based on evidence, its strength will be proportionate to the strength of that evidence; and, therefore, the stronger our faith is, (according to the validity and satisfactoriness of the evidence,) the nearer we approach to a sound and certain knowledge.

In temporal affairs, many of our acts are purely acts of faith. We often *walk* by faith, and *live* by faith. Why, then, should it be otherwise in spiritual things? The farmer sows his seed in faith, believing that the sun will shine and the rains descend as heretofore, and that the seed will germinate and bring forth thirty, sixty, or perchance a hundredfold. Were it not for this faith, would he sow that seed? He certainly would not; for doubt and unbelief have a cold and withering

effect upon the mind and the feelings, and tend to weaken and paralyse the soul's energies. He has sown similar seed before upon the same ground, and has reaped an abundant harvest. Success and experience have thus not only strengthened his present faith, but supply him with ample evidence and encouragement for the exercise of future faith. When he sows his seed, (which seed may be a portion of the very product of his former labours,) he does it still in faith. He does not *know* that he will reap another harvest, but he nevertheless *believes* it. His experience and knowledge pertain to the past; his faith, to the future: and when the future becomes the past, and his faith, so to speak, becomes knowledge, he has then to start again in the same or a parallel direction—to circumscribe the same or a similar circle. And as it is in temporal things, so it is in spiritual and eternal things; for, as spiritual life is but life in a higher sphere of action, so eternity is but an endless succession of evolutions and revolutions of the same circle or sphere of life.

Is not, then, a great portion of human life made up of the vicissitudes of faith and hope? Verily, it is. Are not many of the joys and pleasures of life anticipatory in their nature—sometimes even mere reveries of the expected future? They certainly are. How little, indeed, do we really *know*, compared with what we hope and *believe*! Were it not for faith, which is one of the sweets of life, dull and insipid would be our present existence and experience—inane, and dark, and cheerless our future prospect. It is this principle which causes the people of God, wherever they may be located, or whatever circumstances they may be placed in, to rejoice under all the dispensations of Divine Providence. Although the Saints who are most worthy of the name they bear may experience many trials and afflictions, and encounter many difficulties and troubles, day by day, or even hour by hour, they nevertheless realize that the hand of God is over them for good,—that the Spirit of God is with them to bless them and enable them to bear the burden that is placed upon them. The principle of faith within them strengthens their spirits, nerves their hearts, sustains their courage, extinguishes fear, lights up the darkest

scenes through which they may be called to pass, and sheds a rich halo of brightness over their dull pathway of life. Although clouds of sorrow may hang with foreboding blackness over their heads—although the tempest may rage, “the sea roar, and the mountains shake with the swelling thereof,” as the Royal Psalmist expresses it, the true Saints of God, whose faith is steadfast and true, can stand calm and unfaltering amidst the scene, and still put their trust in Him.

Such is the power and triumph of true faith. Who, then, would not possess it? When trials and tribulations of various kinds and degrees cross the path of a Saint, and he can meet them with a steady and dauntless front—with an undimmed eye and an unshaken heart,—when, breasting himself against the coming tide, he can defy its power to move him from his onward course, and in the name of Israel's God can say, “Thus far shalt thou come, and no further, and here shall thy proud waves be stayed,” then it is that faith is seen in its true character and real power. Happy indeed—thrice happy is the man who possesses such a faith, and has it in such lively exercise! He is strong and mighty, and equal to every emergency. Come what will, he is ready and prepared for it. Whatever danger may threaten, he is equipped to meet it. He even “rejoices in tribulation;” for it affords him an opportunity for evincing his courage and manifesting his faith. It stimulates his spiritual energies, calls them forth into active exercise, and develops his inherent, latent, mental powers.

Faith is power—living and growing power; and nothing on earth or in hell can withstand its influence. Our Lord said to his disciples of old, “If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.” And again—“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: *and nothing shall be impossible unto you.*” As an oriental mustard seed, though small in itself, when planted in a fruitful soil, will grow and become a mighty tree, so also genuine, living faith, if cultivated and cherished, will increase and develop its secret power, until its possessor is enabled, if necessary,

even to move a mountain or a sycamine into the midst of the sea. "Greater things" than even Christ did on earth shall his servants be enabled to do, by the power of faith. "All things are possible to him that believeth." Hence, speaking of the power of genuine, vital faith to accomplish what the world or the weak and faithless professors of Christianity would pronounce impossible, John Wesley says truly—

"Faith laughs at impossibilities,
And cries, It shall be done!"

If, then, faith has such important uses and such inherent power, as we have described, what reason can possibly be urged against its uses and its power in the eternal worlds? Can we for a moment suppose that man, after he has put off mortality and ascended to a higher sphere of life, ceases to believe—ceases to have faith in God his Father and in the principles of Divine and eternal truth which will be by degrees unfolded to his mind during the ages of eternity? No. Banished for ever be the thought! Man will not plunge into all the mysteries of eternity as soon as he enters the threshold of his future state. He will not grasp at once the infinitude of Divine, almighty wisdom. He will not—cannot become in a moment an omniscient and omnipotent God, comprehending infinity at a glance, and circumscribing all existing knowledge and intelligence throughout the vast immensity of worlds. As we rise in the scale of intelligence—as we ascend the heights of angelic and Divine wisdom, we shall still have to exercise faith. Our steps upward will be progressive steps of *belief*—gradations of enlightened *faith*; and as evidence gains upon evidence in close and rapid succession, adapted in its nature and force to our quickened perceptions, that faith will be strengthened and increased until perfected in knowledge. Thus series of truths will follow series, and intelligence accumulate upon intelligence, until we reach an altitude of knowledge which is far beyond our present capability of conceiving. But still it will be attained by and through the exercise of *faith*; for faith is just as necessary in the spiritual world as it is in the natural world. There, as here, it precedes, introduces,

and finally merges into knowledge; and while knowledge may be said to be the meridian or culminating point of faith, knowledge itself knows no meridian. In the spirit-world we shall *know* those things which we now only *believe*; and thus, perhaps, *that* knowledge may be said to "swallow up" *that* faith. But neither faith nor knowledge are fixed. There is no stand-still—no cessation of spiritual life. Life is *increase*—illimitable *growth*. Endless duration, therefore, is endless progression—not an eternal standing still, as some imagine. Spiritual life is ever onwards—ever upwards. There are no barriers fixed to progress—no bounds set to knowledge, although knowledge itself is the natural boundary of faith. Knowledge and faith, viewed as distinct principles, will ever maintain their true relative position, like a planetary orb and its lunar satellite, and will thus move on perpetually in the great cycle of spiritual life.

None, then, need be discouraged or dismayed because they cannot possess an immediate knowledge of all the various mysteries of God's kingdom. There is plenty of time between now and the other end of the Millennium; and after that, a long eternity has to come. The Saviour told his disciples of old that what they knew not then, they should know hereafter. And the same remark will apply to us, if we prove faithful till the end of our race. We must be satisfied with this; for it is the unalterable decree of Heaven that faith shall be the pioneer of knowledge. Faith is an indispensable condition of salvation; for, upon this point, the laws of high Heaven—more irrevocable than those of the Medes and Persians—are indelibly written upon the pages of Revelation.

"And now ABIDETH faith, hope, charity, these three." When, then, we ask, in conclusion, can they be "done away," or cease to abide? Never; no, never. They will have an interminable existence, and cannot fade away. They will be durable and lasting as the throne of God, from whence they spring. They will abide with the Saints and angels and sons of God, in all worlds, throughout all time and all the eternities to come,

"While life, and thought, and being last,
Or immortality endures!"

None are so empty as those who are full of themselves.

REMARKS BY PRESIDENT HEBER C. KIMBALL.

The President of this nation and his brethren in office, with all the rulers and all the priests, have sanctioned the destruction of this people; yes, the President and all his coadjutors have sanctioned our death as much as if they had taken our lives; and they are a bloodthirsty nation. They have killed our Prophets, Patriarchs, and Apostles, and they have slain, or caused to fall, thousands—yes, thousands of our brethren and sisters, our wives, our fathers, and our mothers; and they shall see the same fulfilled upon themselves, and it shall be measured to them double for all they have dealt out unto us.

They have afflicted us ever since the day that Joseph got the plates; they have driven us five times and broken us up, and here we are. Have they ever repented? No, they have not. Have they afflicted us as many as seventy times seven? They have, speaking of it individually. Well, they are not yet punished as they will be; but they are in punishment, are they not, Thomas? They are. Our government is God's government on the earth, and He will see to the interests of His kingdom; He will know the designs of our enemies, and He will know at all times to take them when they do not think of it.

I never knew an instance in the days of Joseph when he confided in those poor devils but what they turned traitor to him, and were the very men that took his life, aided by the apostates that left this Church; and I know it, and so do you.

How many times have I been through the mill? Lots of times, and expect to go through it again, and then through the bolt and the screen, &c.

Joseph never trusted in one of them but what they betrayed him; and I wish to God I had taken some of their lives when I had a chance. They were black-legs, whoremongers, murderers, liars, sorcerers, and rascals; and you may take many of the leading men of the United States' Government, and they are not one whit better.

We have never been the aggressors, but they have raised the weapons of war to exterminate us as many as five times, and they have robbed us of all we had. I have but three little articles in this world that I obtained before I was a "Mormon"

—an earthen vessel, a tin tea-canister, and a chest that brother Brigham made for me. He made me several, but that was the first one.

I have said for years that never, no, never again will I be subject to such cursed scoundrels as the United States' Government have sent here as officers. I say, in the name of Israel's God, I will not.

[Voices: "Amen."]

James Buchanan now occupies the chair of state. He and his counsellors, his coadjutors, his Cabinet and Congress have met and planned the destruction of this people, of brother Brigham and his associates in particular; and the priests of the day say amen to it, and they exhort the people to say amen to it; and the whole people of the United States are under condemnation. They consented to the death of Joseph, Hyrum, David, Parley, and lots of men, women, and children: the ground is planted with men, women, and children from Nauvoo to this place, and the world have consented to it, and they say it is just. The Government, the President, the heads of the military departments and of all the governmental affairs have consented to these things.

When we were poor and lived on cow hides and cattle, skunks and thistle roots, Brother Brigham and his brethren paddled this way and that way, and sought out this place.

While we were in winter quarters, 500 men were demanded: they travelled over the Plains and gained a part of Mexico, which is this land. Then came grasshoppers and crickets, and ate up our crops, and our enemies have all the time been saying, "That is just; they deserve it."

Now, brethren, if you can comprehend what I have said, they shall suffer all that we have, and it shall be doubled upon them, and then it shall be pressed down.

I know that while you and I have no feelings of anger, we are right. Jesus says, "With what measure ye mete, it shall be measured to you again." The Scriptures say that Jesus said this; but if he did not, it is just as true as anything that is written: it is God Almighty's truth. Yes, they will meet it, in the United States, beginning at the head.

But we are free! They have laid a snare to entrap us and to kill brother Brigham, and they want to hang him between the heavens and the earth, and every other man that will support him; but, as the Lord God Almighty lives, they shall meet that also; and if I had the power I would tell it to them, so that they could hear it. Do I fear them? I do not fear anything that is upon this earth.

Let me tell you that ten years will not pass away before God will play with this nation as he did with Pharaoh, only worse.

I tell you, if we now live our religion every day, inasmuch as the President of the United States, or the senators and legislators make laws to afflict us, the thing they design to bring upon us shall come upon themselves; and the affliction, the snares, the traps, and the gins which they lay for us, they themselves shall suffer with and be caught in. These words never shall fail.

We commenced last Sunday to declare that we are a free people, and we will be free from this day henceforth and forever, and we never will come under that yoke again. I tell you, as my soul lives, the bow-pin has dropped out of old Bright's bow, and the bow has dropped out, and the yoke is now on old Buck-anan's neck.

The Lord God is going to play with them, as He did with Pharaoh in Egypt; and, let me tell you, there will not be much fighting for us to do, if we live our religion; but God will use them to accomplish His own work, as the monkey did the cat when he took the cat's paw to pull the nut out of the fire. We will make monkeys of them, and we will make them crawl on all-fours, and they never will rest.

When you look upon it you shall know that Heber told the truth, as wild as he is; but there is no wildness in this boy.

Will we go into these mountains? Will these troops come here? No, no, no; not yet. We do not want them to come till we are brought to the test and have not anything to help ourselves with; then we want them to come and bring the honey and the good things; then we will show them how it is done. We do not want armies of men to go out of here; we have got boys here, ten thousand of them, enough to take everything they have got.

You know I said that I had wives

enough to whip the United States; and why? Because they will whip themselves, and my wives would not have to resist them.

Well, as the evil is measurably turned away this year, if the Saints will be faithful, they will be foiled next year, and then more abundantly the year after that, and so on; but they will keep sending their troops and forces from year to year, and from time to time, and you need not lay down your watch. The day has come when the Devil is coming with all his combined forces: he has laid a siege against the kingdom of God, and it never will cease till this kingdom triumphs.

Do I want to shed the blood of my brethren and sisters, or to see it shed? No, and neither do you, unless the Holy Ghost dictates for us to shed the blood of our enemies. Then it is just as right as it is for us to partake of the sacrament. But I wish they would take the hint, and go the other way, and not attempt to come here. We do not want to hurt them; but if they come upon us, and we have to repel them by the force of arms, God Almighty will give us the power to do it: now, mark it.

Do as you are told, and Brigham Young never will leave the Governorship of this Territory from this time henceforth and for ever; no, never: and there shall no wicked judge with his whore ever sit in our Courts again; for all who are against Israel are an abomination to me, and to our God.

We are up in the tops of the mountains, and our Governor is here. What do you say to that? And his God is here, and his associates are listening.

Well, if it is time for the Government of the United States to cut the thread, we are perfectly competent to take care of ourselves. We would not give a dime for this people to be one more in number than they are. There are enough of us; for the Lord is going to manifest His power and to play with our enemies as He did Pharaoh and all his host. Now, mark it, and see if it does not come so, or something similar. All these things are in this dispensation—and why? Because this is the fulness of times: it is the time fixed for all to make a sacrifice before God.

If you will live your religion, you never will have anything to do but to live your religion, and lay up stores, and prepare

for the sceneries that are to come; for, as true as the Lord lives, the people of the nations will come by hundreds and by thousands for food, and for raiment, and for protection; and that time is right at our door.

This is but a shadow of what is coming: it is in embryo. You will see such a time as you never saw; but, bless you, we won't be troubled; we will live as in the presence of God and of angels: and will we ever have to go into the mountains? No, never. If you will live your religion, you never will.

Will the United States send troops here? Yes. And when they have done, the other inhabitants of the earth will send them. But remember, the Prophets have said that the riches of the gentile

world shall be consecrated to God and to His people. I think we will have a little of it along occasionally.

Do not be sad: our God rules in the heavens and in the earth beneath, and He has almighty power.

We will yet save the Constitution of the United States. We will do it, as the Lord liveth; and we will save this nation—every one of them that will be saved. Brother Brigham Young and brother Joseph Smith stand at our head, and will do that thing, as the Lord liveth: yes, we, as their children, with our children to assist us, will do it. We have got that power, and so have they, and will bear the kingdom off victoriously to every nation that is upon God's footstool; and I know it.

HISTORY OF JOSEPH SMITH.

(Continued from page 40.)

[September, 1842.]

September, Friday, 9th. At 10 p.m. I received a very interesting visit from Emma, Amasa Lyman, George A. Smith, and Wilson Law.

I counselled George A. Smith and Amasa Lyman to stay in Illinois and preach in the principal cities against mobocracy, and to notify the Twelve that it was my wish that they should also labour in Illinois. After a conversation of two hours, I accompanied the brethren and Emma to my house, remaining there a few minutes to offer a blessing upon the heads of my sleeping children; then called a few minutes at the house of my cousin George A. Smith, on my way to my retreat at Edward Hunter's. John D. Parker accompanied me as guard.

Brigham Young, Heber C. Kimball, Amasa Lyman, George A. Smith, and Charles C. Rich declared to the City Council their intention of absence for three months or more, and others were appointed to fill their places during their absence. John P. Green, Lyman Wight, and William Law were absent, and their places were filled. The object of the absence of these brethren was to preach the Gospel in different States, and show up the wickedness and falsehood of the apostate John C. Bennett.

An ordinance relative to the returns of writs of Habeas Corpus was passed by the City Council as follows:—

An ordinance relative to the return of writs of Habeas Corpus.

Sec. 1. Be it, and it is hereby ordained by the City Council of the city of Nauvoo, that the Municipal Court, in issuing writs of Habeas Corpus, may make the same returnable forthwith.

Sec. 2. This ordinance to take effect, and be in force from, and after its passage, passed September 9th, 1842.

GEO. W. HARRIS,
President pro tem.

JAMES SLOAN, Recorder.

President Young started on his mission.

Saturday, 10th. Heber C. Kimball, George A. Smith, and Amasa Lyman started on their mission, and proceeded as far as Lima, where they met Brigham Young, who was preaching to a congregation.

Saturday, 10th, was the training of the companies of the Nauvoo Legion; and, lest I should be observed by the multitude passing and repassing, I kept very still. After dark, my wife sent a messenger and requested me to return home, as she thought I would be as safe there as anywhere; and I went safely home undiscovered.

Sunday, 11th. I was at home all day. My letter of the 6th of September was read to the Saints, at the grove near the Temple. The High Priests' Quorum met. Several had gone on missions; others were preparing to go, but few were present, and the meeting adjourned *sine die*.

Elders B. Young, H. C. Kimball, G. A. Smith, and Amasa Lyman addressed a large assembly in the Grove in Lima, in relation to the slanderous reports of John C. Bennett.

Monday, 12th. To the Editor of the *Times and Seasons*:—

Dear Brother,—Having commenced our mission yesterday, we held our first Conference at brother Isaac Morley's. We had a good time. The brethren here are in good spirits. We ordained nineteen Elders, and baptized twelve. We expect next Saturday and Sunday to hold a two days' meeting in

(To be continued.)

Quincy, being the 17th and 18th instant; on the 24th and 25th, at Payson; the 1st and 2nd of October, at Pleasant Vale; the 8th and 11th October, at Pittsfield; the 15th and 16th October, at Apple Creek in Green county. From thence we shall proceed to Jacksonville and Springfield.

If you please, notice the above in your paper for the benefit of those friends scattered abroad.

Yours in the everlasting covenant,

BRIGHAM YOUNG,
H. C. KIMBALL.

Morley Settlement, September 12, 1842.

I was at home all day in company with brothers Adams and Rogers, and counselling brother Adams to write a letter to the Governor. In the evening, Emma received Governor Carlin's letter of the 7th instant.

Tuesday, 13th. At home all day. Settled with Edward Hunter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1858.

BUCHANAN'S PARADOX.—President Buchanan, in his Message to the Congress of the United States, thus comments on the course of Governor Young:—

"He has committed these acts of open hostility, notwithstanding Major Van Vliet, an officer of the army, sent to Utah by the Commanding General to purchase provisions for the troops, had given him the strongest assurances of the peaceful intentions of the Government, and that the troops would only be employed as a *posse comitatus* when called on by the civil authority to aid in the execution of the laws."

Governor Young has certainly manifested considerable infidelity relative to the good faith and designs of the Government of the United States in sending an armed force into the Territory of Utah. From first to last he has looked upon the Expedition as an invading army, sent for the express purpose of subverting the rights of American citizens, breaking up the "Mormon" community, and entrapping its leaders to be consigned to the tender mercies of their enemies.

In this he has not been alone. The views and feelings of the Saints universally perfectly correspond with Governor Young's, "notwithstanding" the "strongest assurances" of our enemies.

To the Saints in that Territory, a Utah Expedition, coming with the "strongest assurances" of the "peaceful intentions of Government," would be sufficient to bring before their mind's eye vultures pecking at their hearts, vampires sucking their blood, brimstone and fire, ravishment, murder, and hosts of other such delightful things, with something worse than grasshoppers eating up the children.

President Buchanan and all others with the same views greatly err when they talk as though Governor Young's "acts of open hostility" and feelings of "despotism" and "ambitious designs" were the cause of Mormon repugnance to a Utah

Expedition, or that he goads them to resistance by anathemas, or stimulates them with fanaticism. No, President Buchanan, it is based upon their experience when trusting to the strong "assurances of the peaceful intentions" of their enemies. There is no question that the Saints move where and when Governor Young points. But let not this be taken as an evidence that his views, feelings, and acts are not supported by the *unrestrained and unbiased* judgment of his numerous followers. Neither will this agreement between the Saints and their leaders be properly understood unless it is based on their history and experience.

It is doubtless remarkable to some that there should exist such a universal infidelity concerning the "peaceful intentions of Government," especially when they are seasoned with the "strongest assurances," and sent by an *army*. Yet such is the fact, "notwithstanding" the Saints have been exterminated nearly half-a-score times—"notwithstanding" their homes have been given to the devouring flames, their smiling fields to devastation, their women to the ravisher, and their children to the tender mercies of a mob,—*"notwithstanding"* their Prophets and leaders have been murdered, their old men *ripped* up with instruments that would horrify a soldier, and even make a butcher's blood crawl,—*"notwithstanding"* they were *driven* to the mountains, and that they have many other evidences of the "peaceful intentions" and love of their enemies, backed by "strongest assurances," written in deep characters on the page of memory. How great is the mystery of Mormon incredulity! It is only equalled by their faith in their religion and the incomprehensibility of the love and good intentions towards the Saints of Anti-Mormons and Mr. Buchanan's Administration.

But why send an army to Utah at all? Oh, to back the "strongest assurances of the peaceful intentions of the Government!" Now, really, Mr. Buchanan, this is too rich! The sword and bayonet are truly significant indications of peaceful intentions!! Of course, we are also told of Governor Young's despotism—how the people groan under it, and how many would gladly fly from the "detestable den," but *fear* to whisper such a desire, lest they should meet some horrible death. But the Saints have indignantly denied these assertions, and, as well as having officially reported on the matter, have invited a Commission of Investigation. Common sense and common justice would have dictated such a proceeding. The turn which events have taken is irresistible evidence that Brigham Young has the almost miraculous confidence and love of the people, and that, instead of thousands waiting for an opportunity to "throw off the yoke," the whole community supports him in making the most heroic and remarkable protest against tyranny that the world has ever witnessed. The testimony of Major Van Vliet is abundant proof of this. His anecdotes about the unanimous determination of the Saints, if driven to it, to destroy their homes and fly to the mountains, are quite romantic. They lead him round their fields, gardens, and city, to exhibit their prosperity, and then with enthusiasm inform him that they were prepared to lay all in ashes and desolation rather than trust themselves again in the hands of their enemies. No, no; it was not dissension among the Mormons that was feared. It was their *union*! Dissension would have broken them, without sending an army to do it.

But President Buchanan and his Government can no longer conceal the cloven foot. The real designs of the Utah Expedition at last appear with scarcely the covering of an excuse. It is said—

"The Government at Washington does not agree with General Scott as to the plan of campaign, and believes that when he comes to understand the views of the Administration, he will see the wisdom of them. General Scott would only send a force from this side, and does not appear to comprehend that the Government wishes to prevent the Mormons from being driven southward into Mexican territory—into Sonora or one of the contiguous States."

Yes, Buchanan and his colleagues have determined to crucify Mormonism—to act in accordance with Senator Douglas's suggestion, and "*cut out the loathsome ulcer.*" It is their policy not even to give the Saints a chance of retreat, but to drive them up into a corner. Such has ever been the practice of officials who have had to do with the Saints—trespass upon their rights, drive them to extremes, compel them to resist, and then make that resistance a pretext for extermination. It is a barbarous policy; and the attempt to carry it out will be found a dangerous experiment. What a concord it makes with the "strongest assurances of the peaceful intentions of the Government!" It is another evidence that Governor Young and the Saints read justly the murderous and damnable intentions of that same Government, and that they were right in not allowing themselves to be again entrapped. As far as the Saints are concerned, it was altogether unnecessary to withdraw the covering from the cloven foot. By them it was discovered long ago.

CORRECT USE OF LANGUAGE.—A correct use of language is very important to the dissemination of true principles. It aids us in conveying our ideas correctly to others—in expressing them so clearly that they cannot be misunderstood. It is quite as important in writing as in speaking, and often more so. A person who has not a proper use of language often expresses himself so that his meaning is ambiguous or obscure, and perhaps quite uncertain. This leads to equivocation, doubt, and confusion, and, finally, to disagreement in opinion upon what is expressed or written. In consequence of this, and in the absence of a true spirit, the world has become one universal mass of discord and strife upon all matters of theory, doctrine, and principle. The Elders of Israel desire to extricate the world from this truly lamentable condition. To accomplish it, they not only require to learn correct principles, but how to communicate them correctly to others. Elders who are permanently engaged in the ministry have but little excuse for not soon acquiring a suitable knowledge of the language they use. A very little attention and study will soon put them in possession of all its principal rules, which by many speakers are so flagrantly violated. Letters are often written so as to render it utterly impossible to determine the writer's meaning. Two or more sentences are written as one sentence, without either a capital letter at the beginning, or any stop whatever at the end. Such sentences are often as ambiguous and uncertain in their meaning as any unknown language could be. The singular verbs are almost always used when the plural should be; and the plural, if used at all, are used for the singular. We have heard fluent speakers when it was impossible to determine the precise nature of their views, they were so vaguely and improperly expressed. If this state of things were necessary, it could possibly be patiently and silently endured; but it is not: and as it is only for the want of a little study and attention, it becomes almost a criminal offence for one not to thus improve and make himself useful to the world of ignorance that is around him. A most excellent pocket companion is a small work that teaches to speak and write the English language correctly. This brief hint to the wise will be just as good as a lengthy exposition of the evils of ignorance: and if the Elders of Israel expect to successfully reform and enlighten the world, let them increase their own intelligence by obtaining all useful knowledge,—more especially that which is so indispensable to their calling—a knowledge of how to use correctly the English language, in which the Gospel for the last time has been revealed from heaven to earth.

DEPARTURES.—Elders George G. Snyder and John Y. Green sailed on the 2nd instant on board the steamship *America*, for Boston.

Elder Snyder arrived in this country on the 3rd of October last, and during his stay of only three months, has performed a useful and important mission, visiting a greater portion of the Conferences in England and Scotland. He leaves the Saints with his best blessings upon them, and returns to the States to complete the duties assigned to him, preparatory to his return to Zion in the mountains.

Elder Green has been labouring in the Scandinavian Mission, and accompanies Elder Snyder to assist him in his further labours. These brethren go with our special blessing and the prayerful solicitude of the faithful.

APPOINTMENTS.—Elder Charles Widerborg is appointed to succeed Elder H. C. Haight as President of the Scandinavian Mission; and Elders Nels Willhelmsen and Peter O. Thomassen are appointed his Counsellors.

Elder Charles W. Penrose is appointed President of the London Conference, and Elder Edward L. Sloan, President of the Belfast Conference.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

That the world has become sectarianised, and, consequently, has departed from God, there is abundant proof. Society, religious and political, has been and is now divided into sects and cliques, each having diversified interests, each aiming at a certain end—to establish itself and reign supreme on the ruins of all its rivals.

On looking around, in this world of clamour and tumultuous opinion, where we might naturally expect to find the least of turmoil and contention, we unhappily find the most—viz., in the "religious world." On no subject has there been more heart-burnings, more jealousy, and disputation than on that of religion—a subject on which there ought to be none.

The modern sectarian world presents an aspect totally different to what a truly religious world would present, and the very opposite to that which Jesus would have it appear. He taught his followers to be one. Modern religionists are not one, either in thought or action; consequently, they do not belong to Jesus. If sectarian Christianity were of God, there would be no shoals of doubt or rocks of unbelief for the human mind to strike and make shipwreck of hope and faith upon.

It is true that we live in a professedly religious age. But it still remains unproven that sectarian Christianity, with its tumult of opinions, its war of words, and strife of doctrine, is the Christian religion. If cant and empty boast are the attributes of religion, then we have around us plenty of it—we have religion in full bloom.

Sectarianism is the opposite of true religion. True religion comes from God, and teaches the pure worship of the Creator of the Universe, and unexceptionable obedience to every word of revelation, to all his Divine commands, and to every whisper of the Holy Spirit. Sectarianism teaches the religion of man, the supremacy of human laws, and the

carrying out of feats of human policy. It inculcates obedience to the irreligious and vain commandments of man.

It was the Devil that preached the first sectarian sermon on this earth. "In the day that thou eatest thereof thou shalt surely die," said Jehovah. "In the day that thou eatest thereof thou shalt not surely die," said the Arch-sectarian. His teaching was believed. Sin came into the world, and also death. Pollution raised its hydra head among the beautiful and pure. The ground was cursed, and also man; and the whole of the posterity of our first parents have to die. On glancing at the religious world, the humble seeker after truth is struck with amazement at its complex figure. Its aspect is so diversified that it seems to be a child of many fathers. And, above all, he finds the great characteristic of that religion which comes directly from God absent. The charity that "vaunteth not itself" is not there; for each sect contends with great vehemence that it is better than its neighbours. That charity which "suffereth long and is kind" enters not into their composition; for they can display an animosity of feeling and an implacable hatred towards one another, and can fight and quarrel with a rancorous malignancy that defies description. Yet these contending religious factions all appeal to the Bible to establish their different systems, and oppose from the same book the dogmas of each other. Now, the Bible teaches either one religion or many: it teaches the great variety of doctrines purporting to be drawn from it, or it does not. The Bible helps to support all the contradictory systems of sectarian religion, or it refuses to support them. If the Bible teaches contradictory systems of religion, it teaches manifest absurdities; and the sooner it perishes, and its name buried in eternal oblivion, the better. If the Bible is a revelation from God, showing forth God's system of religion, it cannot teach different ways

to heaven; it cannot require opposites as necessary qualifications for celestial glory; nor can it be found to inculcate opposing doctrines. If the Bible be true and contain the way of eternal life, it will teach only one system; and therefore any system that is not identical with the one taught therein must be false and unworthy of belief. It thus follows that sectarianism does not derive its multifarious religions from the Bible. They are purely a perversion of God's word—false inferences drawn therefrom; and that system which is based on false inferences must itself be false of necessity. Then their contending elements of society profess all of them to be guided by the Holy Ghost, and influenced, in their varied practices, by a true spirit. What an utter absurdity! A true spirit teach hundreds of different doctrines and ways to eternal life? It is impossible. Jesus said that when the spirit of truth should come, it should lead and guide its possessors into all truth—that it would instruct all those that were the recipients of its sacred influences in the truthful principles of the Gospel. But the Gospel is not a variety of plans. It is *one*, exclusively independent of all others. It is a scriptural truth that with the Holy Ghost there are "diversities of gifts," "differences of administrations," and "diversities of operations;" but this does not give authority for preaching different Gospels. And the diversity of gifts here spoken of is no argument in favour of diversity of faiths, but solely applies to the different spiritual gifts conferred on the one body of the Church of Christ.

Let us now examine a few of the general features of sectarian religions, and see if they can have their origin from one source. "Can the fig tree bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh."

We find that some of the sects, in their manner of worship, are most vehemently noisy,—sometimes roaring like bulls, sometimes mourning like doves; others, in frenzied excitement, praying with a loud voice, and imploring the Lord to bless the preacher; others, again, in the same meeting, are in ecstatic paroxysms, approving the doctrine set forth. Then there are "revivals," "four-day meetings," "anxious meetings," "protracted meetings," &c., where scenes of spiritual intemperance and unearthly excitement are enacted,

and where the spirit of ghostly infatuation presides over the assembled crowd, until groans of terror or shrieks of insensate exultation proclaim the final victory over reason and common sense. These are scenes which the wise witness with a sigh of pity or a smile of contempt, while woman's quick affection and childhood's credulous innocence are wrought up to a pitch of enthusiasm that verges upon, and sometimes terminates in idiocy. Then we have the very opposite, which we are called upon to regard as the influence of the selfsame spirit, namely, the silent worship of the Quakers. Frequently, during their worship, not a word is spoken to break the corpse-like stillness. Here, then, are real opposites. These opposites cannot come from one source. Either one is the dictation of the Holy Spirit, and the other not, or both are false. Then, again, we have sect contending against sect, not only in relation to the influence of the Spirit, but also in point of doctrine. Each sect asserts that its peculiar doctrines are the right ones, and that all others are false. For instance, we have one party affirming that the Holy Spirit is given before baptism; another, that it is given after: one affirming that baptism is for the remission of sins; another, that remission of sins precedes baptism. Some believe in the literal reign of Christ, opposed by those who deny it. Then we have another party contending that a morsel of bread and a drop of wine are transformed into the real body and blood of Christ. We have a whole host arrayed against this idea, who stigmatise it as blasphemous. Next come great diversities of opinion on one of the most solemn of Gospel ordinances—baptism. Some, in relation to its mode of administration, contend for immersion; some, for sprinkling; others, for pouring. Then come election doctrines clashing with those of free grace,—one party preaching infant depravity and damnation, and declaring that "there are infants in hell not a span long;" the opposite contending that whoever wish to be saved may come, in their own way, and "drink of the water of life freely." Then we have the Materialist contending and disputing with the Immaterialist,—one affirming that all things are alike material; the other, that God is an immaterial Being, having no affinity with matter whatever. Then we have sectarians of

all creeds contending with the Jew. They contend that their own doctrines are the true ones; the Jew retorts that the ancient Israelites were the stock from which sectarians have descended—the trunk upon which they have been grafted: from which it inevitably follows that

either the Jews' religion is from God, and the sectarians' a heresy because it differs from the Jews; or that the Jews' is a heresy; and, therefore, whatever proves the falsity of the Jewish religion is alike destructive of the sectarians'.

(To be continued.)

CANADA.

(From a Prize Essay, by J. S. Hogan.)

LAKES.—The Lakes of Canada are almost innumerable; and some of them, especially in the Upper Province, may, with truth, be styled Inland Seas, and afford a water communication unrivalled in the world.

Lake Superior, the monarch of all fresh water lakes on the globe, is the largest and most elevated of these inland seas. It is 627 feet above the level of the sea, 430 miles long, 160 miles broad, 1,200 feet deep, and 1,760 miles in circumference; and it is said that more than 200 rivers and creeks flow into it. Its shores are rocky, with bold promontories, and occasional sandy bays, the most remarkable elevation being the Thunder Mountain, 1,200 feet high. It contains numerous islands, and its shores are, for the most part, covered with timber. Its waters are discharged into Lake Huron by the River St. Mary, now rendered navigable by a short canal for large sized vessels.

Lake Huron is 580 feet above the sea, 250 miles long, 220 miles broad, 900 feet deep, with a circumference of 1,100 miles, divided by the chain of the Manitoulin Islands, the northern portion being known by the name of the Georgian Bay. There are many good harbours on the northern coast, but the southern is for the most part flat and shallow; it receives the waters of many rivers. The great Manitoulin Island is eighty miles long, eighteen broad, with an area of about 1,500 square miles. It is fertile in some parts, and contains valuable timber. It has two known communications with the River Ottawa; the one through Lake Simcoe and a chain of lakes to the River Madawaska, which falls into the Lake des Chats; the other up the French River, through Lake Nipissing, and down to the Ottawa. This route, either by water or railway, would shorten the communica-

tion from the St. Lawrence to the northern lakes to an extent of several hundred miles. The river Severn connects Lake Huron with Lake Simcoe, and the River St. Clair with Lake Erie.

The third grand lake, Erie, unlike Huron and Superior, runs nearly east and west, and the southern shore is exclusively within the territory of the United States. It is about 280 miles long, 63 broad, with an area of 11,000 square miles. Although the navigation of this lake is at times difficult and dangerous, its commercial position is highly favourable, being bordered by one of the most fertile regions of North America. The River Niagara, having in its course one of the wonders of the world, the FALLS, connects this with Lake Ontario, and the obstruction in the navigation is overcome by the Welland Canal.

It would be impossible to compute with accuracy the traffic of these inland seas, either present or prospective. It is chiefly made up of the natural productions of the forest, the mineral kingdom, and agricultural produce, to which may be added the fur trade and fisheries. The admirable lectures of Professor Williamson, of the University of Queen's College, Kingston, give some very interesting particulars on the subject, which are freely used in this sketch.

The quality of the iron found near Lake Superior is said to be very good. The report of English manufacturers, who have recently submitted it to the test, added to the examination of scientific men, fully corroborate the statement. Its ultimate tenacity in bars has been found to be 89,882 lbs. to the square inch, that of the best Russian being only 79,000. The copper mines on Lakes Superior and Huron appear to be inexhaustible; but their real value has been

only recently ascertained, large quantities of this ore having been shipped during the past year. Of all natural productions, however, the traffic in timber appears at present, at least, to equal that of agricultural produce, and far exceeds that of any other description.

Hitherto, the imports and exports of the lakes have more than doubled every four years; and there is every reason to believe that this rate of advancement will more than continue. The St. Lawrence will probably become the great highway to

the Pacific and to the East; and on her waters alone can the western portion of the continent find an outlet for its enormous traffic.

The length of the navigation of the lakes is said to be about 1,800 miles; and, as Professor Williamson describes them, they are "innumerable canals in one."

Combining these with the net-work of railways now intersecting her shores, Canada may safely boast as fine internal communication as any in the world.

THE MORMONS IN CONGRESS.

The House of Representatives, yesterday, adopted a resolution declaring the Territory of Utah to be in a state of rebellion against the United States, and directing an inquiry into the propriety of excluding the delegate of that Territory from a seat in the House. This action strikes us as being much more hasty than wise. It is like most of the anti-Mormon movements—the result of impulse rather than of good policy or common sense. It would puzzle ordinary men, we suspect, to explain why a hostile army was sent against Utah at the outset. There were undoubted disorders in the affairs of the Territory; but it has never yet been shown that they were such as could only be remedied by fire and sword.

The only evidence the House professes to have, to establish the fact that Utah is in a state of rebellion, is found in the proclamation of BRIGHAM YOUNG. But YOUNG is not the Territory, nor, in any legal sense, its representative. He is the agent and deputy of the Government of the United States in Utah. He was appointed Governor by the Executive and Senate; he receives his instructions from Washington; and, in the eye of the Constitution and the presumption of the law, he is a Federal officer, exercising authority over, but in no sense representing, the Territory of Utah. He has proclaimed a purpose to resist the advance of Federal troops. This is a good reason for removing him from office, for arresting him, for bringing him to trial, and for inflicting upon him such punishment as he may deserve.

But why should the *delegate* of the people of Utah be excluded from Congress

for the misconduct of a Federal officer? The people may or may not sympathize with YOUNG and support him in his rebellious demonstration. Until the contrary is shown, it is to be presumed that they will not. And they are entitled by the Constitution to have a delegate upon the floor of Congress to represent their interests, to defend their character, and to protect their rights from unjust encroachment. If the member from Utah has personally connected himself with the rebellion, then he should not only be expelled, but arrested and put upon his trial. But if not, there is no reason whatever for excluding him from his seat and depriving his constituents of the representation guaranteed to them by the Constitution.

The whole Utah business has been mismanaged in the most extraordinary manner from the beginning; and if it does not end in open and bloody rebellion, it is not likely to be saved from that issue by any special wisdom on the part of the General Government.—*New York Daily Times*, Dec. 24.

The following is the resolution referred to:—

Whereas it appears from the proclamation of Brigham Young, late Governor of Utah, and from the President's message, that said Territory is now in open rebellion against the Government of the United States; therefore,

Resolved, That the Committee on Territories be instructed to consider and report on the facts, and inquire into the propriety of excluding from a seat on the floor of the House the delegate from that Territory.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL
CONFERENCES AND OTHERS, FOR THE QUARTER ENDING
DECEMBER 31, 1857.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London	William Budge	£1,143 7 6½	Brought forward.....		£5,580 15 8
Birmingham	B. W. Brindle	846 9 5½	Dublin	John Grist	53 7 7½
Manchester	Edward Oliver	231 17 3	Lands End	John Kemell	48 18 2½
East Glamorganshire.....	Henry Harris	214 8 8½	Carlisle	William Gibson	42 8 1½
Glasgow	John Hunter	199 17 3	Dorsetshire	Benjamin Elliot	34 7 6½
Warwickshire.....	Henry Brown	178 13 5	Llanely	David Davies	25 1 9½
Sheffield	Wm. Brownlow	172 16 5½	Late Herefordshire.....	John Preece	24 17 9
Bradford	William Shires	168 17 4½	Channel Islands.....	W. Thurgood	23 13 6
West Glamorganshire.....	John Davies	166 12 10	Pembrokeshire	Edward D. Miles	14 14 0
Norwich	Edwin Scott	162 12 0	Caermarthenshire	Isaac Jones	11 1 1½
Cheltenham.....	Thomas Clarke	149 10 10½	Denbighshire	William Ajax	10 16 8½
Edinburgh	P. Q. McComie	139 9 4½	Flintshire.....	David John	10 16 7
Lincolnshire	Samuel Johnson	138 12 11	Dyffryn Conwy	William Ajax	8 7 9
Monmouthshire.....	Michael Vaughan	136 6 1½			
Liverpool	W. H. Perkes	184 19 6	BRANCH.		
Herefordshire	Lewis Bowen	184 18 9½	Derry.....	Hugh Sheppard..	6 15 7
Reading	John Hyde	121 4 8½			
Staffordshire	Charles C. Shaw	119 14 9	MISSION.		
South	Simon Irwin	114 13 5½	Australian	A. J. Stewart	355 11 9½
Bedfordshire	William Baylis	108 8 8½	Swiss and Italian	Jabez Woodard	275 12 3
Newcastle-on-Tyne	R. J. Philip	107 2 7	Cape of Good Hope	E. C. Richardson	127 9 1½
Hull	S. Pickering	103 13 9½	Scandinavian	H. C. Haight	104 0 2½
Kilmarnock.....	John Aird	96 10 6	Sandwich Islands	P. B. Lewis	78 12 5½
Southampton	Wilket Harder	94 17 2½	Bombay.....		21 3 3½
Leicestershire.....	John Mellor	89 8 10	East India	J. P. Meik	12 1 4
Derbyshire	Thomas Parkes	88 14 10½	Malta.....		5 7 2
Nottinghamshire	Josiah Holmes	86 6 6			
Cambridgeshire	G. Teasdale	79 17 5½	George C. Riser		6 3 5½
Durham	William B. Child	78 3 3½	F. Merryweather		1 1 0
Belfast	James McGhie	73 4 3	Isaac Whiteley		1 0 4
Wiltshire.....	William Norris	71 0 6½	J. W. McLellan		0 17 9
Preston	John Holsall	69 5 8½	Frederick Mackay		0 5 3
Shropshire	David James	67 15 2½			
Dundee.....	A. N. McFarlane	65 7 10			
Cardiff	Samuel Roskelly	63 8 0			
Worcestershire	Richard Holt	62 13 0			
Carried forward.....		£5,580 15 8	(Errors excepted.)		£6,885 3 6½

VARIETIES.

THE town of Birmingham has attained celebrity for its manufacture of idols for Africa, of false coins for many parts of the world, and of the late King of Delhi's oft-used instrument of torture, which was one of the most horrible inventions ever heard of, completely crushing the victim under a heavy weight.

PASSING EVENTS.—France has refused to co-operate with England against Canton. A small printing office has been sent from Paris to Constantinople, which is to be worked entirely by the ladies belonging to the harem of one of the great Pachas residing on the Bosphorus. The Circassians have massacred 1,200 Russians of the garrison of Adekoff. The veteran Field-Marshal Count Radetzky died at Milan on the 5th inst. Redschid Pasha, the Porte's Grand Vizier for the sixth time, has died. The births registered in London for the week ending Jan. 2, were 1,933; showing an average increase of 496 over those of the ten corresponding weeks since 1847. The number of deaths was 1,431. Australia shipped during the year 100 tons of gold. A shock of earthquake was felt on the 15th December at Rhodes, and another on the 22nd at Broussa. The suffering and distress in Lisbon is almost beyond conception, from the yellow fever epidemic which lately carried off near 5,000 victims. India continues to present a constant scene of military carnage and blood. Frequent skirmishing and heavy loss of life are poor prospects of peace. The garrison at Lucknow was relieved at a fearful expense of life, but the town was not held. Fifteen hundred bodies of Sepoys were counted in one garden after the relief of Lucknow. At Delhi, a military commission was hanging dozens of the rebels daily. General Havelock died, Nov. 25, of dysentery. The Gwalior mutineers defeated the British troops under

General Wyndham Nov. 27, nearly cut up the 64th and 80th Regiments, and burned 3,000 tents. The report of General Lane's death is false. A battle between the Pro-Slavery and Free State men was fought at Fort Scott, Kansas, Dec. 16, in which several were killed and wounded. Charleston, S.C., was visited with the shock of an earthquake on the 19th ult., creating considerable alarm, but doing little damage. At Washington, Dec. 23, a warm discussion took place in the House questioning the right of the Utah Delegate to a seat on the floor: by resolution, the subject was referred to the Committee on Territories for consideration. The War Department fixes the actual cash value of the property destroyed by the Mormons at near fifty thousand dollars. Several riots and fatal affrays took place in Philadelphia on Christmas day. During the past year, 229 divorce cases came before the Court in Philadelphia. The Utah Expedition are in winter quarters on Henry's Fork of Green River; and in the early part of November last the stock was freezing to death at a rapid rate, with scarcely a hope of preserving any alive until spring.

PRAISE AND PRAYER TO THE GOD OF ISRAEL.

I will tell thy fame, while thy people list,
And while nations all lie wrapp'd in mist;
For thou art God from the morn of time,
Till its latest sun shall set sublime.

Thou hast drowned the world with a deluge rain,
And dried the waves of the ocean main,
And swept a host to the surf-beat shore,
Where Pharaoh oppresses Israel no more.

Thou hast smote the rock in thirsty lands,
And waters gushed o'er the desert sands;
And food lay strewn like the morning dew,
Till countless hosts from thy favours grew.

Thou hast curbed the force of the raging flame,
And the hungry lions in their den,
And burst the bars of the prison grim,
When thine Elders sang their midnight hymn.

And ages roll by, till here comes the last,
And men bow down like reeds to the blast;

Basle, Nov. 22nd, 1857.

Yet the Saints wax strong with heavenly power,
And wait the shock of the final hour.

Thy kingdom come, for thou hast right to reign,
And no guiltless blood thy banners stain;
Let the tombstone burst and the martyrs rise,
And angels come from the opening skies.

In the Northlands now let thy power be felt;
Let the sea roll back and icebergs melt;
Let thine Israel come with a mighty train,
O'er the snow-clad mound and the dried-up main.

Let the vulture feed on his carrion prey,
Where the proud of earth must rot away,
Where the Captain and King in dust must sleep,
When thy plagues descend and whirlwinds sweep.

And thy crown shall shine when the sword shall rust;
For thou art God, and the nations dust:
And the Jews shall yet o'er the palm-land reign;
For the great Messiah comes again.

JABEZ WOODARD.

ADDRESSES.—Charles Houseley, 45, Hope Street, Derby.
William Jefferies, 9, Twerton Hayes, Bath.
William Smith, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Edward Oliver, } 24, Chorlton-upon-Medlock, Manchester.
John Croft, }
Mark H. Forscutt, 4, St. Peter's Street, Preston, Lancashire.

MONEY LIST, JANUARY 1—8, 1857.

Henry Brown.....	£9 10 0	Brought Forward.....	£23 18 9
E. D. Miles	0 17 9	M. H. Forscutt	5 0 0
C. C. Shaw	1 11 0	S. Pickering.....	2 0 0
Edward Oliver	12 0 0		
Carried Forward.....	£23 18 9		£23 18 9

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XX.

Saturday, January 30, 1858.

Price One Penny.

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

The rights of "Mormonism" are so varied and extensive that it would be very difficult to speak of them all in one discourse. We have the right to live. That is "Mormonism." We have the right to eat and drink, and to pursue that course that we may think proper, so long as we do not interfere with other persons' rights. We have a right to live free and unmolested; and there is no law, human or divine, that rightfully has a right, if you please, to interfere with us. We have a right to think, and we have a right, after we have thought, to express our thoughts, and to write them and to publish them. We possess as many rights and as much liberty in relation to this as any other persons; and there is no law, human or divine, that can rightfully rob us of those liberties, or trample upon our rights. We have a right to worship God according to the dictates of our own conscience; and no man, legally, in this land, has a right to interfere with us for so doing. We have a right to believe in and practise as we please in relation to matrimony. We have a right to choose whether we will have one wife or twenty; and there is no law of the land that can legally interfere with us, neither is there a man that I have met with, who professed to be a man at all, that can say that we are acting illegally. We have a right to secure the favour of God, and we have

rights as the citizens of the kingdom of God. We have rights upon earth, and we have rights in heaven; we have rights that affect us and our posterity and progenitors, worlds without end; and they are rights which no man can interfere with. We have a right to our own Governor, as brother Kimball says; we have a right to our own Judges; we have a right to make our own laws, and to regulate our own affairs.

These are some of the rights that belong to us; but when you come to talk about rights, they are so various, complicated, and extensive, that it is difficult, without reflection, to enumerate them. They exist with us here and all around us, and they are rights that affect us, our progenitors, and posterity, worlds without end. But in regard to some of the things with which we are more intimately connected, we have our individual, our social, and political rights, so far as existing here as a people is concerned.

What made people come from the old countries to this land? It was because they were oppressed in England, in Germany, and in other states; and they fled from that power which sought to bind chains upon their necks. And why were they determined to flee from that Government into this country? Because the mother country tried to make them subject to institutions and laws that they

were unwilling to submit to, and because she wanted to put yokes upon their necks.

Then the mother country sent armed men over here, and thought to enforce their armed minions upon the people; but they would not submit to it; for it was on that very account that they had fled from their mother country.

Such were the feelings of your fathers, and these were the things they talked about a few years ago; and, on account of the encroachments of the parent Government, they took up the sword, and declared that they would live or die free men.

What was that freedom for which they contended? Just what I said a few minutes ago: it was the right to think, the right to speak, the right to act, the right to legislate, and the right to worship God according to the dictates of their own consciences, and the right to do their own business without being interfered with.

We have come here to this land as citizens of the United States; and why have we come? Because there were men who sought to rob us of our rights, and because there was not sufficient purity and justice in the Government to protect us in our rights—because magistrates, constables, judges, governors, presidents, and officers of state, either directly or indirectly, drove us or suffered us to be driven—suffered us to be dispossessed of that which legally belonged to us.

Who are we? We are men made in the image of God, possessing the rights of other men. We have turned this desert into a flourishing field, and the desert has blossomed as the rose, and God has blessed our labours. And whom have we interfered with? Have we gone over to the States and interfered with them? Have we gone over to California and interfered with them? Have we gone to Oregon? Have we gone to New Mexico? Have we gone to any State and interfered with their rights, their laws, their immunities, or their privileges? I say we have not.

Well, then, what right has anybody to interfere with us? Oh, because they have got the power! That is, there is no right to it, there is no legal authority to it; there is no more right to it than there is in a bully and a blackguard insulting a little, weak man, because he has the power to do so. They have just the same autho-

rity that a large ox has to goad a small one, because he has the power.

They dare not interfere with some nations as they are doing with us: they dare not interfere with England or France, for fear of the consequences; and it is nothing but a principle of nasty little meanness that would try to interfere with us, and try to make you believe that they are the lords of creation. Great God! who are they? Poor pusillanimous curses, that have not manhood or gentility enough about them to be gentlemen. They have just the same right that the highwayman has to put his hands into your pockets and take out your money.

Who led us here? Not the Christians of the United States, nor their governors, legislators, or presidents. Who provided for us? Did the Government of the United States? Verily, no. Who built the houses in this city? Who made the improvements around it and through this Territory? Did the inhabitants of the United States? No; but they have done all that lay in their power to discourage us in every possible way. Who have fed you and clothed you? Your own right hands, your own energy and industry, by the blessing of the Almighty.

Then, by what right and by what authority, in the name of God and in the name of every principle of right, honour, and integrity, have they a right to interfere with us?

"Oh," say they, "the land belongs to us." Ah! indeed; and I wonder where you got it from? "Oh, we got it by right of treaty with Mexico." And whence did the Mexicans obtain it? Who treated with those Indians? Did they pay them for it? "No; but they are good Christians, and the Indians are poor savages; and what right have savages to land?" Where are their deeds and their right of possession? Will anybody tell me? "Oh, we took it because we had the power, and the United States took it from Mexico because they had the power."

It is just like a lot of boys playing together, and one of them steals the other's marbles because he has the power; and then another steals them, and calls them his, because he is a little more powerful than the other: or, when one man meets another and robs him of what he has, then two more go and take from him what he has stolen from the first one.

The simple fact in the case is, they say, "You are left upon our land, and therefore you must be in subjection to us, and we must rule over you." But, even on this principle, they are at fault; for we, if there is any glory in the conquest, sent five hundred men, and possess equal rights with them as American citizens.

In speaking upon this subject once before, I showed you that by the Constitution and the very genius of our Government, that they had no right to interfere with us.

Again, on the common principle of justice, where did they get their rights to interfere with us? They did not bring us here, nor cultivate our farms; they did not send us either schoolmasters or priests to teach us; and we are not indebted to them for anything else. I would like to know what right they had to interfere with us. They have not a right upon religious grounds, for they kicked us out because of our religion, and consequently they have nothing to do with that. It is not because we have learned any morals of them, for we got our morals from a superior source: we have not learned either our religion or morality from them. We have not had them to cultivate our farms or to build our houses: they have not done anything for us.

In relation to the land, I will suppose they did steal it, which they did: they obtained it because they had the power, and Mexico obtained it upon the same principle. The United States made a quarrel with the latter nation, because they knew they could bring them into subjection; and they intended to capitulate for California before they began the

quarrel, and they took it upon those grounds. But that is righteousness—that is purity, truth, and holiness, in the eyes of a corrupt and mighty nation.

We have got a little place that nobody else would live upon; and I will warrant that if any other people had been here, half of them would have died, the last two years, of starvation; but they cannot let us alone. This is their greatness, this their magnanimity, and this is the compassion manifested by the fathers of our great country. Of course we must feel patriotic: we cannot but feel strongly attached to such a kind, such a benevolent, such a merciful Government as we have got! How can we feel otherwise? They would take from us the right to live, and then it would be in their hearts to sweep us from the face of the earth; but they cannot do it.

There is no right associated with this matter: there is no justice about it. There are old rights and privileges the people used to have, and we have our rights. In the first place, we have a God that lives, and He will help us to take of them, to maintain and to preserve them. Then look at this in whichever light you please, you cannot change it: we are citizens of the United States, and have a right to the soil, if they did steal it.

I am ashamed of being associated with such things; but we cannot help ourselves: we are a part of the people, and we had to partake of their evil deeds. When we came here, we came as American citizens; and we had just as much right to be here as any other American citizens in the United States.

(To be continued.)

FAITH AND UNITY—THEIR RESULTS.

BY PRESIDENT BRIGHAM YOUNG, GREAT SALT LAKE CITY, SEPT. 13, 1857.

What is the cause of the hostile feeling against this people? Brother Taylor has been telling you. God has restored the Gospel of salvation to earth again. That unites the hearts of the people, brings together those of different nations, notwithstanding their various traditions and their different manners and customs, and makes them of one heart and one

mind. And what follows? All hell is moved against them, because the kingdoms of this world—the kingdoms of darkness—are in danger. All hell is moved against this people because we are of one heart and of one mind.

The faith of the Gospel of Jesus Christ is calculated to unite the people in one and to bring them back to the unity and

faith of those who obeyed the Gospel anciently, and finally to bring them back to glory. Then do you wonder that all the sects of the day are enraged against us? I have told you that I do not wonder, neither do I wonder that governors and rulers are enraged at our success. Are there any Democrats, any Whigs, any Methodists, any Baptists, or anything like the parties and sects of the day among us? No. What is there? Those who want to do the will of their Father in heaven; and when they can know his will, their faith is one, their hope is one, and they are one in all things.

It is not alone the United States that is in fear because of the union that exists with this people, but all Europe trembles this day in consequence of the faith there is here. Some may think that it is not so, but I know more about the United States than men do who come here direct from Washington. I read their history and their feelings every day. You need not think that the world are not opposed to us; you need not think that politicians are not opposed to us; for they are.

The Government of our country will go by the board through its own corruptions, and no power can save it. If we can avert the blow for another season it is probable that our enemies will have enough to attend to at home, without worrying the Latter-day Saints. Have faith, and all will be well with us. I would like this people to have faith enough to turn away their enemies. I have prayed fervently about this matter, for it has been said that the troops would come;

but I have said that, if my faith will prevent it, they shall not come. If God will turn them whithersoever he will, so that they do not come here, I shall be perfectly satisfied. But another man steps up and says to the one that prays for our enemies to be turned away, "Brother, you are a coward; damn them, let them come, for I want to fight them." Herein you perceive a conflict in our faith, and that should not be. If there was a perfect union of our faith, our enemies never could cross the Rocky Mountains; or if they undertook to come some other way, they never could cross the Sierra Nevada Mountains, or the Basin Rim on our north, or the deserts at the south. "But," says one, "I want to fight." Do all such persons know that they are not right? If they will examine their hearts, they will find a wicked anger and malice there, and they cannot get into the kingdom of God with those feelings.

Learn to control yourselves; learn to be in the hands of God as clay in the hands of the potter; and if he will turn our enemies away, praised be his name. But if it should become a duty to take the sword, let us do it manfully and in the strength of Israel's God. Then one will chase a thousand, and two will put ten thousand to flight. The day will be in which a man will go out and say to an army of a hundred thousand men, "Do thus and so, or we are upon you;" and they will hear the rumbling of chariots and the rushing of troops, as in the days of Elijah.

SECTARIANISM.

BY ELDER GEORGE TAYLOR.

(Concluded from page 61.)

Time would almost fail to tell the differences of opinion which exist about a subject on which there really ought to be none at all, and of the jealousy and ill-feeling with which one body looks upon the other, each fearing that the other will obtain more converts than itself. Neither is there any necessity to go back to earlier days and bring up the blood-drenched records of the past, and tell how, in the meekness of a *Christian spirit*, the Pro-

testants murdered the Catholics, and how Catholics, with the like *Christian feeling*, murdered the Protestants,—how fields were drenched in human gore, and how the rack, the faggot, the pincers, and the sword have been used as the mild persuasives of religion. This we forbear to do, but will proceed to other facts.

Take two opposing sects, and observe, with all their *Christian meekness*, how bitterly they can hate and slander one

another, and call each other coarse and odious names; how they can vent their spleen and gall of bitterness in base vituperation. And then, what boundless charity fires their bosoms! How they can recriminate and adjudge one another to the regions of the damned, with as much coolness and as little ceremony as they would condemn a dog to death.

A writer in the *New York Herald* seems to have cleared his brain and wiped the dust out of his eyes; for he says of sectarian religions—"They are separate, discordant bodies, opposing, reviling, and condemning each other; while, at the same time, under a name that includes them all, they are loving Christians—a perfect embodiment of pure Christianity. They fight against each other in detail, and exalt and praise themselves in the mass as Protestant Christians—a name which includes them all. Taken separately, according to their own representations of one another, these multitudinous sects are all evil and all wrong. Every single one declares it to be so with all the others. But, taken collectively, they are all pure and good, constituting a body of excellence, which they call "Protestant Christianity." What a contradiction—what an absurdity, that the separate parts should each be bad, but that the whole, composed of these same corrupt parts, should be pure and good Christianity! Each part is bad, and acts wrongly, but all of them put together produce unexampled good! Here, then, we have a most curious resulting phenomenon: Put a thousand corrupt things together, and the result will be that the aggregate will be perfectly good! Or, to give a more homely illustration—If this year we have the return of the potatoe disease, how many pecks of bad potatoes would an agriculturist have to put together to make a bushel of good ones? The answer is obvious. No substance which has for its composition corrupt and unhealthy parts, can, as a whole, be found healthy and sound. "Either make the tree good and its fruit good, or the tree corrupt and its fruit corrupt." But, we would ask, will that era ever arrive when men will dare to think? Will the time ever come when the leading-strings of mental babyhood will be broken—when men will leap out of the dense fog which for ages has been gathering round their mental faculties, and take into their own

hands those matters which belong to their individual peace and wellbeing? We believe it will. The period is fast approaching when men must be men, if they are to stand at all—when they must and will shake off their long-held traditions, and begin to think, speak, and act for themselves, as independent and responsible beings.

Strange it is, after all, that bodies of intelligent, thinking beings, who are keen enough at every day business, can allow themselves to be cajoled into the idea that this mass of conflicting discord can come from God. Just as well might it be contended that the various disputes and contrary theories of astronomers in relation to the revolutions of planets, their weight and specific gravities, and their periods of rotation, are all justifiable and true. Just as well might we be told that the sun moves, and at the same time stands still; that the earth is a plane, and at the same time a sphere; that all the contradictory motions and qualities ascribed to matter and the physical universe end in oneness; that all the quarrels of metaphysical philosophers have mingled to form one true system; that the unnumbered sectarian clashing expositions of the "word of God," which baffle and confound the reasoning powers, and spread disunion and spiritual destruction around, are all true and harmonious in themselves, and beneficial in their tendency.

There is implanted in human nature a ceaseless, restless spirit of inquiry—a constant looking-out for the things of the future—an uncontrollable desire to soar into the atmosphere of truth and liberty, or to feast in the verdant pastures of science—to throw off the mist of ages and to break forth into the wide-spread ocean of truthful principles. But sectarianism is the implacable enemy of this inward spring. It hates innovation of all kinds; it detests the march of intellect and the diffusion of the radiant principles of knowledge. It has, in all ages and in all countries, ever been the enemy of religious freedom. It has ever put the gag into the mouths of patriots, and met science with a menacing look. It delights in old, cumbrous, time-honoured institutions, dislikes to have the cobwebs of antiquity removed, and prefers the venerable institutions and antiquated opinions of our forefathers to the important scientific

facts revealed in this our day. Says sectarianism to its votaries, Listen not to reason, lest you be misled. Your fathers—praise to their memory, lived long and died content. They are your patterns. They never disputed the validity of our ancient system. They were good, quiet-going folks enough. They minded their own business, and let the parson mind his. There was no ungodly disputes with them. They went to the mill with the bag on their shoulder—the corn in one end, and the stone in the other to balance it. What mattered it to them whether the earth was the centre of the universe, with the planets revolving around it, or not? What cared they whether or not there was a chain of mountains in the moon, or lakes, rivers, and seas in the sun? They were content. They could see the man in the moon with a bundle of sticks on his back plain enough. No matter if they did see wrong; the seasons came in their turn; the night followed the day then as now: and if our fathers were content to receive, without examination, the doctrines they were taught, surely their children may do the same; for reasoning and investigation will lead to unbelief, and unbelief will lead to despair and damnation.

Yes, sectarianism has its bounds: its stakes are driven. It has its circle—its chalk-line, over which none may dare to pass. Its creeds extend “thus far, and no farther.” Around the boundary of its visible horizon the fiend imposture keeps watchful guard.

Such is sectarianism—the enemy of God, the friend of Satan, the stalwart opponent of truth, which has caused blood to flow as a river, and perpetrated deeds of blackest dye in the name of God. But see! The turbid waters of sectarianism are troubled; the foul waters of the stagnant lake are put in strong

commotion; they rush in swelling circles from the centre, and break with foaming rage upon the shore. But what is the matter? God has spoken and commissioned men, as in ancient days, to preach the everlasting Gospel to the inhabitants of the earth. The pealing notes of truth come down from the mountains of Israel, and the Prophet's mighty voice proclaims that which rings as a death-knell in the ears of sectarians. Churches have their ranks thinned: the priest looks on with pious horror. But something must be done: the voice of truth must be stifled; our time-honoured orthodoxy must be saved. Now for a crusade. Joseph Smith and the Latter-day Saints are the foes to be met. This great work must be stopped. No matter though the blood of innocents lie in pools on the earth. The seething caldron of hell boils over. The devil flies from church to church, and puts gall and bitterness into the mouths of priests. Hell's treasury is ransacked for lies—the regions of infernal wickedness for foul plots and diabolical machinations. But all to no purpose: the truth of God must triumph. The Gospel wins its way from land to land; the hosts of Israel gather home. The house of God is being built on the mountain tops; and this Gospel will spread and spread, until Satan shall be bound and the knowledge of the Lord cover the earth as the waters cover the mighty deep. The gaudy temples, the richly-adorned and mighty-sculptured theatrical churches of modern times, with all their gilded shrines, their ostentatious display, and their mitred and pompously-titled priests, serve but the same purpose that the rose does which decks the dead man's sepulchre—hiding merely the corruption, the rottenness, and the festering putridity that exists within.

HISTORY OF JOSEPH SMITH.

(Continued from page 56.)

[September, 1842.]

Wednesday, 14th. At home. Mr. Remick gave me a deed of one-half his landed property in Keokuk, though it will be a long time, if ever, before it will be of any benefit to me. Had a consulta-

tion with Calvin A. Warren, Esq. In the evening I received the following letter from General James Arlington Bennett:—

“Arlington House, Sept. 1, 1842.

Lieutenant General Smith.—Dear Sir,—Mrs. Smith's letter to Mrs. Bennett, com-

taining a very lucid account of Dr. John C. Bennett, has been received; and the only thing concerning him that I regard of importance is that you found it necessary to expose him. I wish most ardently that you had let him depart in peace, because the public generally think no better of either the one party or the other, in consequence of the pretended exposures with which the newspapers have teemed. But then, in the long run, you will have the advantage, inasmuch as the universal notoriety which you are now acquiring will be the means of adding to Nauvoo three hundred fold.

That you ought to be given up to the tender mercies of Missouri no man in his senses will allow, as you would be convicted on the shadow of evidence when the people's passions and prejudices are so strongly enlisted against you; and, under such a state of things, how easily it would be to suborn witnesses against you, who would seal your fate. Add to this, too, the great difficulty under which an impartial jury, if such could be found, would labour in their attempt to render an honest verdict, being coerced by surrounding public prejudice and malice. And yet, as you are now circumstanced, it will not do to oppose force to force for your protection, as this in the present case would be treason against the State, and would ultimately bring to ruin all those concerned.

Your only plan, I think, will be to keep out of the way until this excitement shall have subsided, as, from all I can understand, even from the Dr. himself, there is no evidence on which an honest jury could find a verdict against you; and this opinion I have expressed to him.

I most ardently wish that you had one hundred thousand *true* men at Nauvoo, and that I had the command of them, *times and things would soon alter*. I hope to see the day, before I die, that such an army will dictate times from Nauvoo to the enemies of Mormon people. I say this in the most perfect candour, as I have nothing to gain by the Mormons, nor am I a Mormon in creed; yet I regard them in as favourable a light (and a little more so,) as I do any other sect. In fact, I am a philosophical Christian, and wish to see an entire change in the religious world.

I have been long a Mormon in sympathy alone, and probably can never be one in any other way; yet I feel that I am a friend of the people, as I think them honest and sincere in their faith; and these I know as good and honourable men as any other professing Christians.

Dr. Bennett has been the means of bringing me before your people, you will there-

fore see; for *this act*, I am in honour bound to say, "*Peace to his manes*." To act otherwise would be ungrateful and dishonourable, both of which qualities are strangers to my nature: nevertheless, by leaving him as he is, I can still be your friend; for be assured that nothing I have seen yet from his pen has in the least altered my opinion of you. I well know what allowances to make in such cases.

Doctor Bennett and Bachelor are now delivering lectures in New York against you and your doctrines and asserted practices at Nauvoo.

Elder Foster told me, this forenoon, that the seats have been torn to pieces out of his church in Canal-street, and that the congregation had to move to another place.

I intimated to you, in my last, that Bennett of the *Herald* was about to publish, conjointly with the Doctor, his Book of Exposures; but since, have learned that it is about to come out in Boston. He expects to make a fortune out of it, and I presume he needs it; but I feel sure that it will make converts to the Mormon faith. He has borrowed largely from Com. Morris' lascivious Poems.

A general order, signed by Hugh McFall, Adjutant-General, and authorised by you, has appeared in the *Herald*, ordering me to repair to Nauvoo, to take command of the Legion, and to bring with me Brig.-Gen. J. G. Bennett, which states that, if the requisition be persisted in, blood must be shed. I have assured Bennett of the *Herald* that I deem it a *hoax*, but he insists upon it that it is genuine. My reply to it has appeared to-day in that paper. I have there stated that I have written to Gov. Carlin for instructions. This is not so: it is only a *rub*.

On the whole, you will only be made a greater Prophet and a greater man—a great *Emperor*, by the affliction and consideration of your good friends.

My respects, with those of Mrs. B., to your lady.

I am, dear Sir, your sincere friend,
JAMES ARLINGTON BENNETT."

This letter was placed in the hands of General Hugh McFall, who immediately wrote a refutation of the clause concerning himself to Governor Carlin, and also one for the *Wasp*. The general order was not written by McFall, neither had he a knowledge of its existence until shown to him in the letter. It was evidently got up by our enemies to increase excitement and anger, and is barely another addition to the many slanderous reports put in circulation by evil and designing men.

Thursday, 15th. In council with C. A. Warren, Esq. Also counselled uncle John Smith and brother Daniel C. Davis to move immediately to Keokuk, and help to build up a city.

Friday, 16th. At home with brother Rogers, who was painting my likeness.

Saturday, 17th. I was at home with brother Rogers, who continued painting my portrait. Elder William Clayton wrote Governor Carlin a long letter, showing up the Missouri persecution and my sufferings in their true colours.

Ship Sidney sailed from Liverpool for New Orleans with 180 Saints.

Sunday, 18th. At home. In the evening, received a visit from my mother.

Monday, 19th, and Tuesday, 20th.

With brother Rogers, painting at my house.

Wednesday, 21st. In the large room over the store. In the evening had a visit from Elder John Taylor, who is just recovering from a long and very severe attack of sickness. I counselled Elder Taylor concerning the Printing Office, removing one press to Keokuk, &c.

Thursday, 22nd. At home, arranging with Remmick concerning moving printing press to Keokuk, buying paper, &c.

Friday, 23rd. At home. Visited by Elder Taylor.

Colonel George Miller was elected Brigadier-General of the 1st Cohort, Nauvoo Legion, to fill the vacancy of General Wilson Law, promoted.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 30, 1858.

PROPHETIC ADVICE TO THE U. S. GOVERNMENT.—By late advices we learn that a very general feeling of dissatisfaction is avowed by the American press at the result of last season's operations of the Utah Expedition. None but those entirely ignorant of a life in the Rocky Mountains could, however, have anticipated any other result. The Commander of the Expedition and the Civil Officers lingered upon the frontiers until near October, while it is seldom possible to reach Great Salt Lake City, at that date, without encountering snow storms at the Pass. The consequence is, they arrive at Fort Bridger, just in time to be too late to enter the canyons and narrow defiles between there and Salt Lake Valley with an army, were there no other barriers than the elements to oppose them. Deep repentance is now felt that so great an error occurred at the time of their departure, and much deeper repentance may be felt that the error of going at all was so blindly and rashly committed. And while our friends in the States are in the way of penitence, and before they get too angry with their own folly, we would advise that it extend to all those sins which so prominently characterize their unscrupulous acts; and that they not only mourn over the folly exhibited in the time and manner of doing evil, but repent of the evil that is in their hearts to do, and disannul the covenant in which they have sworn to exterminate "Mormonism." Both those that were sent and those that sent them knew very well that troops were not needed in Utah—that no duty called them to perform such a service; and they would have shown more good sense if they had spent "Uncle Sam's" money where pleasures could be more easily purchased, and at cheaper rates.

The entire cost of the Expedition has been worse than lost to the country. A body of men have been sent up into the mountains to suffer, and many of them, no doubt, to perish amid the piercing frost and accumulating snows,—a feat which inspires but little pride, and manifests less wisdom on the part of those who directed so fruitless a campaign. Those that survive the winter and escape even with frozen limbs are, in

the spring, destitute of both horses and cattle, and also of supplies to fit them for service, even if they had the necessary animals with which to advance. The future success of the Expedition depends entirely upon aid which must be sent to them another season. Supplies must be forwarded, not only for the increased number of reinforcements to be sent, but for those already there, which will greatly increase the burden of transportation.

With these difficulties now on hand, we would advise the Administration and General Scott to look forward to another winter, if they purpose sending five or ten thousand troops to spend it in Utah. See them there without a morsel of food for themselves, and scarcely any for their animals, but what they haul from the States; and if they cannot find something pleasing and satisfactory in the idea, we would recommend them to abandon the project, and, if they must necessarily have some chance to spend their money, employ the Mormons to protect and keep peace in the Territory. They would do it at a much cheaper rate than "Uncle Sam" possibly can. No civilized people but the Mormons have attempted to live in those valleys; and none other could, if they would. There is too much selfishness and indolence among civilized people, except true Saints, to go into a country which offers so few inducements, and where the land will not produce without frequent irrigation, while they can live in a fertile country like the States—fertile not only in its soil, but in every species of immorality and vice which are so essential to the prosperity and existence of civilization and Christianity. Drive the Mormons from Utah, and it becomes a desolation. A desolation it would certainly remain, for their possessions will never again be inherited by their enemies as has hitherto been the case whenever they have been driven. It may be true "that judgment must begin at the House of God;" but if the Saints are again under the necessity of desolating their homes and their fruitful fields, none others can ever inherit them. That desolation will continue its devastating career until it has wasted the earth and the inhabitants thereof.

The Mormons are not the only ones that censure the Government in its proceedings against Utah; and public feeling is, that the past is much to be regretted; and from it a profitable lesson ought to be learned for the future. To those reckless demagogues who are so wantonly squandering the people's money for the damnable purpose of again wreaking their vengeance upon innocence, and glutting themselves with the blood of martyrs, we would here give a word of advice. Abandon your hellish purposes and proceedings against the citizens of Utah. Call home your troops, and set them to work for an honest living. If you want an army in Utah, employ the people that live there, and then pay them for their services. Your own officers testify that there never were better or braver soldiers marshalled than the "Mormon Battalion" that served in the Mexican war: and they are better and truer men now, if possible, than they were then. Encourage, by every reasonable means, the hardy pioneers of the mountain vales to occupy, possess, and improve their lands in peace. Indemnify them for their losses sustained by Indian depredations, as you do citizens of other Territories. Tell them to live their religion, as you ought to every society under your administration; and tell them that, in so doing, they honour not only their religion, but the Constitution of their country. Tell them that they have as much right under that Constitution to be polygamists as to be believers on the Lord Jesus Christ or to be infidels, and that they shall be protected in their institutions so long as the national banner shall wave over proud sons of liberty. Tell them that for their heroic services in the late war with Mexico, which secured the Territory they now occupy, and for their hitherto unparalleled energy and success in making the barren desert a fruitful field, and the wilderness to blossom as the rose, they may

freely have all the land they can occupy, and that you will, if necessary, protect them in peace upon it. Tell them they may have whom they please for officers,—that it is a Constitutional right in which they shall be protected—a right which you yourselves enjoy, and one which you most cheerfully extend to others. Tell them that they shall have admission into the Union, and that your mighty arm shall succour them. Tell them that when they cry, you will hear; that when they ask, you will answer; that when they seek, they shall find; and that when they knock, it shall be opened to them; and that from henceforth you will be as a father and protector to them. If you will do this, the days of your national greatness and pride shall be increased on the earth; and if you will repent and atone for all your sins, and say to the Priesthood of Almighty God, “Rule over us and our children,” you shall abide for ever and ever. But if you will not do this, the sun of your day shall speedily set, and your light shall become darkness. Your joy shall be turned into sorrow, and the fair and the beautiful shall be a desolation. The anger of the Lord shall be upon you, and upon all that rejoice in you. Your torment shall increase with every dream of the night, and the thoughts and visions of your head will trouble you worse than Belshazzar was troubled, when the joints of his loins were loosed and his knees smote together upon learning that God had numbered his kingdom and finished it. So shall you fall and not rise; you shall perish as the grass is consumed by the devouring fire, and you shall be utterly wasted; for the Lord God has purposed to bring an end to wickedness.

BENEVOLENCE.—Charity or true benevolence may be considered as one of the moral attributes of God. It is a certain indication of pure religion in those who exercise it here on earth. No one can truly be a child of God without its constituting a prominent feature of his life. To be kind, generous, and humane is commendable in all, as thereby is manifested a desire to promote the happiness of mankind. Some bestow gifts merely as a token of personal favour, or in acknowledgment of favours received. They may be bestowed with impure motives, and even in view of accomplishing the basest designs, which is not unfrequently the case when gifts are imparted to those who are not needy, or even worthy of them; but when charity or true benevolence prompts a generous deed, the act is a God-like one, and is sanctified by the motive to the good of both the giver and the receiver.

Of all people on the earth, the Saints should most possess this inestimable virtue, and every day of their lives it should be cultivated by some deed that will merit a lasting reward. All shall be rewarded for the deeds they have done. If those deeds have been deeds of charity, kindness, liberality, and love, springing from a desire to bless and save from ills of life our needy fellows, the reward for such deeds can only be blessing and salvation in return. If they have been deeds which were evil, unkind, ungenerous, and unjust, or if we have, without pity or regard, looked upon our neighbour in distress, and not exercised the power we had to save, evil and untold misery will be the merited and sure reward. “With what measure ye mete, it shall be measured to you again.”

The present time of distress throughout the land affords ample opportunity for the exercise of this heavenly virtue. Many are suffering, and are in want of the actual necessities of life; and among the Saints we hope no one will manifest an indifference to the sufferings of others. Saints should not only be charitable and generous when called upon so to be, but they should take pleasure in seeking after and administering to the worthy poor. This is one prominent item in *living our religion*. This is “pure and undefiled religion,” to visit the widow and the fatherless, and admin-

ister to them in their affliction. Those who are most worthy of a kind act or a kind word are often the least ready to make their wants and necessities known. From such the utmost gratitude is received for favours bestowed; for they best appreciate the kindness shown. Kind words are a healing balm for many a sorrow, and "a good word maketh the heart glad;" but words alone are not always sufficient. The hungry must be fed, the naked must be clothed; those who are pierced with the wintry cold need to be warmed and sheltered; and noble generous acts must be performed on the part of those who have influence and power, to bring about the necessary good. If a person has not actually the means to administer to another's necessity, he may have influence to induce others to do all the good he would himself do. Such may be the case with many of the Elders, Teachers, and Deacons, whose duty it is to know the circumstances of the Saints. They may not have the means to fully relieve the temporal wants of those under their care, but they should have influence to relieve much suffering by obtaining means from those who have, and imparting it to those who have not. Let every officer look after his flock and see that they do not perish.

We are called upon to be saviours,—that is, to assist in redeeming our fellow creatures from every evil, every pain, and every sorrow that exists in consequence of sin; and every day affords us some opportunity for doing good. Let no such opportunity pass without adding to the sum of happiness in this life; and thereby will salvation and eternal happiness be secured in the world to come, and we be accounted as the saviours of men. "He that giveth unto the poor shall not lack; but he that hideth his eyes shall have many a curse."

CORRESPONDENCE AND NEWS.—We insert in our columns the very brief extracts from Governor Young's and Elder John Taylor's correspondence, which the liberal officers of the Department at Washington have been pleased to hand out to the public through the press. Other portions kept back probably tell too much truth for the eye of the public to gaze upon at once, who certainly ought to feel very thankful for such considerate and tender guardians: also items of news from the army, relative to their condition and prospects, and what is transpiring with them. Utah matters occupy such general attention, and call forth such widely differing opinions, that the many comments made upon them we are unable to give for want of room.

CORRESPONDENCE OF GOVERNOR YOUNG AND ELDER JOHN TAYLOR WITH THE ARMY.

(From the "New York Herald.")

Among the documents transmitted in a letter from Brigham Young, dated October 16th, in which, replying to Colonel Alexander, he says:—

"If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for peace, and have ever sued for it all the day long, as our bitterest enemies know full well: and though the wicked,

with the Administration now at their head, have determined we shall have no peace, except it be to be down in death, in the name of Israel's God we will have peace, even though we be compelled by our enemies to fight for it. If you persist in your attempts to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people therein, thus aiding the Administration in their unhallowed efforts

to palm their corrupt officials upon us, and protect them—the blacklegs, black-hearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information. In regard to myself and certain others having placed ourselves in a position of rebellion and hostility to the Government of the United States, I am perfectly aware; and we understand our true and most loyal position far better than our enemies can inform us. We, of all people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional law, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government: and if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace and to a much greater subserving of the best interests of the country.”

After much similar language, Young says:—

“By virtue of my office, as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had and still have plenty of time to retire within reach of supplies at the east, or to go to Fort Hall. Were you or your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately revolt from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people; and if their blood is shed it shall rest upon the heads of their commanders. With us it is the kingdom of God or nothing.”

In another letter to Colonel Alexander, Brigham Young says:—

“When the President of the United States so far degrades his high position and prostitutes the highest gift of the

people as to make use of the military power, intended only for the protection of the people's rights, to crush the people's liberties, and compel them to receive officials so lost to self-respect as to accept appointments since the known and expressed wish of the people, and so craven and degraded as to need an army to protect them in their position, we feel that we would be recreant to every principle of self-respect, honour, integrity, and patriotism, to bow tamely to such high-handed tyranny, a parallel to which is only found in the attempts made by the British Government in its most corrupt stages against the rights, liberties, and lives of our forefathers. If our real enemies, the mobocrats, priests, editors, and politicians, at whose instigation the present storm has been gathered, had come against us, instead of you and your command, I would not have addressed them thus. They would never have been allowed to reach the South Pass.”

John Taylor, in writing a letter to Captain Marcy, says:—

“I know, from your personal intercourse with members of the Senate and House of Representatives of the United States, that there have been various plans concocted at head quarters for some time past for the overthrow of the ‘Mormons.’ Mr. Fuller, of New York, who sent you an introductory letter to me, informs me that you are a politician. If so, you must know that in the last Presidential campaign the republican party had opposition to slavery and polygamy as two of the principal planks of their platform. You may know that Utah was picked out, and the only Territory excluded from a participation in the pre-emption rights to land. I might enumerate injuries by scores: and if these things are not so, why is it that Utah is so knotty a question? Why could Drummond and a host of other mean scribblers palm their barefaced lies with such impunity, and have their infamous slanders swallowed with such gusto? Was it not that the Administration, as their satellites, having planned our destruction, were eager to catch at anything to render specious their contemplations of blood? Or, in plain terms, the Democrats advocated strongly popular sovereignty. The republicans tell them, if they join in maintaining inviolably the domestic institutions of the

South, they must also swallow polygamy. The Democrats thought this would not do, as it would interfere with the religious scruples of many of their supporters, and they looked about for some means to dispose of the knotty question. Mr. Buchanan, with Messrs. Douglas, Cass, Thompson, and others, after failing to devise measures, hit upon the expedient of an armed force against Utah, and thus thought, by a sacrifice of the 'Mormons,' to untie the knotty question;—yes, by destroying or killing a hundred thousand innocent American citizens, to satisfy the pious, humane, and patriotic feelings of their constituents, take the wind out of the sails of the Republicans, and gain to themselves immortal honours."

After defending the Mormons, he, in conclusion, says:—

"On my departure from the States, the fluctuating tide of popular opinion against us seemed to be on the wane; and by this time there may be quite a reaction in the public mind. If so, it may probably affect materially the position of the Administration and tend to more constitutional, pacific, and humane measures. In such an event, our relative frontiers would be materially changed; and, instead of meeting enemies, we could meet as American citizens should—friends to one another, and united against our legitimate enemies. Such an issue is devoutly to be desired."

NEWS FROM THE PLAINS.

(From the Special Correspondent of the "New York Tribune.")

Camp in the South Pass, Oct. 22, 1857.

The Mormons have intrusted the command-in-chief of their forces to Daniel H. Wells, whom they style Lieutenant-General. He dates his orders from Fort Bridger, but is in reality posted with his forces on Bear River. I have heard no estimate of their strength.

Two more prisoners were made by Col. Alexander's command, on whose persons were found documents issued by Wells, enjoining them to retard the progress of the army by burning grass, stealing cattle, destroying trains, or any other means short of taking life. One of them is named Taylor, and the other Stowell. The two prisoners taken previously prove to be brothers of the notorious "Bill" Hickman. The younger of them has been sent to Salt Lake City with a message or a letter, of the contents of which I am uninformd, the elder being retained as surety for his return. A prisoner has also been made to-day in Col. Smith's camp, who confesses that the Mormon band which burned the trains on Green River endeavoured to employ him to steal cattle, &c.

Brigham Young has sent a lengthy document to Col. Alexander, covering several pages of foolscap paper, which seems to be a protest against the progress of the troops and a defence of his own

attitude. No further account of its contents has reached us.

An order was issued by Col. Johnston several days since, prohibiting any one from passing or sending any message across Green River westward without special authorisation. The object, I presume, is to prevent the Mormons from gaining information of the movements of the supply trains and of the troops which will act as their escort. To those conductors of trains who had entered into bonds to deliver their goods in Salt Lake City before a certain date he has given official copies of this order, to insure them against responsibility for their detention. Mr. Lawin, for instance, the agent of Livingston, Kinkead and Co., sutlers to the 2nd Dragoons, has, in his trains, goods which he is under bonds of \$30,000 to deliver there before January 1st, 1858.

There is a Mormon train between us and Fort Laramie, which is said to belong to the Church, and to be freighted with private property of Brigham Young. Col. Johnston passed it at the beginning of this month, a day or two before he arrived at Laramie. During his stay there it caught up, and its conductor, a man named Greenheck, called on him to request a passport to enable his train to proceed to Salt Lake City. All trace of

him further than seventy or eighty miles beyond Laramie seems to be lost; but it will be impossible for his train, if ever seen again, to escape recognition. It consisted of sixteen waggons, all gaudily painted, and each drawn by six mules.

Three of the teamsters belonging to the supply trains which were burnt on the 5th were frozen to death in the storm on the 16th. They had travelled back to the South Pass with their fellow-teamsters, and after camping, on the night of the storm, had become intoxicated with whisky, and wandered out into the snow.

Camp on Pacific Creek, Oregon Territory,
Oct. 27, 1857.

A squadron of the Second Dragoons and the detachment of 50 men left at Fort Laramie, to escort the Governor, arrived yesterday afternoon at the camp, where we had been lying for more than a week. The last of the supply trains had come up the day before, and to-day the mass has moved forward ten miles. Such an array of waggons and cattle has seldom been seen on the Plains. The whole train moving in close order will be six miles long. To-day it has been scattered over the entire line of march, so that the head of the column reached our present camp two hours before the rear guard began to move. Capt. Magraw arrived with his company of volunteers, 44 in number, about the same time with the dragoons. Including his waggons, which are those employed on his expedition, there are twelve trains moving *en masse*, and the number of waggons is nearly 400. In this aggregate are included the train of Col. Johnston and those of the dragoons, volunteers, and Col. Smith's battalion, four supply trains, the sutlers' trains of the Fifth and Tenth Infantry and Second Dragoons, and a private train freighted with goods consigned to a firm in Salt Lake City.

Camp on the Big Sandy, Utah Territory,
Oct. 30, 1857.

We have been in doubt, during the last two days' journey, as to whether we have actually entered the Territory of Utah; but to-night we are surely camped within its boundary line. In future judicial proceedings, it may become important to

determine whether the ravine where the train was burned is in Oregon or in Utah. I noticed on the road, a few hundred yards beyond it, three stones set in a line, on one of which the letters U. T. were inscribed. The incendiaries of the other two trains are surely amenable to the Courts of Utah; for the scene of their operations was on the bank of Green River, near Baptiste's.

It is a matter of regret that Gov. Cumming is not now present to issue his Proclamation declaring the Territory to be in a state of rebellion, and calling upon the army to assist him in maintaining the supremacy of the civil power. Although there has been much talk in camp about the necessity of a declaration of martial law by Col. Johnston, doubts are entertained whether such a declaration would be valid; and I do not believe that an officer of his experience and prudence will venture on a step which may, by any possibility, be perverted to palliate the treason of the Mormons. It is a novel and interesting question whether, under any circumstances, such a suspension of all civil functions as a declaration of martial law effects, would be constitutional within any portion of the United States. The treason of the Mormons is an offence surely and exclusively within the jurisdiction of the Civil Courts; and I doubt whether it is constitutionally within the power of anybody to remove it, for trial and punishment, to different tribunals.

Chief Justice Eckels is the only civil officer who is with this command; and it is possible that neither the Governor nor any of the other Judges may arrive before the decisive movement of the campaign is made. But, whatever may be done, either by way of substance or of form, universal confidence is expressed in the ability of Col. Johnston to act discreetly, energetically, and promptly. I do not believe that another officer could have been selected from the entire army to head this expedition more acceptable to those under his command.

The Mormon train, of which I made mention in my letter of Oct. 22nd, has been heard from. Its conductor disposed of the waggons and of part of their contents at the bridge over the North Platte, and packed what he could not sell upon mules, with which he has again disappeared from the main road.

Camp on Black's Fork, Nov. 4, 1857.

This morning Judge Eckels has made temporary appointments of Marshal and Clerk of the Courts for Green River County, for the purpose of securing the testimony of various individuals concerning the burning of the trains and the various robberies of cattle. B. F. Ficklin was sworn in as Marshal, and A. G. Browne, jun., as Clerk. The witnesses, whose affidavits were taken, were James Rupe, Wm. Eads, Samuel Foster, and Lewis Simpson. Simpson's affidavit relates to the destruction of the train near the Big Sandy, of which he was waggon master.

The trains were not all burned at the same time, those on Green River having

been destroyed on the night of Oct. 5th, and that on the Sunday on the morning of Oct. 6th. The leader of the band on the Sandy was named Lot Smith, not Locksmith, as I wrote.

The 700 cattle which were driven off from the rear of Col. Alexander's command, on or about Oct. 13th, were all the property of Russell and Wardell. In the attacking party, beside Porter Rockwell, were Lot Smith, who seems to have been the commander, and Joseph Taylor, the same man who is now a prisoner in camp. The evidence against the latter was of such a nature as to justify the issue of a writ, which was served on him to-day, holding him to answer to a charge of high treason.

(To be continued.)

VARIETIES.

In Offerton, near Stockport, there is living a woman who, within 22 years, has presented her husband with 26 children, all single births.

THE clerk of a church in Devon, who had to read the first lessons, always made a hash of Shadrach, Meshach, and Abednego; and as those names occur twelve times in the 3rd chapter of Daniel, after getting through them the first time, he afterwards called them each time "the aforesaid gentlemen."

LABORDE, a well-known traveller in Arabia Petrea, says,—“We passed through the Wady Mokatteb, which means *written valley*, and beheld the rocks covered with inscriptions for the length of an entire league. We afterwards passed mountains, called Jebel-el-Mokatteb, which means *written mountains*; and, as we rode along, perceived, during a whole hour, hosts of inscriptions in an unknown character, carved in these hard rocks, to a height which was ten or twelve feet from the ground; and although we had men amongst us who understood the Arabic, Hebrew, Greek, Syriac, Coptic, Latin, Armenian, Turkish, English, Illyrian, German, French, and Bohemian languages, there was not one of us who had the slightest knowledge of the characters engraved on these rocks.”

PASSING EVENTS.—The Australian mail, which arrived at Southampton on the 13th inst., brought 80,000 letters and 120,000 newspapers. The cost of printing for the various Government offices during the session of 1856 was £24,982. The marriage of the Princess Royal with Prince Frederick William of Prussia, on the 25th inst., and the horrors of the Indian war constitute the leading topics of English admiration and disgust: they form a very significant contrast, though both are extremely expensive. The annuity of £8,000 granted by Parliament to the Princess Royal for life commenced on the 25th, the day of her marriage. Late details from India are truly heartrending: reinforcements are still being sent, and a line of telegraph from this country to India is strongly advocated. That England should give up India is strongly urged by some writers, on the grounds of being unjustly possessed by her. An unsuccessful attempt was made to assassinate the Emperor Napoleon at the door of the Opera, on the evening of the 14th, by three explosions from hollow projectiles: sixty persons were wounded, several mortally, one horse of his Majesty's carriage killed, and the carriage broken: several horses of the guard were also killed.—AMERICA: In Mexico, Comonfort was successful, December 17, in overturning the Constitution recently adopted, dispersing the National Congress, and proclaiming himself Dictator: he promises in three months to convoke a Congress which shall provide for the election of a ruler by the people. The Indians have attacked the American ports in the Gila country, having destroyed everything in their range on Mexican soil. General Walker demands that the United States shall send himself and men back, re-hoist the Nicaraguan flag, and cause it to be saluted by the United States' ships-of-war, as the only proper indemnity for his illegal capture by Commodore Paulding; he estimates his loss

at \$140,000. General Scott arrived in Washington on the 2nd inst., to arrange matters for a spring campaign against the Mormons in Utah: the administration is determined to send a force sufficient to overawe them. A repeal of the Organic Act of Utah and the attachment of that Territory to adjoining ones has the attention of Congress. Mr. Merrill introduced a Bill to punish the practice of polygamy in the Territories. A weekly mail has been established between Fort Leavenworth and Fort Kearney; and General Scott has issued orders to the officers in command at Fort Kearney, Fort Laramie, and of the army in Utah, to carry a semi-monthly mail between those posts: fifty mules and four light waggons are provided, and the services of ten reliable Indians advised. Civil war had commenced in Kansas, December 24: some were killed and more wounded.

TO ELDER THOMAS BULLOCK, ON HIS DEPARTURE FOR EUROPE.

By ELIZA R. SNOW.

Go forth, thou son of Zion;
And going, be thou blest:
The light of Zion's Priesthood
Upon your path will rest.
You leave the Vales of Ephraim—
Your peaceful mountain home,
Amid the world's confusion,
In distant parts to roam.

You're going from the nursery,
A truly favoured child,
To tread the world's brown desert,
In Bab'lon's dreary wild.
You leave the fount of knowledge,
And yet its streamlets flow
Through God's appointed channels
Where'er his servants go.

Great Salt Lake City, Sept. 6, 1856.

Should evil powers surround you,
Lean humbly on your God,
And no one shall confound you,
While you remain abroad.
Touch not, taste not, nor handle,—
Trust not a thought's pursuit
Of that which brings dishonour—
Of that which would pollute.

Go,—you will be remembered
By those who meet to pray
In high and holy circles,
When you are far away.
Go—go, fulfil your Mission,
Salvation's work to spread;
And you'll return to Zion
With blessings on your head.

ADDRESSES.—E. L. Sloan, 32, Earl Street, Belfast.

Thomas Leiz, 31, Great Union Road, St. Hellers, Jersey.

John Redington, 22, East Street, Grays Thurrock, Essex.

Thomas Crawley, Gwyn Street, 2 doors from Thurlow Street, Bedford.

James H. Linford, care of Charles Sells, Chapel Street, Hemel-Hempstead, Herts.

Mark Linsley, care of James Sheffield, West End, Wellingborough, Northamptonshire.

James Bullock, care of John Wallace, 3, William Street, Windsor, Berkshire.

E. Oliver, } 24, Carver Street, Chorlton-upon-Medlock.
J. Croft,

MONEY LIST, JANUARY 9—16, 1857.

John Mellor (per T. R. King)	£3 0 0	Brought Forward.....	£42 15 5
William Moss (per J. D. Ross)	2 12 4	William Brownlow	2 0 0
Simon Irwin (per S. F. Neslen)	2 10 0	Lewis Bowen (per T. W. Russell).....	3 0 0
E. L. T. Harrison	24 13 1	David James	2 0 0
Thomas Clarke	10 0 0	Samuel Johnson.....	2 10 0
Carried Forward.....	£42 15 5		£42 5 5

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Price One Penny.

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,"—PAUL.

In a former article upon the subject of "Faith," we endeavoured to show that that principle was a natural and eternal one—that, although various spiritual gifts, such as tongues, interpretations, prophecies, healings, &c., may pass away, because unnecessary, "when that which is perfect is come," the principle of *faith* will remain, or *abide* with its happy possessors, because it is in its nature eternal, and essential to progressive being.

The same course of argument and the same remarks will (in spirit) apply equally to the principle of Hope, the second in the sacred trio of "graces" named in the text which we have chosen for a motto.

And what is hope? It is an agreeable anticipation of something to come—an anxious expectation of some future blessing, enjoyment, reward, or possession. Hope is the bosom companion of faith, without which it would soon languish and expire. It is the antithesis of despair—the antidote of care and sorrow. Hope cheers the heavy heart of the troubled one, lightens its burdens, banishes gloom, drives away dismal forebodings, whispers consolation, buoys up the mind amid the trials and calamities of life, sweetens the bitter cup of adversity and affliction, and tends to encourage perseverance against adverse influences

that would otherwise, perhaps, not only intimidate, but overwhelm the soul.

It often happens that there is more pleasure in the hope than in the possession of a thing. And what does this prove? It proves, at least, that hope has a share—a large share, too, in the causation of human happiness. Without hope, indeed, the world would be to us but a wide, desolate wilderness, and all the scenery of life within it cold, and dark, and dreary. Though surrounded by all the splendour and luxury which earth can afford, without the presence and influence of hope, all would be to us a dead, gloomy blank. In the heart there would be left, still,

"An aching void
The world could never fill."

Hope is one of the mainsprings which set the world's machinery in motion: Without its influence, the great projects of rulers and statesmen, which direct the energies and control the political movements of society, would die in the bud: the gems of science which philosophers have culled from nature's solitudes would have remained concealed in their secret casket: the bold intrepidity of the traveller, who, daunted at no danger and shrinking at no obstacle, loves to roam through distant lands, to penetrate their

deep seclusions and explore their rugged heights, would fail: the enterprising diligence of the merchant and tradesman would slacken, and commerce would dwindle away: the labours of the husbandman would cease, and earth's broad bosom would soon become an unlovely, uncultivated wilderness: in short, all nature would suffer; human energies and efforts in all directions would be paralysed and deadened; and life itself would be the mere dragging out of an insipid and miserable existence.

What a sad condition the world of mankind would thus be in without the principle and exercise of hope! From the cradle to the tomb, man, in every station of life, is the child of hope. All men have their difficulties to encounter, and their peculiar trials and troubles to contend with: indeed the Scripture says that "Man is born to trouble as the sparks fly upward." Without hope, then, what would or could he do? Troubles and difficulties he would certainly have to meet with, face to face; and how could he escape the experience of their depressing influence? Trial would follow trial, and sorrow succeed sorrow, like the gathering billows of a troubled sea; and, without hope to buoy him up, he would assuredly sink under the weight of his accumulated woes. There would be no sun to shine above him—no cheering rainbow to gild his mental horizon,—no solace within, and naught but obscurity without. Everything around him would be dark and dismal. Despair would then seize upon him: his prospects would fade, his anguish would prove insupportable, and his only place of refuge would be the deep and silent grave.

If, however, hope glows within the heart, man can rejoice even in the midst of danger and trial. It is the hope of final success which cheers the daring adventurer who seeks his fortune or his reputation at the hazard of his life. The warrior, who is surrounded by the engines of war, contemplates in prospective the plaudits of his countrymen or his sovereign, and the prize and renown which his martial prowess will win for him; and this hope nerves his arm and stimulates his courage—softens and subdues the roughest shocks of conflict, makes the din of war sound less harsh to his ear, and renders the severest toil comparatively easy to be borne. So also the mariner, amidst the

dangers of the sea, far away from home and from all that is near and dear to him, toiling and struggling against the blusterings of a stormy main, is cheered on by the hope that all will yet be well—that the rough and boisterous winds will abate their fury—that the angry, foaming tempest will subside, and the ruffled bosom of ocean become calm and tranquil. He is cheered, too, by the hope of one day reaching his destined haven, where he anticipates that the comforts of home will reward him for his toil and compensate him for all his trouble. What is it, again, but hope that keeps up even the fire of the designing and ambitious man? The gibes and contemptuous taunts which his eager course excites from others are lost upon him; and if he has to buffet with the world and to struggle against opposing influences, his high spirit braves them all; his eye stretches over them to the more distant and alluring object which he has in view; and, despite all obstacles, hope still animates his ambitious heart, until he at length obtains the dignity, distinction, and glittering honours for which he has so ardently longed, and to which he has so eagerly aspired.

Hope, though intimately allied with faith, is nevertheless quite a distinct principle from it. A person may believe a thing, and yet entertain no hope whatever concerning it. He may, for instance, believe most firmly that he will soon die, and yet not *hope* for death. A condemned murderer may believe that he will be hung for his crime, and yet not *hope* for his doom. The devils in hell believe that there is a God, and that His Son died for man's redemption; but not a particle of *hope* animates their hearts, or they would not "tremble" at that which hope rejoices in.

Faith without hope, instead of yielding joy and satisfaction, would be the source of misery and woe. What joy or consolation will a belief in the existence of God or in the atonement of Christ for the sins of the world be to a man, if he has no hope of mercy from and acceptance with God, or an interest in the sacrificial work of redemption thus wrought out? None whatever; for a hopeless faith would be worse in its effects than no faith at all. A man may intellectually believe the doctrines of the Gospel; but if he has no hope of realizing the benefits and blessings of that Gospel, what real comfort or

enjoyment can be experience in the exercise of such belief? The apostate sons of the morning cannot help but believe in the forfeited glories of their first estate; but, having no hope of ever re-possessing them, their belief yields them no happiness, but, on the contrary, stings them with remorse, fills them with madness, and leaves them in unmitigated despair. Hence Dante, the Italian poet, inscribes over the portal of hell the graphic words—

“Ye who enter here, bid Hope farewell!”

The Apostle says truly that “we are saved by hope.” He does not, of course, mean that mere hope—hope *alone*, will effect our salvation, any more than faith alone, or anything else alone. But while faith is one means, hope is another, love or charity another, and so on. Hope is what he elsewhere calls “the anchor of the soul;” for it tends to keep its possessor firm and steady, calm and unwavering,

(To be continued.)

amid the stormy influences and ruffled scenes of life. To the sick and afflicted hope is a soothing balm that will medicate many a wound, and ease the heart of many a pang. To the poor and needy it whispers anticipatory tidings of better times to come. To the hapless victim of misfortune and despair it points exultingly and encouragingly to the approaching dawn of a brighter day. To the captive exile it breathes prospectively the perfumed air of liberty. To the dying Saint it tells, in soft and sweet accents, of the prospects of eternity and the glories of celestial life. To the blood-stained martyr it smilingly offers, for his fortitude and magnanimity, a bright, unfading crown. And to all the faithful, persecuted servants of God it reverberates with increased power the strong assurances of faith, that in the world to come there is, for them, “glory, honour, immortality and eternal life.”

ELDER JOHN TAYLOR ON THE RIGHTS OF MORMONISM.

(Continued from page 67.)

They have made a religious pretext to rob us of the right of pre-emption; that is, because we have more wives than one. This is the course they have pursued towards us.

Have they a right to force upon us judges, and send officers under a military escort? The very act says they are afraid of something. Have they a right to send those men to rule over us without our having a voice in the matter? I say they have not, according to the laws which exist among men; they have not, according to the principles of justice and truth; they have not, according to the principles upon which this Government is established: but they want to rule over us contrary to the principles of the Government; and, as you have expressed it, you have a right to withstand it.

Why did we come here? We came here because the people drove us, and because the Lord would have us come here; for it was necessary we should come into our secret places and hide ourselves till the indignation of the Lord be overpast, until the Lord has shaken our ene-

mies by the nape of the neck, as it were, until nations and empires are overthrown. We came to serve our God—to a place where we could more fully keep His commandments, where we could fulfil His behests upon the earth. This is the reason why we came here.

Well, then, if we are the only people that God acknowledged as a nation, have not we a right to the privileges which we enjoy? Who owns the gold, the silver, and the cattle upon a thousand hills? God. Who, then, has a right to appoint rulers? None but Him, or the man that He appoints.

Who has ruled the earth? Who has borne sway? Man, who by the power of the sword has got possession of thrones, powers, and dominions, and has waded through scenes of blood.

By what right, then, do nations and governments rule generally? Do they rule by the grace of God? I will tell you. They rule by the power of the sword.

What is the Government of the United States? It does not profess any religion. There is no religion or priesthood con-

nected with it nationally, only they allow or profess to allow everybody to worship God according to the dictates of their own consciences; but nationally they are a nation of infidels. They have no national creed, no national religious institutions; and hence the absurdity of interfering with us, when, forsooth, they have none themselves, and they do not want that we should have any.

Do they seek to acknowledge God in their acts? Or, is there any other nation that profess to acknowledge God?

We cannot find a nation upon the earth that has obtained its dominion or power to rule from God. If there is any people except this people, I know them not.

The Lord has said, "If ye observe my law, ye have no need to break the law of the land." We have not broken the law of the land, and we do not mean to, although He has revealed to us his will, and given us certain privileges and immunities that he never gave to any other people. Still, we have not broken the law; and there is not another people who maintain the laws of the United States as faithfully as this people do.

Why, they are in storm and trouble every way in the United States, and here is the most perfect peace and the best morality that can be found in the world, by a thousand-fold: yea, it is a thousand-fold better than I have seen in any part of the earth where I have been. There is not a place that can compare with it; and nothing but the very Devil himself could inspire the hearts of the children of men to make war against such a people as this.

What are we engaged in? We are engaged in building up the kingdom of God; and many of you have been ordained, by the revelations of the Almighty, to hold the power and authority of the Holy Priesthood. Besides this, you have been ordained kings and queens, and priests and priestesses to your Lord: you have been put in possession of principles that all the kings, potentates, and powers upon the earth are entirely ignorant of: they do not understand it; but you have received this from the hands of God.

The kingdom is put upon the shoulders of President Young and this people to carry it out; and by whom? By the Lord God; by Him who holds dominion throughout the universe; by Him who created all by the word of His power;

by Him who said, "Let there be light," and there was light; by Him who spoke, and the worlds rolled into existence. By Him you received rights that are not of this world—rights that flow from the great Eloheim.

What are we going to do, then? We are going to establish the kingdom of God upon the earth. This is our privilege—our right, if you please; but I consider it a high privilege—the greatest boon that can be bestowed upon mortals on the earth—to be the representatives of God.

What are we doing? God has seen proper to establish His kingdom upon the earth, and here is that kingdom—that stone which has been cut out of the mountain without hands; and it is rolling forth to fill the whole earth.

A great charge is committed to us as a people: it is for us to walk up to the rack, resist the powers of darkness, and bear off the kingdom of God, that the powers of darkness may be rolled back with all their forces.

We are placed in this position to see if we will let the kingdom of God be trampled under foot of men. It is not a little thing, but it is one that is associated with our progenitors and posterity, as eternal beings, having to do with the past, the present, and the future.

Well, what are we doing? We are laying the foundation for salvation for ourselves, for our progenitors, for our children and our posterity after us, from generation to generation,—the foundation of liberty, whereby the bond that has been on the neck of the nations shall be burst asunder; for it is here that liberty shall spring from.

Here is a nucleus—a band of brethren inspired from on high, having the oracles of God in their midst,—the only people that are taught by the revelations of God. Here is the place where the standard is to be erected to all nations.

We were talking some time ago about our rights. These are our duties. We have got through with our rights.

What is a man's duty here? It is obedience to the oracles of God that are in our midst; and so long as we keep the commandments of God, we need not fear any evil; for the Lord will be with us in time and in eternity.

"But," says one, "I have got a son who has gone out upon the plains, and

perhaps the soldiers will kill him." Let them kill him.

[President Kimball — "There can be more made."]

I suppose there can.

Did you ever know your sons were in possession of eternal life, and that this is only a probation or a space between time and eternity? We existed before, in eternity that was, and we shall exist in eternity that is to come; and the question only is, whether it is better to die with the harness on, or to be found a poor, miserable coward?

All that I said to my son Joseph, after blessing him, before he went out, was, "Joseph, do not be found with a hole in your back." I do not want any coward-

ice, any trembling, or feelings of that kind.

What! are we all going to die together? God has designed and said He would establish His kingdom upon the earth, and that the Devil shall not reign for ever; but he whose right it is shall come and take the kingdom, and possess it for ever and ever.

Now, brother Brigham has said all is right, and he is the representative of the Almighty upon the earth, and it is for us to stand by him and obey him; and he says, "Rejoice, and live your religion, and all shall be well!" Is not that the voice of God? It is. Shall we not listen to it? Yes; and we will maintain our rights as citizens of the United States.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

Continued from page 812, Vol. XIX.

OBJECTION.

"In the revelation Joe Smith professes to have received from the Lord, the following promise is made to him:—'And I will bless him and multiply him, and will give unto him an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds!' How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain."—*"The Latter-day Saints and their Spiritual Wives,"* by H. T. J.

ANSWER.

Our beloved Prophet, whom "H. T. J." contemptuously designates "Joe Smith," was, without doubt, favoured by the Lord with the promise above cited. And what reasonable objection can be urged against it? The Lord promised to bless him and multiply him, as He did His faithful servants of old. What, for instance, said the Lord to His servant Abraham?—"I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. In blessing I will bless

thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." (Gen. xvii. 1, 2; xxii. 17.) What said He to His servant Isaac?—"Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed I will give all these countries; and I will perform the oath which I swore unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. xxvi. 3, 4.) What said He also to the patriarch Jacob?—"I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave Abraham and Isaac, to thee I will give it; and to thy seed after thee will I give the land." (Gen. xxxv. 11, 12.)

Without multiplying texts in further proof of the fact that God favoured His faithful servants of old with many promissory blessings, our opponent will no doubt readily admit the fact and propriety of the distinguished personages just named having received such promises and blessings from the Lord. What objection, then, can he reasonably urge to Joseph

Smith's reception of similar favours? The Lord promised to "bless" him and "multiply" him, as He did His servants of old, among whom the three patriarchs alluded to stood pre-eminent. But lo! here is the great difficulty in Joseph's case: The Lord promised him "an hundredfold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds!" This is the gigantic obstacle in the mind of H. T. J. Hence his all-potent query—"How one person can have an hundredfold of fathers and mothers, we must leave for Mormon divines to explain!"

Well, we certainly do not think that "Mormon divines" have much occasion for giving up the problem in despair, seeing that any "Mormon" child could easily solve it, even though the sagacious "H. T. J." may be unequal to the task. Take time, then, Mr. J.: you will, perhaps, be enabled to get over the difficulty sooner than you at first expected.

It so happened that our Lord, when he was on earth, made a similar promise to His servants in those days. They were persecuted, and mobbed, and robbed, and driven, and hated, and despised, and belied, much in the same way as the Latter-day Saints have been; and when Peter remarked that he and his brethren had "left all, and followed" Jesus, we find that "Jesus answered and said,

There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an HUNDREDFOLD!" Ah! say our opponents, but the promised hundredfold has reference to *spiritual* blessings—to heavenly, and not to earthly things. Indeed! is it so? But pause a moment, and let us see if what follows will bear out such spiritualizing interpretation. The Lord says—"He shall receive an hundredfold, now in this time, *houses*, and *brethren*, and *sisters*, and *mothers*, and *children*, and *lands*, with *persecutions*; and, in the world to come, eternal life." Does the Lord *here* refer to *spiritual* things—spiritual houses, spiritual brethren and sisters, spiritual mothers, spiritual children, and spiritual lands? We think not. We believe that he meant what he said, and said just what he meant.

We will, therefore, quietly answer our objector's posing query by turning it round, and asking *him* how, in accordance with our Lord's promise, one "man" can "receive a hundredfold" of "*mothers*!" And when he has made that point clear to his own mind, we shall be in some measure relieved from the sad difficulty, and shall be able, perhaps, more satisfactorily to "explain" to him "how one person can have an hundredfold of *fathers*!"

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 72.)

[September, 1842.]

Saturday, 24th. The Legion was called out for general parade, and reviewed by General Law. In the evening, Lieutenant-Colonel Stephen Markham was elected Colonel of the 1st Regiment, 1st Cohort, to fill the place of Colonel George Miller, promoted; and Captain John D. Parker elected to fill his place; and Captain Thomas Rich to fill the place of Major Wightman, deceased.

At home. Had a visit from old Mr. Murdoch and lady concerning some land, &c., at St. Jos.

Sunday, 25th. At the Grove. Spoke more than two hours, chiefly on the subject of persecution.

Ship Medford sailed from Liverpool for New Orleans with 214 Saints.

Monday, 26th. The office of Notary Public for the city of Nauvoo was created by the City Council, and James Sloan was elected. A seal for the Municipal Court was ordered by the Council.

Tuesday, 27th, and Wednesday, 28th. At home. Nothing of importance transpired. 29th: Ship Henry sailed from Liverpool for New Orleans with 157 Saints.

Sept. 28th, 1842.

"Resolved, that William Seichrist be excluded from the fellowship of this [the first regular Baptist] church [of the city of Alleghany, Alleghany county, Pennsylvania,] for embracing and maintaining a heresy,—to wit, doctrines peculiar to a late sect called Mormons or Latter-day Saints, that miracles can be wrought through the instrumentality of faith; that special revelations from God are now given to men; and that godly men are now endowed with the gift of prophecy, such as to foretell future events. William Benson, Ch. Clerk. Deacon John Beck was moderator of the meeting."

Thursday, 29th. This day, Emma began to be sick with fever; consequently I kept in the house with her all day.

Friday, 30th. Emma is no better. I was with her all day.

[October, 1842.]

Saturday, 1st. This morning I had a very severe pain in my left side, and was not able to be about. Emma sick as usual. I had previously sent for the Temple Committee to balance their accounts and ascertain how the Temple business was going on. Some reports had been circulated that the Committee was not making a righteous disposition of property consecrated for the building of the Temple, and there appeared to be some dissatisfaction amongst the labourers. After carefully examining the accounts and enquiring into the manner of the proceedings of the Committee, I expressed myself perfectly satisfied with them and their works. The books were balanced between the Trustee and Committee, and the wages of all agreed upon.

I said to the brethren that I was amenable to the State for the faithful discharge of my duties as Trustee in Trust, and that the Temple Committee were accountable to me, and to no other authority; and they must not take notice of any complaints from any source, but let the complaints be made to me, if any were needed, and I would make things right. The parties separated perfectly satisfied, and I remarked that I would have a notice published, stating that I had examined their accounts and was satisfied, &c. It was also agreed that the Recorder's Office should be moved to the Temple, for the convenience of all.

In this day's *Wasp* I noticed the following letter from Elder Pratt:—

"City of Nauvoo, Illinois,

September 26, 1842.

Mr. Editor.—Dear Sir,—I noticed in the last week's *Wasp* a letter from Dr. R. D. Foster, written from New York city, which states that Dr. John C. Bennett had declared in said city that he had received a letter from me and from my wife, and that we were preparing to leave and expose Mormonism.

I wish through the medium of your paper to say to the public that said statements are entirely false. We have never at any time written any letter or letters to Dr. J. C. Bennett, on any subject whatever. Neither are we "preparing to leave and expose Mormonism," but intend to make Nauvoo our residence, and Mormonism our motto.

Respectfully,

ORSON PRATT."

Sunday, 2nd. About ten o'clock in the forenoon, a messenger arrived from Quincy, stating that the Governor had offered a reward of \$200 for Joseph Smith, jun., and also \$200 for Orrin P. Rockwell. This report was fully established on receipt of the mail papers. The *Quincy Whig* also stated that Governor Reynolds has offered a reward, and published the Governor's Proclamation offering a reward of \$300 for Joseph Smith, jun., and \$300 for Orrin P. Rockwell. It is not expected that much will be effected by the rewards.

Emma continued very sick. I was with her all day.

Monday, 3rd. Emma was a little better. I was with her all day.

Tuesday, 4th. Emma is very sick again. I attended with her all the day, being somewhat poorly myself.

Wednesday, 5th. My dear Emma was worse. Many fears were entertained that she would not recover. She was baptized twice in the river, which evidently did her much good. She grew worse again at night, and continued very sick indeed. I was unwell, and much troubled on account of Emma's sickness.

Elder Rigdon called Elder William Clayton into his office, and said he had some matters to make known. He had been at Carthage and had conversation with Judge Douglass concerning Governor Carlin's proceedings, &c., and had ascertained that Carlin had intentionally issued an illegal writ, expecting thereby to draw President Joseph to Carthage to get acquitted by Habeas Corpus before Doug-

lass, and having men there waiting with a legal writ to serve on Joseph as soon as he was released under the other one, and bear him away to Missouri, without further ceremony. Elder Bigdon asked what power the Governor's Proclamation gave to any man or set of men who might be disposed to take President Joseph. He was answered, "Just the same power and authority which a legal warrant gave to an officer."

It is more and more evident that Carlin is determined to have me taken to Missouri, if he can. But may the Almighty

Jehovah shield and defend me from all their power, and prolong my days in peace, that I may guide His people in righteousness, until my head is white with old age. Amen.

Thursday, 6th. Emma is better; and although it is the day on which she generally grows worse, yet she appears considerably easier. May the Lord speedily raise her to the bosom of her family, that the heart of His servant may be comforted again. Amen. My health is comfortable.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 6, 1858.

PRINCIPLES versus CIRCUMSTANCES.—The greatest and the longest-continued warfare is the one which has existed between principles and circumstances. It is the warfare of the universe. We believe that it is, like eternity, without beginning, and that, like eternity, it will never have an end. Men, devils, and Gods are engaged in it. It is the same great struggle which is variously denominated the war of right and wrong, of good and evil, of virtue and vice, of right and might. Each term has its peculiarly associated ideas; but they all refer to the same great strife, though it is impossible to express in two antagonistic epithets all the meaning attached to these ideas, and every side view which they will present.

In this great universal war a vast majority array themselves on the side of circumstances against principles. It is instructive and interesting to look at this matter aright, for it will show us wherein real virtue consists—who are the truly noble, and where the quicksands are on which mankind wreck their souls and lose the great reward.

It would be a very easy matter to do right, did it run with the tide of popularity, and were we wafted along the current by the winds of favourable circumstances—by such a breeze as poets would describe the gentle zephyr fanning a paradise with. Oh, it would be easy to do right then: few would then be found to do wrong. But principle seldom runs with favourable circumstances and popularity. The path of duty, though it is the path of peace and safety, is generally one of trial and sacrifice. Where there exists an apparent agreement between principle and circumstances, the latter acts as a test to the former. Perchance it serves as a trap to an individual. By lulling him to security, an attack is made on his weak points which principle has left unguarded. Thus the fortress of the soul is carried, and the fabric of character laid in ruins.

In this state of probation at least it seems to be the way of Providence to discipline mankind by bringing circumstances to bear against their principles. Neither does this trial of character always assume a repulsive appearance. How few there are who endure the test! How few prove themselves worthy of the great reward by standing to their integrity and principles under all circumstances!

Had Satan been the First Born, he might not have fallen and become the great rebel. What earthly brother would dip his hands in his elder brother's blood, if circumstances were likely soon to remove the obstacle from his path? What elder brother would not raise his voice against the fratricide whose bloody hand seized an heirship. The assassin will not take life without his hire, nor the robber steal without a sufficient motive. It would be against *their principles*. There are thousands of respectable men who, under other circumstances, would make the greatest rascals—thousands of dames who appear as icicles of chastity, who, had they trod the path of temptation and poverty, would bring the blush into the faces of wantons by their aptitude in vice. It would be mortifying to the pride of such, did they realize how much they owe to favourable circumstances, and how little to their principles.

There are others who are ever waiting for favourable circumstances to do right, to perform their duties, and to obey the laws of heaven. Thus they wait and wait, and never do right—never accomplish anything good. Truly such die having “left undone the things which they ought to have done, and done those things which they ought not to have done.” Living, they have been worthless; and dying, they have found the harvest was passed. We can bring examples to the Saints. For instance, how many of them have neglected preparations to obey the command of God concerning the gathering? How many have put it off from year to year, waiting to commence when *circumstances* were favourable to their obedience to the *principle*? Yet, at this late date, they have not a penny in store for that purpose! How many will put off paying their tithing until they are in better circumstances, or cease to obey this divine law when their worldly affairs are not so prosperous.

Supposing the Elders of Israel had acted according to the above—had waited until the coffers of the Church were overflowing, out of which they could receive large salaries,—supposing they had waited until their families were comfortable, with stores sufficient to last while they were on their missions, how few among the nations would have heard the sound of the everlasting Gospel? The tens of thousands in these and other lands who have been converted to the truth would now be sitting in thick spiritual darkness. Supposing they and the people of God in Zion were now to act according to this spirit, the work of God would never be accomplished, the redemption of Israel never brought about, and the “restitution of all things” would be a failure.

Brigham, Heber, and many of the authorities left their families sick and in want, and sick and in want themselves, to fly, at the command of God, to preach the Gospel of salvation to the nations. What is now their position? That position they have nobly earned. When the poor widow threw in her mite, Jesus said she had done more than all the rest. She had given her all. She had let principle triumph over circumstances. This is the true spirit of the Gospel. Such actions show integrity of soul, test the dignity of character, and point out the people of God. Deeds of this kind show us Virtue with a golden halo round her head, bring before us the true patriot, and present us with manhood tried as by fire. Every Saint should take such bright examples as their pattern. None should let circumstances make them swerve from principle—never fail in their duty because there are obstacles in the way—never wait to a more fitting season to obey the laws of God—never boast of strength and fidelity in prosperity, and show weakness and coldness in adversity. When circumstances are unfavourable and their prospects overcast, they should with courage and stern integrity stand by principle and duty. When difficulties are in the way, they should feel a God-like pride in surmounting them and playing their part nobly. It

is in this war of principle and circumstances that men prove their mettle, prove their origin, and develop the quality of their character. Those who are found on the side of the former will come out of the struggle like gold seven times purified, and be exalted to Gods; those who are found on the side of the latter will be worthless in life, and in death be accounted as unwise stewards, and lose the great reward.

UNLICENSED PLACES OF WORSHIP.—For the benefit of our readers, we publish extracts from English law relating to places of religious worship. It is supposed by many that a religious assembly has no legal claim upon the officers of Government for protection unless convened in a licensed or registered place of worship. This idea, however, is very erroneous, as will be seen by a perusal of the late Religious Worship Act, which we publish in this Number. That law entirely does away with the necessity of registering any place whatever for religious meetings; and if protection is contemplated for such meetings at all by the English law, it is just as much due to meetings “held in a private dwelling,” or “on the premises belonging thereto,” and “in buildings not usually appropriated to purposes of religious worship,” as to licensed chapels and churches. All such meetings are now recognised by, and come under the purview of law; consequently they claim its full protection.

Why it is that the idea still prevails that meetings held in registered places are most under the protection of the law, or why it is that magistrates or police authorities give preference, in their decisions and conduct, to such places, we are not able to determine, unless they are actually ignorant of the law upon that matter. If they are ignorant, it is quite time they were enlightened upon the subject. Clergymen, Ministers, and Elders who officiate for the spiritual welfare of the people should know the rights they have under the law; and all persons should know the penalty they incur by wilfully, maliciously, or contemptuously disturbing any person or meeting assembled for religious purposes.

A late law, passed in 1846, re-enacts all laws then in force against the disturbing or disquieting any religious meeting, and makes the penalties in such cases provided for applicable “to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship,” as appears in the extract we have quoted. The law passed in the 52nd year of King George the Third fixed the penal sum at forty pounds, and no Justice had any authority to mitigate the amount of the penalty, neither can we learn of any subsequent law which repeals or mitigates that penalty.

RELIGIOUS MEETINGS PROTECTED BY LAW.

AN ACT FOR SECURING THE LIBERTY OF RELIGIOUS WORSHIP, PASSED AUGUST 14TH, 1855, CHAPTER 86.

“Whereas it is expedient that the laws affecting assemblies for religious worship should be amended: And whereas by an act passed in the First Year of King William and Queen Mary intituled *An Act for Exempting their Majesties Protestant Subjects Dissenting from the Church of England from the Penalties of certain Laws*, it is enacted that no congregation or assembly for religious worship shall be permitted or allowed until the place of such meeting shall be certified and registered or recorded as described in such Act: And whereas by an Act passed in the Fifty-second Year of King George the Third, chapter one hundred and fifty-five, intituled *An Act to Repeal certain Acts, and to Amend other Acts, relating to Religious Worship*

and Assemblies, and Persons Teaching or Preaching therein, it is enacted that no congregation or assembly for religious worship of Protestants (at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house or upon whose premises such meeting, congregation, or assembly shall be had,) shall be permitted or allowed unless the place of such meeting is certified as described in such Act; and that every person who shall knowingly permit or suffer any such congregation or assembly as aforesaid to meet in any place occupied by him, until the same shall have been so certified, shall forfeit for every time any such congregation or assembly shall meet a sum not exceeding twenty pounds nor less than twenty shillings, at the discretion of the Justices who shall convict for such offence: Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

"I. From and after the passing of this Act, nothing contained in the above-mentioned Acts, or in an Act passed in the Fifteenth and Sixteenth Years of the reign of Her Majesty, chapter thirty-six, shall apply to the congregations or assemblies hereinafter mentioned, or any of them; that is to say,

- "(1) To any congregation or assembly for religious worship held in any parish or any ecclesiastical district, and conducted by the Incumbent, or, in case the Incumbent is not resident, by the Curate of such parish or district, or by any person authorized by them respectively:
- "(2) To any congregation or assembly for religious worship meeting in a private dwelling house or on the premises belonging thereto:
- "(3) To any congregation or assembly for religious worship meeting occasionally in any building or buildings not usually appropriated to purposes of religious worship:

"And no person permitting any such congregation to meet as herein mentioned in any place occupied by him shall be liable to any penalty for so doing."

The penalty for disturbing a religious meeting, as fixed in the second Act named above, sec. 12, is as follows:—

"XII. And be it further enacted, That if any person or persons at any time after the passing of this Act do and shall willfully and maliciously or contemptuously disquiet or disturb any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties, to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next general or quarter sessions, and upon conviction of the said offence at the said general or quarter sessions shall suffer the pain and penalty of forty pounds."

An Act to Relieve Her Majesty's Subjects from certain Penalties and Disabilities in regard to Religious Opinions, passed August 18th, 1846, chapter 59, sec. 4, enforces the penalty for disturbing any meeting assembled for religious worship, as follows:—

"IV. That from and after the commencement of this Act all laws now in force against the wilfully and maliciously or contemptuously disquieting or disturbing any meeting, assembly, or congregation of persons assembled for religious worship, permitted or authorized by any former Act or Acts of Parliament, or the disturbing, molesting, or misusing any preacher, teacher, or person officiating at such meeting, assembly, or congregation, or any person or persons there assembled, shall apply respectively to all meetings, assemblies, or congregations whatsoever of persons lawfully assembled for religious worship, and the preachers, teachers, or persons officiating at such last-mentioned meetings, assemblies, or congregations, and the persons there assembled."

NEWS FROM CALIFORNIA.

(From the Correspondent of the "New York Tribune.")

You, no doubt, have your news of affairs at Salt Lake, from your own side; and we have ours. We have received Brigham Young's Proclamation, and expect that the Government forces will be completely destroyed, if they attempt to cross the limits declared sacred by the Mormon Prophet.

Orders have been received by all the Mormons at Carson Valley, San Bernardino, and those throughout this State, to repair to Zion, in preparation for the great contest which is to end in the overthrow of all the gentile nations, and the establishment of the chosen people of this age, as a nation with a name, and a power, and a glory far beyond that which blessed Israel when David and Solomon sat upon the throne of Judea.

The Mormons are no doubt an ignorant, fanatical, superstitious sect; but they are sincere. Such faith as they have in their creed and their leaders is not paralleled elsewhere in this age. I scarcely know where to find a parallel to it in any age save in the history of Mohammed. A word from Brigham Young is held in more respect by the Mormons than the most weighty, formal, and solemn command from the President and Congress of the United States. What be orders is done, no matter what the order be. He ordered the Mormons in Carson Valley to move to Salt Lake, and they went. Many had been established for five or six years in that valley: they had become wealthy; they had made farms which furnished them with all the comforts of life, and many of the luxuries, in so far as those were obtainable in a new country, remote from the great centres of commerce. They had fine houses, fences, barns, orchards, gardens, and fields; and, at the word, all these were sacrificed by men who had nothing to fear from refusal. Gentile neighbours were abundant and friendly, and willing to protect any Mormon who should refuse to obey Brigham's request; but nine hundred and sixty-eight persons sold their property for such prices as could be obtained at a few days' notice, from gentiles in the valley, and started joy-

fully to obey the word of Brigham. According to Exodus, the ancient Jews in the wilderness paid far less respect to Moses, and scarcely so much to the Almighty himself.

An exodus similar to that of Carson Valley is about to take place at San Bernardino. There the Mormons have been settled for nearly seven years, and had made the place one of the most beautiful in the State; and it is a well-known fact that they were greatly attached to the place, and were exceedingly proud of the manner in which they had built it up and beautified it. Farms, houses, orchards, vineyards, all kinds of property which cannot carry itself or be carried in a waggon, is being sold to gentile speculators who hurried in to buy for \$1 what is worth \$10. There, as at Carson Valley, there is no hesitation among those who have hitherto had a good standing in the church. Jefferson Hunt, Assemblyman elect of the Legislature of this State from San Bernardino, goes with the others. He offers a saw-mill which cost \$25,000 for \$2,500. Mr. Stark, a brother of the well-known actor, has sold a horse valued at more than \$5,000 for \$500. American cows worth here \$100 at the least are selling there at from \$25 to \$35; and work-oxen are sold for about half their value. Furniture goes at the buyer's own price. The Mormons not only wish to get money for property which they cannot carry off, but they want money to buy arms and ammunition. A correspondent of the *Bulletin*, writing from San Bernardino, says that the Mormons there have sent four or five tons of gunpowder, several cases of revolvers, and a large number of rifles to Salt Lake.

The Mormon population of San Bernardino numbers 1,500; and, according to report, they are all to go. Those who are too poor to provide waggons for the conveyance of their scanty provisions, cooking utensils, clothing, and bedding, are to be furnished with waggons by the more wealthy, or are to be left behind and brought on by waggons which will be sent back. According to rumour, they

expect to winter at the first settlements, about 300 miles from San Bernardino. The Los Angeles Correspondent of the *Alta* writes under date of Nov. 23rd:—

"Fifty-five families are said to have left that valley last week. They go quietly: in the evening they are about town, and in the morning they are not seen. It is supposed that within six weeks 1,000 persons will have forsaken their homes in that valley in obedience to the commands of their chief. Men, women, and children go off without a murmur, and with countenances lighted with stern joy, at the assurance they receive that they are about to fight and destroy their enemies. It is terrible—the firm resolve and blind obedience these people exhibit; and the war they wage will be merciless. There is not one line in the face of a Mormon that does not defiantly say, We will die before we submit. Down here we look upon the war as already begun; and after the affidavits which have been made and published concerning the state of things in Utah, we are surprised that no precautionary steps are taken—that the only outlet, the Cajon Pass, is left unguarded, so that warlike munitions may pass unmolested, and the enemy, whether they be Mormons or Indians, allowed to come and go at leisure."

The Mormons seem to have a wonderful faculty for conciliating the Indians; and it is reported at Los Angeles that the numerous tribe of the Cahuillas are going off to Salt Lake with the people of San Bernardino. It is generally conceded by those who have lived among the Mormons that no people get along more peaceably and quietly than these Latter-day Saints. The editor of the *Los Angeles Star*, the nearest newspaper to San Bernardino, thus bids farewell to his departing neighbours:—

"From our acquaintance with the people of San Bernardino, we must say, that we know them to be a peaceable, industrious, law-abiding community. Under great disadvantage they have cultivated their farms, and caused the ranch, which was, before their occupation, almost unproductive, to teem with the choicest products of the field and the garden. With their peculiarities of religion or church we have nothing to do: we know them to be good citizens, and cheerfully testify to the fact."

Beside the people of San Bernardino, our State will lose three or four hundred other Mormon citizens, many of whom are now on the way to join the departing Saints.

NEWS FROM THE PLAINS.

(From the Special Correspondent of the "New York Tribune.")

Camp on Black's Fork, Nov. 5, 1857.

I have been permitted to-day to read some of the papers found on the person of Joseph Taylor, the Mormon prisoner, against whom a writ was issued yesterday charging him with high treason. I regret that it was not in the power of Col. Johnston to allow me to take copies of them. It is deemed advisable, for various reasons, to withhold them at present from publicity.

It is probable that all the banditti who have been hanging around Col. Alexander's command for the last month are acting under precisely the same instructions. As yet, they have taken but one soldier prisoner—the assistant hospital steward of the 10th Infantry—who was captured a fortnight ago, while passing from the camp of his own regiment to that of the 8th Infantry, four or five miles distant. They have been more

expert in stealing cattle; and in addition to the principal robberies, which I have recorded, they succeed in running off a few head almost every night. On one occasion, I am told, they stole 21 horses and mules within 500 yards of the camp.

What constitutes the basis for the distinction between their present system of hostilities and the shedding of blood I am unable to understand. But whatever it may be, they give us official information that it will cease to exist the moment we attempt to force a passage through the mountains. If it lies in a belief that they do not become traitors till they take human life, they are greater fools than I am willing to believe. No such scruples exist on the side of the army; and on the first occasion on which a soldier's musket can be levelled at any of the banditti, the trigger will certainly be pulled. In the present crisis there is no longer room for

child's play. There is but one alternative. Either the laws of the United States are to be subverted and its Territory appropriated by a gang of traitorous lechers, who have declared themselves to constitute "a free and independent State," or Salt Lake City must be entered at the point of the bayonet, and the ringleaders of the Mormon rebellion seized and hung. Whether such an entrance can be effected this year is a matter of great uncertainty. My own opinion is that it cannot. Even after Col. Cook shall have arrived, the strength of the regular army will not exceed 2,000 men. The dragoon horses will be unfit for service, and an enormous train will embarrass all operations until a dépôt is formed.

Ever since the storm of October 15th and 16th, we have been remarkably favoured

by the weather, as we were before. But last night came another heavy fall of snow, and the sky is still louring. Before we can disencumber ourselves of the hundreds of waggons and thousands of cattle which are entirely dependent on military support, it is too certain that the Wahatch Mountains will be covered to the depth of several feet with snow. The utmost, in my opinion, which Col. Johnston can be expected to effect within the next three weeks will be to put himself into position to take advantage of any favourable turn that may occur thereafter in the weather for a rapid movement upon the Mormon capital. His determination is evinced in the heading of the orders that issue from headquarters, which read "*en route Salt Lake City.*"

FURTHER PARTICULARS OF THE EARTHQUAKE.

(From the "Times" Correspondent.)

NAPLES, JAN. 5.—The first object of my letter must be to report the statements of a gentleman who has just returned from some of the places which suffered most from the shocks of the earthquake.

Pertosa had a population of 3,000 souls: it is completely destroyed; not more than six houses remain standing, and those are split, and are leaning out of the perpendicular. On the 1st of January, 143 bodies had been dug out; 200 were known to be missing besides, and perhaps many strangers. Many persons had been taken out alive.

Leaving Pertosa about 9.30 a.m., my friend went towards Polla. All along the line of road were observable traces of destruction similar to those already mentioned. At one point they crossed a deep ravine, and, mounting up on the other side, found that the entire road had been carried off to fully 200 yards distant. One-half of the houses were prostrate; the roofs of all had fallen in, and those which were standing were unsafe. Out of a population of 7,000, 1,000 have certainly fallen victims; 567 have already been taken out and buried, and on Friday last the horrid work of disinterment was going on. During this day three severe shocks of earthquake were felt throughout the district. It is difficult to describe

the consternation of the people; all ran to the temporary building where Divine service is performed, and the crucifix and the image of the Madonna being brought out, all followed in procession, priests and all scourging themselves with ropes.

Our guide in Polla had lost his wife and two children; three priests, among the others, had been killed; a gendarme had been dug out alive, and died shortly afterwards, while a child of 16 months old had been saved and recovered.

Retracing our steps, we diverged, after passing Pertosa, to visit Auletta. It seems to have been inhabited principally by Government officials; and a large palazzo belonging to a Neapolitan marchese, which had been let to the Government, was completely destroyed. A gendarme saved himself by jumping out of the window; a priest and his brother had just got out when the house fell in. The population of Auletta was 3,000, and out of these not more than 40 lives had been lost. Half of the houses were, however, destroyed.

On the road the travellers heard many remarkable incidents connected with the earthquake. A tree had been rooted out by the earthquake, and, as it were, replanted upside down; so had it been with a house. Three houses had fallen into

the opening fissures, and the earth had closed upon them.

The following curious fact occurred to Seseo, a village consisting of one long street. It opened throughout its whole length; the sides receded to a great distance from one another. There they remain, and no damage was done. This happened on the night of the 26th—that is, ten days after the shocks which there, as elsewhere, had occasioned so much damage. The official journal of Saturday night reports disasters at Muro, Rionero, Castelgrande, Calvello, Barletta, Canosa, and Ruovo.

In the commune of Bella, reports the *Journal*, the earthquake of the 16th levelled hills, turned the land over and over, forming deep valleys. In half an hour before the first shock took place, a light as that of the morn hung over the country, and a strong exhalation of sulphur was perceived. On the following morning, after the double shock and the thunder, at about two miles distant from the city, a piece of ground, consisting of nearly 600 moggia, was found encircled by a trench from 10 to 30 palms deep, and of the same width.

The official journal of last night says—“The description which the Intendente of Basilicata sends us is such as to draw tears at every word. The details are too awful to report publicly, but the disaster is cruel beyond conception. People speak confidently of 30,000 persons and upwards (official) having been destroyed, and of fully 250,000 persons (official) being houseless.” And to remedy these evils scarcely anything has been done. Fifteen days after the time bodies were rotting under the ruins. Some people had been taken out alive on the eighth day; pigs had half eaten the bodies of children who were lying exposed without any one to help them.

A meeting of the English residents and visitors was held yesterday at the house of the Rev. Mr. Pugh, the chaplain of the Legation. Facts were stated at that meeting which confirm all I have said. “The people,” said one who had returned from Polla, “are broken-spirited, have lost almost the traces of humanity, and look more like monkeys flying to the solitude about the ruins.”

VARIETIES.

Dr. Johnson, on being asked the difference between an attorney and a solicitor, replied “Much the same as between a crocodile and an alligator !”

THE loss by fires in the United States during 1857 is estimated at \$20,000,000 of property; loss of lives, 158. Steamboat accidents on the rivers, lakes, and bays for 1857, are 30, with 322 persons killed, and 86 wounded.

PASSING EVENTS.—Spain has resolved to take part in the expedition against Cochín China, and will employ 4,400 Infantry and an Artillery battery from the garrisons of the Philippine Islands. The Gwalior Contingent has been totally annihilated by the Commander-in-Chief at Akberpoor, near Cawnpore. The Emperor of Austria has expressed his determination to uphold the rights of the Protestants in that country equally with those of the Catholics. The smallpox is raging in Adana to a fearful extent: in one town alone 3,000 children have been carried off. At Salzburg, in the Tyrol, influenza is so prevalent that all the public schools are closed. Mr. Goldsmid, son of Baron Goldsmid, has been appointed a Queen's Counsel, being the first Jew that has yet attained that dignity. The free navigation of the Danube has been the subject of a sharp and bitter correspondence between the French and Austrian Governments. Austria blusters and talks of her 800,000 bayonets. In Herregovine, Turkey, the Christians have had unjustly heavy imposts laid upon them: women have been subjected to the vilest outrages; their breasts were cut off, and themselves burnt alive: children were impaled before their parents' eyes, and the men put to death in the most cruel manner. Later accounts of the attempted assassination of Napoleon state that the total number of wounded is 141.—AMERICA: President Buchanan considers that Commodore Paulding committed a grave error in arresting General Walker, but pleads the substantial justice of the act; and great demonstrations of sympathy have been expressed by the people in New Orleans and Mobile towards the General, against the Commodore and Government in supporting him. Georgia, Mississippi, and Alabama have pledged to secede from the Union if Kansas be refused admission. A political combination has been formed against Comonfort the Dictator in Mexico; and

civil war seems inevitable. General Scott's policy of reinforcing the Utah Expedition, backed by the War Department, has swayed the Government: no troops are to be sent by way of California. The General-in-Chief, with the approbation of the War Department, has directed the Utah Army to be reinforced as soon as practicable by the First Regiment of Cavalry, Sixth and Seventh Regiments of Infantry, and Light Companies A. and M. Second Artillery. Orders have also been issued requiring 1,300 recruits by 15th March, who will concentrate at Fort Leavenworth. The House refused to receive a bill providing for five additional regiments for the army. Colonel Johnston was at Green River on the 8th November, with the whole army in a most deplorable condition, their cattle failing at the rate of one hundred per day. The Government has received advices, relative to Utah, to the effect that the Mormons will not retreat from Utah, but will fight it out where they are. The House Committee on Territories are enquiring into the administration of ecclesiastic and civil justice in Utah, and the disposition of the people towards the United States.

A SONG FOR RETURNING MISSIONARIES.

BY CHARLES W. PENROSE.

From afar we've come to our lov'd valley home,
And enchanted our dwellings we view:
Oh! what rapture to hear, from our Prophet and
Seer,
Welcome back, O ye faithful and true!
O Zion, dear Zion, land of the free!
Of your beauties we've sung, and your praises have
rung
In the lands o'er the wide spreading sea.

With a tender caress, to our bosoms we press
Our companions and children so dear;
With our honour unsolled, and our robes un-
defiled,
Oh! 'tis heaven once more to be here.
O Zion, dear Zion, land of the free!
As the fond ivy clings to the tall forest kings,
Our affections entwine around thee.

Though in lands far away these are scenes bright
and gay,
And the laugh echoes merrily round,
Rank hypocrisy grows, looking fair as the rose,
But its sharp, deadly thorn may be found.
O Zion, dear Zion, land of the free!
Solid pleasures are thine, and thy virtues shall shine
When the nations in ashes shall be.

Here our voices we'll raise, and we'll sing of thy
praise,
Sacred home of the Prophets of God:
Thy deliverance is nigh, thy oppressors shall die,
And the Gentiles shall bend 'neath thy rod.
O Zion, dear Zion, land of the free!
In thy temples we'll bend, all thy rights we'll de-
fend,
And our home shall be ever with thee!

NOTICE.—With the date of this Number fully expires the time allotted for donations in aid of the returning missionaries to be forwarded to this Office.

ADDRESSES.—William Budge, 58, Albion Street, Birmingham.
Edward D. Miles, 6, Great Frederick Street, Cardiff.
Charles F. Jones, Henley Grove, Masbro, Yorkshire.
George Reed, 17, Derby Street, Newcastle-upon-Tyne.
Aaron Nelson, 15, Wilton Street, Belgrave Gate, Leicester.
William Fuller, Mr. J. Langton's, Back Lane, Newbury, Berks.
Jonathan Jackson, care of Joseph Wilson, Alma Place, Derby Lane, Chesterfield.

MONEY LIST, JANUARY 16—22, 1857.

Edward D. Miles.....	£4	0	0
William Brownlow.....	2	0	0
B. W. Brindle.....	5	0	0
	£11	0	0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, February 13, 1858.

Price One Penny.

OBEDIENCE.

Obedience is compliance with the revealed laws and commandments of God. It is the expression and manifestation of our love to and faith in Him, by corresponding actions.

That this is absolutely necessary to salvation is evident from the Lord's own words—"If thou wilt enter into life, keep the commandments:" and again, "If a man keep my saying, he shall never see death." The Apostle also, in his Epistle to the Hebrews, speaks of the Lord as being "the author of eternal salvation unto all them that obey Him." Obedience to the Divine will, then, is absolutely and essentially necessary and indispensable. It is not every one who says, "Lord, Lord," that shall enter the celestial kingdom, but he that doeth the will of God."

That obedience to the Gospel requirements and to all the revelations and commandments of the Lord is the only legitimate proof and test of our love to him is also evident from his own declarations, where he says—"He that hath my commandments, and keepeth them, he it is that loveth me." And again, "If ye love me, keep my commandments." The Apostle John likewise says—"This is the love of God, that we keep His commandments; and His commandments are not grievous. Some persons imagine that the Divine laws and commandments

are grievous, and cannot possibly be observed with strictness and kept inviolate. But here we are taught, by an inspired Apostle, that they are *not* grievous—that they *can* be and *must* be kept; for obedience to them is the required evidence of our love to God. In proof of this fact, we are further instructed, by Divine revelation, that "God will judge every man," not according to his professions of love and faith, but "according to his *deeds*"—"according to his *works*." Hence, faith or love, however strong or ardent, if not embodied in corresponding actions of obedience to the Divine commands, will be regarded as of no real value, having no sound basis—no ultimate form in the life and conduct. As the Apostle says, so say we—"Not the hearers of the law are just before God, but the *doers* of the law shall be justified."

It is opposite to all principles of rationality and justice to suppose, as do modern sectarians, that faith alone will be acceptable in the sight of God in place of obedience to His will. That will is made known in the laws which He reveals to His people in any and every dispensation. Obedience to those laws and commandments are essentially necessary to the wellbeing and salvation (temporal or eternal, as the case may be,) of the people to whom they may be given. Salvation by faith alone—that monstrous and soul-

destroying figment of modern times—is, therefore, to say the least of it, an absurdity. Not a word of Scripture sanctions such a romantic idea. Indeed, the whole Volume of Inspiration, from Genesis to Revelation, speaks in language diametrically opposed to it. What says the Lord by His servant Moses?—"Hear, O Israel, and observe my commandments to do them, that ye may live." What says the Psalmist?—"O that my ways were directed to keep thy statutes! O let me not wander from thy commandments! By them shall thy righteous servant be justified, and in keeping of them there is great reward." What says Solomon, the man of renowned wisdom?—"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man." What says the Lord Jesus, who spake as never man spake?—"If thou wilt enter into life, keep the commandments." What says the Apostle, whose words were the words of God to the people?—"Faith, if it hath not works, is dead, being alone." "By works a man is justified, and not by faith only." "What doeth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Thou believest that there is one God: thou doest well. The devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead." What says John, the apocalyptic divine? Through him the Spirit said unto the churches—"Blessed are they that do His commandments, that they may have right to the tree of life."

It is true the Apostle Paul tells us that by the deeds of the law man cannot be justified—that by the works of the law no man living can be justified—that man is justified without them, and not *by* them. But it will be evident to all who examine the subject carefully that he alludes to the Jewish laws of external rites and ceremonies—the superadded legalities of the Mosaic economy, together with circumcision and sacrifices. In other parts of his writings, he enforces the duty of obeying the Divine laws and commandments; thus, in the one case, referring to the Jewish ceremonial laws, not intended for Gentile Christians; and, in the other, to what is called, in the language of modern religionists, the *moral* law, which is of universal obligation. In reference

to the abrogated Levitical laws, which were peculiar to the Jews in the latter part of the Mosaic dispensation, the Apostle of the Gentiles says that "By the deeds of the law there shall no flesh be justified in His sight;" but, in reference to what is modernly termed the *moral* law, he declares that "the doers of the law shall be justified." In his letter to the Corinthian Saints, he, in one passage, alludes to both the Levitical and the universal laws, showing the comparative inutility of the one, and the essential importance of the other—especially of those which were given by revelation to them, at that time, for their own guidance and discipline, as Saints and followers of Jesus Christ, when he says—"Circumcision is nothing, and uncircumcision is nothing, but the *keeping of the commandments of God.*"

It should, then, be the chief object and concern of all professing Saints to live continually according to the commandments of the Lord. The Divine laws and commandments and revelations given to us will be of no real utility to us, and can secure to us no blessing or reward, unless and until we act in implicit conformity with their requirements. Obedience to the will of God here will insure to us a life of true happiness hereafter, but our heedlessness and neglect of it will as certainly lead us to ruin and death. If we would "enter into life" eternal, we *must* "keep the commandments" of God. If we "do His commandments," we shall "have right to the tree of life." They are our only title-deeds to immortality; for "God will render to every man according to his *deeds.*" Obedience to the Divine will is the Saint's only passport to the kingdom of heaven. Without that pass, "no man can see the Lord"—no eyes can see the king in his beauty;" or "behold the land that is very far off;"—without it, no man or woman can ever reach the bliss designed for the righteous, or obtain that glorious "inheritance" which is "incorruptible, undefiled, and that fadeth not away."

Oh, then, ye Saints of the living God, who are privileged to belong to this, the last and greatest of all dispensations, beware, we beseech you, of the great responsibilities under which you stand. All your doctrinal professions will be of no avail to you, unless you exemplify them in your life and conduct. Daily live as you

would wish to die—Saints of the living God.

So let your hearts and lives express
The holy doctrines you profess.

Remember that unto whom much is given, from them much will be required. To you are committed the living oracles of God: to you are given the revelations of the Most High, through the last and greatest of all Prophets, the Son of God excepted. Upon you are bestowed the riches of eternity, the powers, and blessings, and fulness of the Gospel of life. You are privileged to belong to and to be identified with a Church and kingdom characterized above all others for its possession of heavenly and divine blessings. Well may you rejoice that your ears have heard the glad tidings of the Gospel—that your eyes have beheld the dawning light of so glorious a dispensation as this; for this is the opening twilight of a day whose meridian brightness will surpass all others that have preceded it—whose mid-day sun will shine with sevenfold splendour, and in the midst of whose radiant glory all the nations of the earth shall rejoice.

Did you but know and realize even one-thousandth part of the blessings and beatitudes which you are destined to enjoy in the kingdom of God, when it shall attain the pre-eminence over the kingdoms of the world, and when all nations under heaven shall bow to its sceptre, how would your bosoms swell with delight, and your very hearts within you

leap for joy, at the prospective contemplation! But the glories of the future are not for you, unless you live for them, and are willing even to die for them. "No cross, no crown." "If ye will enter into life, keep the commandments" of God. "That servant who knows his Master's will, and will not do it, shall be beaten with many stripes;" but he who is faithful and obedient to his Master's will shall not only enjoy in the present the smile of His approbation, but in the end shall receive a full and superlative reward. No tongue can tell, no lips can express, no heart can conceive the fulness and extent of those real and imperishable joys that are laid up, as it were, in reserve, for the faithful Saints of God. Unnumbered blessings and immeasurable glories await their reception in the celestial world. Their life here, in this stage of action, notwithstanding all their trials, is comparatively a life of happiness and peace, because they are obedient to the law of righteousness; but when they are called upon to exchange worlds—when the herald of mortal dissolution arrives to proclaim the time of their departure hence, they will with gladness hail the welcome summons; they will willingly put off their fragile tenement of clay, and pass behind the veil of mortality into a higher and holier sphere, and will be prepared to enter into that Divine "presence" where there is "fulness of joy," and where are to be found true and substantial "pleasures for evermore."

PATRIOTIC DEMONSTRATION IN UTAH.

DECLARATION OF GOVERNOR BRIGHAM YOUNG.

I have been in this kingdom a good while—twenty-five years and upwards, and I have been driven from place to place; my brethren have been driven, my sisters have been driven; we have been scattered and peeled; and every time without any provocation upon our part, only that we were united, obedient to the laws of the land, and striving to worship God. Mobs repeatedly gathered against this people; but they never had any power to prevail until Governors issued their orders and

called out a force under the letter of the law, but breaking the spirit, to hold the "Mormons" still while infernal scamps cut their throats. I have had all that before me through the night past, and it makes me too angry to preach. Also to see that we are in a Government whose administrators are always trying to injure us, while we are constantly at the defiance of all hell to prove any just grounds for their hostility against us; and yet they are organizing their forces to come here and protect infernal scamps who are anxious to come and kill whom they please, destroy whom they please, and finally

exterminate the "Mormons." We have transgressed no law, and we have no occasion to do so, neither do we intend to; but as for any nations coming to destroy this people, God Almighty being my helper, they cannot come here. [The congregation responded by a loud Amen.] That is my feeling upon that point.

NARRATION OF ELDER GEORGE A. SMITH.

I visited the different settlements hurriedly until I reached Parowan, in the county of Iron, the place of the first settlement in the southern part of the Territory. When I arrived there it appeared that some rumour or spirit of surprise had reached them, for there were active operations going on, seemingly preparing for some thing that was near at hand. As I drove in at the gate I beheld the military on the square exercising, and was immediately surrounded by the "Iron Battalion," which seemed to have held its own very well since it was organized in that place. They had assembled together under the impression that their country was about to be invaded by an army from the United States, and that it was necessary to make preparation by examining each other's arms, and to make everything ready by preparing to strike in any direction, and march to such places as might be necessary in the defence of their homes.

As it will be well recollected, I was the president of the company that first made the settlement there. I was received with every feeling of enthusiasm, and I never found them in better spirits. They were willing any moment to touch fire to their homes, and hide themselves in the mountains, and to defend their country to the very last extremity. Now, there had not been such preaching as that when I went away; but the spirit seemed to burn in my bones to visit all these settlements in that southern region. Colonel Dame was about organizing the military of that district under the law of last winter. As the Colonel was going along to organize the military, I got into the carriage and went on a mission of peace to preach to the people. When I got to Cedar, I found the Battalions on parade; and the Colonel talked to them and completed the new organization.

On the following day I addressed the Saints at their meeting-house. I never had greater liberty of speech to proclaim to the people my feelings and views; and, in spite of all I could do I found myself preaching a military discourse, and I told them in case of invasion it might be necessary to set fire to our property and hide in the mountains, and leave our enemies to do the best they could. It seemed to be hailed with the same enthusiasm that it was at Parowan. That was the same Sabbath that brother Young was preaching the same kind of doctrine, and I am perfectly satisfied that all the districts in the southern country would have given him their unanimous vote.

I went to Penter, and there addressed a house full of people in the evening, and then proceeded to Cedar the next day. They had heard they were going to have an army of 600 dragoons come down from the East on to the town. The Major seemed very sanguine about the matter. I asked him, if this rumour should prove true, if he was not going to wait for instructions. He replied, there was no time to wait for any instruction; and he was going to take his battalion and use them up before they could get down through the kanyons; for, said he, if they are coming here, they are coming for no good. I admired his grit; but I thought he would not have the privilege of using them up, for want of an opportunity.

I do not know whether the inhabitants of Parowan intended to whip a regiment of dragoons or not; but it is certain they are wide awake, and are not going to be taken by surprise. There was only one thing that I dreaded, and that was a spirit in the breasts of some to wish that their enemies might come and give them a chance to fight and take vengeance for the cruelties that had been inflicted upon us in the States. They did feel that they hated to owe a debt and not be able to pay it; and they felt like an old man that lives at Provo, brother Jameson, who has carried a few ounces of lead in his body ever since the Haun's Mill massacre in Missouri; and he wants to pay it back with usury; and he undertook to preach at Provo, and prayed that God would send them along, for he wanted to have a chance at them.

Now, I never felt so. If the Lord

'brings us in collision with them, and it is His will, let us take hold, not in the spirit of revenge or anger, but simply to avenge God of His enemies, and to protect our homes and firesides; but I am perfectly aware that in all the settlements I visited in the south, Fillmore included, one single sentence is enough to put every man in motion: in fact, a word is enough to set in motion every man, or set a torch to every building, where the safety of this people is jeopardized.

REMARKS OF ELDER JOHN TAYLOR—
RESPONSE OF THE PEOPLE.

You are terribly tyrannized over, according to what I hear; and many of you want to leave.

I engaged, when I was back in the States, that if they would send all to Utah that wanted to come, we would engage to send all back that wanted to go. That would be a fair bargain, you know; but I think they would have the heaviest job on hand. [Voices: We know they would.] What was your object in coming here? Was it to rebel against the General Government? [President Brigham Young: To get away from Christians.] Brother Young says it was to get away from Christians—from that unbounded charity which you had experienced amongst them. In consequence of their treatment, you had to come away to seek a home in the desert wilds, and to obtain that protection among savages which Christian philanthropy denied you. We came here because we could not help it; and now we have got an idea to stay here because we can help it. This is about the feeling. In the day of our sorrow and affliction, when hunted by our enemies, was there anybody to pour in comfort to the wounded bosom? Have there been any of the priests and editors to take our part? Where are they?

What have you heard taught here? Nothing but the law of God and obedience to the laws of the land. Nobody but the most black-hearted villains that ever lived would have gone among our enemies and represented things otherwise. You comprehend liberty, and you will have this boon. Many of your fathers have fought for this, and you are resolved to enjoy it. Will you endeavour to disannul the Government? No, but we will rally round the Constitution that was pur-

chased by the blood of our fathers, and will support it. These are our views; and while we do not trample under foot the Constitution, we will take care that others do not do it.

[The congregation responded, "Amen."]

Furthermore, this people have confidence in their leaders, because in times of trouble and trial they have stemmed the torrents and been foremost in the battle. It is not a kind of soft, smooth eloquence to tickle the ears of men, but it is stern matters of fact that the people know. As Paul said, "Can anything separate us from the love of God?" No, brethren; we are cemented together by eternal ties that the world does not know, nor can it comprehend. Talk to us of bowing to the Gentile yoke! Nonsense. What would be your feeling, if the United States wanted to have the honour of driving us from our homes, and bringing us subject to their depraved standard of moral and religious truth? Would you, if necessary, brethren, put the torch to your buildings and lay them in ashes, and wander houseless into the mountains? I know what you would say and what you would do.

[President Brigham Young: Try the vote.]

All you that are willing to set fire to your property and lay it in ashes, rather than submit to their military rule and oppression, manifest it by raising your hands.

[The congregation unanimously raised their hands.]

I know what your feelings are. We have been persecuted and robbed long enough; and, in the name of Israel's God, we will be free!

[The whole congregation responded "Amen;" and President Brigham Young said, "I say Amen all the time to that."]

The great God has set His hand to roll forth His purposes, and the hand that opposes it shall be palsied. The power of God shall be felt among the nations that reject the truth. All is right in Israel, and we do not want to hurt anybody, but we feel to bless everybody, and our hearts are full of blessings for all who will work righteousness. Shall we still bless the human family? Yes. Shall we rally around the Constitution of the United States and protect it in its purity? Yes, we will save it when others forsake it.

HISTORY OF JOSEPH SMITH.

(Continued from page 88.)

[October, 1842.]

Friday, 7th. This morning Elder Elias Higbee states about the same things as were stated by Elder Rigdon two days ago, and also that he had been informed that many of the Missourians are coming to unite with the Militia of this State voluntarily, and at their own expense; so that after the Court rises at Carthage, if they don't take me there, they will come and search the city; &c. It is likely that this is *only* report.

Emma is some better. I am cheerful and well.

From the situation and appearance of things abroad, I concluded to leave home for a short season, until there should be some change in the proceedings of my enemies. Accordingly, at twenty minutes after eight o'clock in the evening, I started away in company with brothers John Taylor, Wilson Law, and John D. Parker, and travelled through the night and part of next day; and, after a tedious journey, arrived at Father Taylor's well and in good spirits.

This day the teachers met in Nauvoo, and organised into a Quorum, by appointing Elisha Averett, President; James Huntsman and Elijah Averett, Counsellors; Samuel Eggleston, Scribe; and eleven members.

Monday, 10th. Elder Taylor returned to Nauvoo and found Emma gaining slowly. My health and spirits are good.

Tuesday, 11th. From the *Times and Seasons*:—

"To the Saints at Nauvoo and scattered abroad.—This may certify that President Joseph Smith, the Trustee in Trust for the Temple, called upon the Temple Committee on the 1st instant to present their books and accounts for examination, and to give account of their work at the Temple. After carefully and attentively examining and comparing their books and accounts, the Trustee expressed himself well satisfied with the proceedings and labours of the Committee, and ordered that this be published in the *Times and Seasons*, that the Saints may know the fact, and be thereby encouraged

to double their exertions and forward means to roll on the building of the Temple in Nauvoo. It was also ordered that the Recorder's Office be henceforth removed to the Committee House near the Temple. All property and means must therefore be brought to that place, where it will be recorded in due form.

WM. CLAYTON,

Clerk and Recorder of the Temple.

Nauvoo, October 11, 1842."

Thursday, 13th. The brethren arrived from Wisconsin with a raft of about 90,000 feet of boards and 24,000 cubic feet of timber for the Temple and Nauvoo House.

Saturday, 15th. Brother John D. Parker returned to Nauvoo, and informed my friends that I was well.

Sunday, 16th. I copy the following from the *New York Herald*:—

"THE MORMONS.

Arlington House, October 16, 1842.

General J. G. Bennett.—Sir,—Some time since I addressed a letter to Joseph Smith, the Mormon Prophet, in answer to a letter of his introducing to 'my kind attention, a friend of his from the Holy City of Nauvoo.

In this letter I expressed my regret that the quarrel between him and John C. Bennett should have at all found its way to the public eye, this being the sole cause of placing him in his present awkward situation. I likewise commiserated with him in his affliction, and signed myself, at the conclusion of my letter, as his friend, which I really am, and the friend of all good Mormons, as well as other good men.

Why should I not be Joseph Smith's friend? He has done nothing to injure me, nor do I believe he has done anything to injure Ex-Governor Boggs, of Missouri. The Governor, no doubt, under strong feelings, may have thought and believed that Smith had preconcerted the plan for his assassination; but there is no legal evidence whatever of that fact,—none by which an unprejudiced jury would convict any man; yet to send this man into Missouri, under the present requisition, would be an

act of great injustice, as his ruin would be certain.

How could any man, against whom there is a bitter religious prejudice, escape ruin, being in the circumstances of Smith? Look at the history of past ages—see the force of fanaticism and bigotry in bringing to the stake some of the best of men; and in all these cases the persecutors had their pretexts, as well as in the case of the Mormon chief. Nothing follows its victim with such deadly aim as religious zeal, and therefore nothing should be so much guarded against by the civil power.

Smith, I conceive, has just as good a right to establish a church, if he can do it, as Luther, Calvin, Wesley, Fox, or even King Henry the Eighth. All these chiefs in religion had their opponents, and their people their persecutors. Henry the Eighth was excommunicated, body and bones, soul and all, by his Holiness the Pope; still the Church of England has lived as well as all the other sects.

Just so it will be with the Mormons. They may kill one Prophet and confine in chains half his followers, but another will take his place, and the Mormons will still go ahead. One of their Elders said to me, when conversing on this subject, that they were like a mustard plant,—“If you don’t disturb it, the seed will fall and multiply; and if you kick it about, you only give the seed more soil, and it will multiply the more.”

Undertake to convince them that they are wrong, and that Smith is an impostor, and the answer is, laying the hand on the heart, “*I know in my own soul that it is true, and want no better evidence*: I feel happy in my my faith; and why should I be disturbed?”

Now, I cannot see but what this is the sentiment that governs all religiously-disposed persons, their object being heaven and happiness, no matter what their church and creed. They, therefore, cannot be put down while the Constitution of the United States offers them protection in common with all other sects, and while they believe that their eternal salvation is at stake. From what I know of the people, I fully believe that all the real, sincere Mormons would die sooner than abandon their faith and their religion.

General John C. Bennett has stated that to conquer the Mormon Legion it would require five to one against them, all things taken into consideration, and that they will die to a man sooner than give up their Prophet.

Now, is the arrest of this man worth such a sacrifice of life as must necessarily follow an open war with his people? The loss of from one to three thousand lives will, no

doubt, follow in an attempt to accomplish an object not in the end worth a button. Persecute them, and you are sure to multiply them. This is fully proved since the Missouri persecution, as, since that affair, they have increased one hundred fold.

It is the best policy, both of Missouri and Illinois, to let them alone; for if they are drove farther west, they may set up an Independent Government, under which they can worship the Almighty as may suit their taste. Indeed, I would recommend to the Prophet to pull up stakes and take possession of the Oregon Territory in his own right, and establish an independent empire. In one hundred years from this time, no nation on earth could conquer such a people. Let not the history of David be forgotten. If the Prophet Joseph would do this, millions would flock to his standard and join his cause. He could then make his own laws by the voice of revelation, and have them executed like the act of one man.

With respect to myself, I would just repeat that I am the Prophet’s friend, and the friend of his people, merely from sympathy, as my arm has ever been lifted on the side of the persecuted and oppressed. I have never in my life followed the fat ox, nor bowed for a favour on my own account to mortal man. While I despise the purse-proud man, I am proud to the proud man, and humble to the humble; and, where men were contending, have ever thrown myself on the weakest side.

By inserting this communication, it is presumed that no one will hold the *Herald* responsible for the sentiments it contains; yet I have no doubt that there are thousands of independent, liberal-minded men in this country who think as I do. Neither the Mormon Prophet nor his people can add any thing to my fortune or reputation. I expect nothing from them: they are a poor and industrious people, and have nothing to give. I am influenced in my conduct towards them by a spirit of benevolence and mercy, and hope the Governor and State of Illinois will act in the like manner. It is true I was commissioned in their Legion, through the instrumentality of their enemy, General John C. Bennett, an act entirely of their own, without my agency; but I was as much their friend before as since.

The Missouri persecution fixed my attention and commiseration on the people. It must be recollected, too, that the Mormon Prophet and his people are the most ardent friends and promoters of literature and science. These are elementary principles in their social system, and this certainly is contrary to every thing like despotism.

I hope, therefore, and with great deference express that hope, that Ex-Governor

Boggs will withdraw his demand from the Prophet, and let those poor people rest in peace. Both he and Governor Carlin will feel much more at peace with themselves by quashing the whole proceeding.

Most respectfully,

Your humble servant,

JAMES ARLINGTON BENNETT,

Counsellor at Law, &c."

By this I discover a spark of liberty burning in the bosom of the writer. May

it continue to burn and burn, till it once more fires the whole land with its heavenly influence.

Thursday, 20th. Early this morning I arrived at home on a visit to my family. During the day, I was visited by several of the brethren, who rejoiced to see me once more. Emma is still getting better, and is able to attend to a little business, having this day closed contract, and received pay for a quarter section of land of brother Job V. Barnum.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 13, 1858.

TITHING.—The law of Tithing is not peculiar to this last dispensation. It has characterized the people of God since Abraham's day, and even ages before. With holy men, such as Abel, Seth, Enoch, and Methusaleh, it was an acknowledged law that God required an offering of earthly substance—of that which was possessed by His children. That it was a law of God, and not of man, was acknowledged even by the *self-righteous* Pharisee, who, in boasting of his own righteousness, declared in evidence thereof that he gave tithes of all that he possessed. Jesus fully sustained this law when he pronounced the Pharisees hypocrites! saying, Ye pay tithe of mint, anise, and cummin, but have omitted the weightier matters: "these ought ye to have done, and not to leave the other *undone*." God also complained of the iniquity of His people through Malachi—"Ye have robbed me in tithes and offerings," for which they were cursed with a curse, and were required to return unto the Lord by bringing their tithes. All these acts prove, beyond a doubt, the law to be eternal, and of holy and Divine origin.

This law is now in force and binding upon the Saints of the last days. But many do not appreciate it; and some suffer themselves to be cut off from the true vine, and to lose their standing, rather than pay their tithing. Others in impoverished circumstances say they cannot pay it—that it is unjust in God, and especially so in His servants, to require it; and they come to the conclusion that they *will not* pay it. Thus stubborn will prevails over the law of righteousness. But let us ask, Has man authority to suspend the eternal laws of God? Can man condemn God, and say He is unjust? Can poverty or any other circumstance justify man in transgressing and setting at naught laws of Divine origin? Such we do not conceive to be possible. If mere circumstances and our own will are allowed to prevail over the requirements of God, we can have no hope of redemption from those evil and adverse circumstances. They and our obstinate *will* are adverse to the law of righteousness: they make us slaves to sin, the wages of which is death. It is the legitimate struggle and warfare of life to overcome and subdue all influences, circumstances, and feelings that are repugnant to the laws of heaven. This is fighting the *good* fight, in which we must overcome or fail to obtain the crown.

A person who has once subscribed to the laws of the kingdom of God becomes a

transgressor by refusing to pay tithing. To say that he cannot do it is accusing the Author of the law. A man that earns but ten pence per week can pay his tithing as well as the man that earns ten pounds, so far as the deed is concerned; and it is by our deeds, not the consequences of them, that we are to be judged, and for them that we are to be rewarded. The poor can keep the law as well as the rich. Were not this the case, it would be without effect upon most of mankind. Indeed it is the poor who receive the Gospel: the requirements of God are suited to them; and "theirs is the kingdom of heaven," a kingdom into which the rich can hardly enter. The poor, above all others, need the fellowship and favour both of God and His Saints, and should never do anything to deprive themselves of that favour, nor fail to do anything that would entitle them to it. The poor who pay their tithing are the first to whom assistance should be rendered, if in need. Such should be regarded with favour by those who are rich; and, like Paul, we would "charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate."

Where the Saints are so poor that they cannot tithe themselves without receiving assistance in return for their support, they may be released from paying it until their circumstances are improved, and then pay up all arrears; but they cannot be released from the obligation they are under to the law. That obligation will hold good till the end of time, and the accumulating debt must be fully cancelled. The fact that it has been paid will secure the promised blessing—"He that is tithed shall not be burned." Until the Saints are released from paying tithing by him who holds the keys of the kingdom of God, neither circumstances, nor men without those keys, can justify them in not faithfully complying with the Divine requisition. The willing and obedient are highly esteemed by the Lord, and they shall inherit all things.

For further instructions, see *Star* Number 28, page 440, Number 30, page 473, Vol. XVIII; and Number 36, page 569, Vol. XIX., which, with the foregoing, will fully answer questions that have been propounded.

LATEST FROM UTAH.—The Utah mail for November, via California, bringing letters with dates to the 7th, and Nos. 32, 33, 34, and 35 of *Deseret News*, arrived on the 28th ult. The news received fully confirm the previously expressed determination of Governor Young and the people to resist the entrance of an armed force into their settlements, which, if submitted to, would inevitably result in the most disastrous consequences to the Territory. They prefer keeping out of the tyrant's grasp to the struggle that would be necessary to extricate themselves, if once in.

The weather had been very warm, but was becoming changeable. Influenza had prevailed, especially among children, and in some cases proved fatal. We are requested to notice the death, on the 23rd of October, of William Jabez, son of J. V. and Lydia E. Long, aged 1 year, 8 months, and 11 days. The semi-annual Conference held in G. S. L. City, Oct. 6th and 7th, was addressed by President Brigham Young, Elders Hyde, Lyman, Rich, L. Snow, and E. Snow, of the Twelve; and of the returned missionaries, Elders P. H. Young, Musser, Hoffheins, Carrigan, Little, Rogers, Thurston, Holden, Dille, Walker, Evans, Cowley, Curtis, Ashby, Tyler, Kelly, Duncan, Christiansen, and Neilsen.

Elder Henry P. Richards had arrived with the Carson Valley Company, from his late mission to the Sandwich Islands. About two feet of snow had fallen on the mountains, and considerable rain in the Valley. "The people are all full of joy, and peace, and thanksgiving to the Lord their God for His goodness and mercy, and for the prospects of Zion shortly being free."

HOPE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,"—PAUL.

(Continued from page 83.)

Thus we see that though hope, like faith, is a natural principle, common to all classes of men, and exhibited in the affairs of every-day life, both secular and sacred, it is not confined to the present scene of action. It has a far wider scope—a higher and far more extensive range than this world's temporalities can afford. It reaches to the other side the veil. It steps over the sepulchre of mortality, and wings its way to a higher sphere. Could we gaze upon the glories of the celestial world now, in our frail and unaided mortal state, we should be overcome with the power and grandeur of the scene: the eye would be dazzled and the sight bedimmed by the intensity of its brilliance. But faith can look, and hope can revel, with the most ecstatic joy, in the anticipation of one day realizing in very deed that which the eye cannot now see, neither the ear hear, nor the heart fully conceive. "If in this life only we had hope," says the Apostle, "we are of all men most miserable." It is the Saints' peculiar privilege, at all times and under all circumstances, to "rejoice in hope." Though tossed on the stormy waves of persecution, and surrounded on every side with apparent dangers, we have no reason to fear—no cause for despair; for amidst the howlings of the tempest and the almost overwhelming power of the influences that are brought to bear against us, may be heard the gentle voices of faith and hope sweetly whispering, "Fear not: all is well." Thus fortified, we can at all times "glory in tribulation," and put our whole trust and confidence in Him who presides over all things in heaven and on earth. And even at the last trying hour of mortal dissolution, when treading the verge of the dark "valley of the shadow of death," the true Saint of God can declare, with the fullest assurance of faith and hope, "I will fear no evil, for Thou art with me!" And at the time, too, of the final winding-up scene, when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat,"—when "the earth also and the

works that are therein shall be burned up,"—even then he can take the pinions of hope, and soar far above the terrors of a blazing world. Thus the poet Campbell, in his "Pleasures of Hope," has the following beautiful and expressive lines:—

"Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began—but not to fade.
When all the sister planets have decayed,—
When, wrapt in fire, the realms of ether glow,
And heaven's last thunder shakes the world below,
Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

How baseless, then, and how totally unworthy of credence is the popular notion that hope will cease and be "done away" when the body dies. Modern theologians teach that hope is a principle peculiar to this mortal life, and that it will terminate when earth returns to earth, dust to dust, and ashes to ashes. But far—far from this is the real truth. As well might it be said that life terminates here—that intellect, energy, and happiness all end with the body, and lie buried in the tomb! Hope end with this life? Hope confined within the boundary of mortality—the narrow limits of some threescore years and ten? Not so! It cannot die as long as the spirit lives. It is a sempiternal attribute of the soul—an indispensable element in its organization,—a characteristic feature—a constituent portion of the mind, necessary to its perfection, which grows with its growth and strengthens with its strength. It is thus necessary to our progress in spiritual life; and being, as it were, a part of ourselves, it belongs to us, and we cannot separate ourselves from it, or it from us. It is an inseparable ingredient of our nature, and must go where we go, and abide with us—abide where and just as long as we abide. When we enter the spirit-world we shall take it with us, for

we cannot leave it behind. In exercising it, we promote its growth and increase its strength. In developing and perfecting it, we develop and perfect ourselves. The more we exalt it the more we exalt ourselves, our mental state, and spiritual character. How, indeed, can the mind continue to exist without its essential attributes? As well might we suppose a substance to exist without its form or its qualities as to imagine that man can continue to live without his mental and spiritual characteristic—hope. If hope be one of the springs of action in this world, it will be so in the world to come. If the energies of man be inspired by hope here, they will there; for change of place, change of scene, and change of circumstances will not and cannot change or destroy essential principles. An angel has the same mental characteristics that

we have, although far more exalted in knowledge, power, and glory. Hope is just as necessary to the life and happiness of the highest angel as it is to ours. Can we conceive of a heaven of bliss without the smiling presence and sweet influence of hope? Where there is no anticipation, no expectancy, no hope of future blessings, there can be no joy—no happiness. Take away hope, and heaven itself, with all its glories, becomes at once a hell.

"And now abideth faith, hope, charity, these three." We have seen that hope, like faith, is an essential, constituent principle of the mind, and as such, is peculiar to all intelligencies, of every grade and character, from mortal men upwards. It is thus, of necessity, an *abiding*, ETERNAL principle—high as heaven, boundless as the universe, and immortal as the Gods!

FOREIGN CORRESPONDENCE.

RELIGIOUS INTOLERANCE.

Switzerland, December 31, 1857.

President S. W. Richards.

Dear Brother,—I am happy to inform you and the readers of the *Star*, that the Latter-day Work progresses here, although the opposition is considerable.

Brother Alder has just paid a fine of about thirty shillings; and I remarked to him that those were thirty pieces of silver for which the mob magistrates were selling the Saviour, although they knew it not.

The first charge against him was that he had wished to read the Bible with his family and three friends. He had not commenced reading when the mob came; but the fact that five or six Saints being together, with a Bible in the house, was sufficient testimony (as they were not

likely to commit any other wickedness). They were found "guilty," and fined on this count.

The second charge was that he had lodged some of the Saints. Found "guilty" on this count. This leads me to remark that Lot would probably have been fined for allowing the angels to remain over night, if *Sodom had not been burned the next day*. How many were fined for lodging Jesus and his persecuted Apostles I do not know.

The third charge was that he had hid up an Elder from the fury of a brutal mob, who had demolished the windows and everything else they could. For this he was also found "guilty," and the mob were found INNOCENT.

Yours truly,

JABEZ WOODARD.

THE "NEW YORK TRIBUNE" ON THE UTAH EXPEDITION.

The letters of our Utah correspondent which we publish to-day throw considerable light on the position at present occupied by the Mormons. We refer particularly to the orders of General

Wells, the Mormon Commander-in-Chief, found on the person of Taylor, a Mormon Major, taken prisoner along with two others, by some of the troops. These orders are, in substance, to harass the

advance of the army in every possible way short of shedding blood. We do not share the surprise expressed by our correspondent that the orders contain this limitation. It does not grow out of the idea that bloodshed is necessary to constitute treason, but out of that hesitation at taking life, which, however soon and however completely it may be got over, always characterizes the commencement of civil warfare. In point of law, the shedding or not shedding of blood might make no difference. In point of sentiment and feeling, and of action stimulated by sentiment and feeling, it makes a great deal. Hence, in these cases, it is always a great point to throw the responsibility of the first bloodshed on the opposite party. Brigham Young has sense enough to know that, great as is the existing antipathy against him and his people, a conflict commenced by his orders, in which the blood of United States soldiers should flow, would greatly aggravate it. On the other hand, it may be found that extreme proceedings against Major Taylor, who it seems is charged with high treason, as having been one of the party concerned in stopping and burning the provision waggons, will produce a state of feeling in the Mormons which, perhaps, in the present position of the troops, might as well not be precipitated. At last the forces are concentrated, and are encamped for the winter at Fort Bridger. The annals of military operations are sufficiently full of disastrous blunders; but they will scarcely furnish a more striking instance of the kind than this sending of two thousand men a thousand miles into the wilderness, to pass the winter at that dreary place. For any purpose of operating against the Mormons, these troops would have been a hundred times better posted, had they remained in Kansas. A start from Kansas early in the spring would have brought them to Salt Lake City by midsummer,—quite as soon as they can expect to arrive there now, even if the cold, and the Mormons, and the diet of lean beef, which forms the chief part of their rations, should leave them, when the spring opens, with numbers, strength, or spirit for the enterprise. In fact, no movement from Fort Bridger can be attempted until draft cattle, fresh supplies of provisions, and additional forces are brought up from the frontier; so that nothing can be

gained, even in time, by the present position of the troops, and the inevitable sufferings and privations to which they will be subjected. Had it been the object of the Government to encourage Brigham Young to oppose the entrance of the troops into Utah, and to aid the Mormon leaders in working up the fanaticism of their deluded followers to the highest pitch of desperate resolution, they could hardly have chosen a method of procedure better adapted to that end. If the troops, according to the original plan, had pushed forward in the spring and arrived in Utah by July, as they might and should have done, it is not likely that any resistance would have been opposed to their entrance into the country, or that the civil officers would have found any serious difficulty in entering upon the formal discharge of their duties. The political exigences of Kansas, and the retention of the troops in that Territory to aid in keeping down the Free State men, and sustaining the Border-Ruffian regime, having interfered with this movement, evidently the true policy would have been to have held back the troops for the winter. In that case, the Mormons, would probably have regarded the expedition as abandoned. At all events, the interval might have been employed in disseminating among them a more correct idea of the real object of the enterprise; and when the army moved forward in the spring, it might have been in such force as to deter the Mormon leaders from the idea of an armed resistance.

Instead of either of these reasonable courses, finding itself exposed to the suspicion of never having really intended any movement against the Mormons, the Government undertook to relieve itself from that charge by precipitating the troops, just at the beginning of the winter, into a position where they can do no good, where they are exposed to suffer greatly, and in which, worn down and diminished in strength and numbers, as they necessarily must be by a winter spent in cantonments under such circumstances, should the Mormons attack them in the spring, they may have great difficulty to maintain themselves till supplies and reinforcements can come up.

In addition to all the other criticisms to which this unlucky winter encampment at Fort Bridger lies open, in the present state of the Federal Treasury, the

expense of it is not to be overlooked. The exceedingly heavy cost of transporting to such a distance and through such a country a six or eight months' supply for two thousand men will be entirely thrown away. On the frontier the troops might have been fed during the winter for a fifth part of the sum which their maintenance at Fort Bridger will cost. Flour transported over the Plains, by the time it reaches Fort Bridger, mounts up to half a dollar the pound, and other things in proportion. The beef of the half-starved oxen, on which the troops will be chiefly fed, will doubtless cost the Government three or four times the money for which, in the market of St. Louis, they might have purchased beef of the best quality. Even the limited quantity of supplies which the country about Fort Bridger might, under ordinary circumstances have furnished, will now be cut off by the Mormons. In fact, the whole

cost incurred in fitting out this Expedition may be considered as absolutely thrown away,—indeed, much worse than thrown away,—since the only result of it will have been to put the troops into a winter position, the least advantageous that could possibly have been chosen for them, and which, if it has no worse result, will certainly inspire them with a bitterness of feeling towards the Mormons not favourable to a peaceful solution of existing difficulties; while the Mormons themselves will be wrought up by this hostile encampment, as they regard it, on their border, to the highest pitch of fanaticism, and may be stimulated by the helpless condition of the troops in the spring, as they have been by the difficulties of a winter advance into their country, to measures of annoyance and hostility, upon which, otherwise, they might never have ventured.

INDIAN AGENCY OF UTAH.

Camp in the South Pass, Oct. 25, 1857.

Dr. Hurt, the Indian Agent, supposed to have been murdered by the Mormons, arrived at our camp on the evening of the 23rd, escorted by twenty Utah Indians. He fled from his station on Spanish Fork on Sept. 27th, at midnight, and had wandered with his escort nearly 300 miles before he received the information which guided him to us. His story of the circumstances which led him to conclude that his life was in danger, and of his escape, is long and complicated. He proposes to reduce it to writing, in which case I shall be able to forward to you a copy of the narrative.

It is said Dr. Hurt failed to receive the following letter from Governor Young, who had no knowledge of his intentions to leave until on the eve of his departure.

Office Superintendent Indian Affairs,
Great Salt Lake City, Utah Territory,
September 26, 1857.

Sir,—I am informed that you propose

going to the States by some unfrequented route, and in company with certain Indians as pilots and travelling companions. Such a course is very unsafe, and highly improper in an officer of the Government. I, therefore, respectfully advise you, when you are ready to start upon your journey to the East, to call upon me, in my office in Great Salt Lake City; and I hereby pledge you a sufficient escort and a comfortable carriage for your speedy and safe transportation to the protection of the United States troops en route for this Territory.

Trusting that this advice will meet with a cheerful compliance on your part,

I am

BRIGHAM YOUNG,

Governor and Ex-Officio Superintendent of Indian Affairs.

Dr. GARLAND HURT, United States Agent for the Territory of Utah.

THE French Academy of Sciences has just rewarded a journeyman shoemaker, named Rigault, for his invention of a system by means of which arithmetic can be entirely superseded by the use of geometry.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

THE EARLY SETTLER OF UPPER CANADA.—Great as has been the prosperity of America and of the settlements which mark the magnificent country just described, yet nature has not been wooed in them without trials, nor have her treasures been won without a struggle worthy of their worth. Those who have been in the habit of passing *early clearings* in Upper Canada, must have been struck with the cheerless and lonely, even desolate appearance of the first settler's little log hut. In the midst of a dense forest, and with a "patch of clearing" scarcely large enough to let the sun shine in upon him, he looks not unlike a person struggling for existence on a single plank in the middle of an ocean. For weeks, often for months, he sees not the face of a stranger. The same still, and wild, and boundless forest every morning rises up to his view; and his only hope against it shutting him in for life rests in the axe upon his shoulder. A few blades of corn, peeping up between stumps whose very roots interlace—they are so close together, are his soul safe-guards against want; whilst the few potatoe plants, in little far between "hills," and which struggle for existence against the briar bush and luxuriant underwood, are to form the seeds of his future plenty. Tall pine trees, girdled and blackened by the fires, stand out as grim monuments of the prevailing loneliness, whilst the forest itself, like an immense wall round a fortress, seems to say to the settler, "How can poverty ever expect to escape from such a prison-house?"

Yet there is, happily, a poetry in every man's nature; and there is no scene in life, how cheerless soever it may seem, where that poetry may not spring up—where it may not gild desolation itself, and cause a few to hope where all the world besides might despair. That little clearing—for I describe a reality—which to others might afford such slender guarantee for bare subsistence, was nevertheless a source of bright and cheering dreams to that lonely settler. He looked at it, and instead of thinking of its little-

ness, it was the foundation of great hopes of a large farm and rich corn fields to him. And this very dream, or poetry, or what you will, cheered him at his lonely toil, and made him contented with his rude fire-side. The blades of corn, which you might regard as conveying but a tantalizing idea of human comforts, were associated by him with large stacks and full granaries; and the very thought nerved his arm, and made him happy. His little lonely hut, into which I saw shrink out of sight his timid children—for they rarely if ever saw a stranger—was coupled by him, not with the notion of privations and hardships you might naturally attach to it, but with the proud and manly idea that it should be the place where he should achieve the respectability and independence of those children. But, besides this, he knew the history of hundreds, nay, thousands of others in Canada, who had gained prosperity against similar odds; and he said, in his manliness, that he should go and do likewise.

Seven years afterwards I passed that same settler's cottage. It was in the valley of the Grand River in Upper Canada, not far from the present village of Caledonia. The little log hut was used as a back kitchen to a neat two-story frame house, painted white. A large barn stood near by, with stock of every description in its yard. The stumps, round which the blades of corn, when I last saw the place, had so much difficulty in springing up, had nearly all disappeared. Luxuriant Indian corn had sole possession of the place where the potatoes had so hard a struggle against the briar bushes and the underwood. The forest—dense, impenetrable though it seemed—had been pushed far back by the energetic arm of man. A garden, bright with flowers, and enclosed in a neat picket fence, fronted the house. A young orchard spread out in rear. I met a farmer, as I was quitting the scene, returning from church with his wife and family. It was on a Sunday; and there was nothing in their appearance, save perhaps a healthy brown colour in their faces to distinguish them

from persons of wealth in cities. The waggon they were in, their horses, harness, dresses, everything about them, in short, indicated comfort and easy circumstances. I enquired of the man who was the owner of the property I have just been describing? "It is mine, sir," he replied: "I settled on it nine years ago,

and have, thank God, had tolerable success."

Such was an early settler of Upper Canada. Such were his hardships, his fortitude, and his success. His history is but that of thousands in the same Province.

THE JEWS OF MOROCCO.

"The Jews are considered by the Mussulmans of Morocco in the light of unclean animals and of enemies of God; and if they do not exterminate them it is only because they are useful, and because true believers have a right to turn everything to account. Indeed, were the Jewish population suddenly removed from the country, such an event would be a public calamity of incalculable magnitude; for it is the Jew alone who can mend a lock, build a house, make gold and silver trinkets, coin money, decorate a room, or weave silk, all such handicrafts being regarded by the Mussulman with supreme contempt. Even the Sultan himself is obliged to have recourse to them for the collection of taxes or negotiations with Christians. Slaves in appearance, the Jews possess in reality all that power which superior talent and cunning can confer. Every night the Jews are shut up in a particular quarter enclosed with a wall, and it is only after sunrise they are allowed to enter the Mussulman town, where they have their shops. The Jew is obliged to wear black clothes, that colour being the emblem of misfortune and malediction. If he passes before a mosque, a zaouia or chapel, or if he meets a holy man, a marabout, or a sheriff, he must take off his shoes, and carry them in his hand

until he has passed them. They are not allowed to cross a Mussulman cemetery, and their women are publicly flogged on the slightest pretence by a Mussulman woman, specially designed for this function, and who is called the *akrif*a. If a Mussulman strike a Jew, the latter is not permitted to defend himself, otherwise than by flight or stratagem. When the Sultan passes through a town, the Jews of the place are obliged to offer him rich and magnificent presents. Yet with all this burden of servitude upon them, they never abjure their faith; but this constancy, certainly commendable in itself, is coupled with the grossest ignorance and superstition. They hate the Christians quite as much as the Mussulmans, although the little protection they enjoy at Tangier, is due to the Christian consuls. When a Christian enters the house of a protected Jew he is received with every mark of hospitality; but no sooner is his back turned than the glass out of which he has drunk is broken into pieces, and everything he has touched is subjected to a rigorous purification, performed with many complicated ceremonies. A Jewish servant will not eat the meat she has cooked for a Christian, although bought at a Jewish butcher's, because it has been cooked in Christian vessels."—From the "*Revue Contemporaine*."

VARIETIES.

HUMILITY is the nearest path to exaltation and honour.

SYRACUSE, N. Y. it is said, may be justly considered the hot-bed of immorality, with a splendid yield of forbidden fruit. Two out of five of the married women, a resident states, were addicted to drink and Free Love Associations.

PASSING EVENTS.—On the wedding day of the Princess Royal, upwards of ninety couples were married in the Parish Church of Leeds. In Berlin, the same day, seven young bridal couples received a donation of 100 thalers each towards commencing housekeeping: other Prussian towns followed the example. The arrangements made for the departure of the Princess and Prince Frederick William from Gravesend and their arrival in Berlin

on the 8th inst. were magnificently grand. Success continues to attend the British arms in India, and the rebels seem inclined to evade collision, though still determined on resistance and committing new depredations. The French Government has resolved to put down all religious controversy in the public press. The late attempt at assassination has only served to strengthen the Imperial Throne. The Queen of Oude died at Paris on the 25th ult. The Leviathan was successfully launched and towed to her moorings at Deptford on the 30th ult., after more than three months' constant exertion.—AMERICA: The final losses of firms during the late money panic have been estimated at 142,780,000 dollars. Arrangements are being made for forwarding supplies to Utah, but no money is available for purchases. California volunteers her services to the General Government against the Mormons. The fact that only two Mormon women remained in Carson County is cited as another instance of the tenacity with which they cling to their peculiar faith. Colonel Cumming, at Bridger, issued, Nov. 21, a Proclamation as Governor, declaring Utah in a state of rebellion, and commands all armed parties to disband and return home. The rebels were to be tried by a Court organized in Green River County by Judge Eckels, and not by a Military Commission. Colonel Johnston had established his head-quarters at Fort Bridger, which was being rebuilt by the army for a permanent post. Governor Young had invited the officers of the army to spend the winter in G. S. L. City. The Gentile merchants had left the city, and gone to California. Colonel Anderson and his men, of the Walker Expedition, have surrendered and been conveyed to the United States. A violent storm passed over New Orleans on the 15th ult., damaging ships, steamboats, houses, and other property; and several lives were lost.

IMPROMPTU.

Let cowards fear when danger's nigh,
Forgetful of their boast:
Valiant in peace, in war they fly,
And magnify the host.

But let me be among the brave
Who scorn the coward's flight:
Oh, lay me in the hero's grave,
Or bear me through the fight.

E. W. T.

ADDRESSES.—George Teasdale, 9, Twerton Hays, Bath.

Joseph Burrows, Swan Row, Abersychan, Pontypool, Monmouthshire.
Henry Bywaters, care of John Verry, Aconbury Hill, near Ross, Hereford.
Richard Taylor, Sugwas Pool, Stretton Sugwas, near Hereford.
Thomas Smith, Rose Cottage, St. Clement's Place, St. John's, Worcester.
William Fuller, Mr. Wilson's, 7, Coley Street, Reading, Berks.
John Clark, 31, Waters Green, Macclesfield.
T. W. Kirby, 85, Wolverhampton Lane, Walsall, Staffordshire.
H. A. Shaw, 4, Ward Street, Wolverhampton.
R. R. Hodson, 8, Ravensworth Street, Bishopwearmouth, Sunderland.
C. C. Tester, care of Mrs. Pikes, Blind Lane, Rambury, Wilts.
Joseph Silver, care of George Stratford, High Street, Maldon, Essex.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, February 20, 1858.

Price One Penny.

ZION.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—ISAIAH.

"And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbour must needs flee unto Zion for safety."—JOSEPH SMITH.

The Latter-day Zion has been the object of peculiar admiration with all holy Prophets. She has been the subject and glory of their vision, the theme of their praise, and the inspiration of their song. Both the Zion of Enoch and the City of Zion where David dwelt have scarcely come into remembrance by them, in comparison with the Zion of the last days—"the city of God." We are informed that the true signification of Zion is, "the pure in heart;" but the Prophets in contemplating the upbuilding of Zion and the gathering of the elect, have ever had before them the circumstances and events that are necessarily associated with the idea of her becoming "the joy of the whole earth." This has also caused them to dwell with much emphasis upon the city of Zion and the land of Zion, or the city and land of "the pure in heart."

By this we understand that the pure in heart are to have a city and a land; and the prophets have ever described that city and land as being more glorious than all others,—so much so, that the Prophet Isaiah informs us that the Gentiles shall come to her light, and kings to the brightness of her rising; for the glory of the

Lord should be upon her. Of the city we are told, "Thy gates shall be open continually, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." And it shall also be said, "The Lord dwelleth in Zion; God is in the midst of her;" and this certainty is an abundant reason for the declaration that the law should go forth from Zion—the Lawgiver would dwell there.

It is not our object to particularize upon all the varied and interesting features of this subject, but to direct attention to one or two important considerations set forth in the texts which we have quoted at the head of this article. In so doing, we shall speak of Zion in general terms as being not only the people of God, but the land and place where that people dwell—a place to which even those from among the wicked can flee for safety, and the only place where that safety can be obtained. The Latter-day Saints are the people to build up this Latter-day Zion. This is perfectly reasonable from the fact that the Saints of God, or the redeemed of the Lord, are to inhabit it. It is also reasonable from the fact that all who receive the Gospel re-

ceive the spirit of Zion, and their faith centres upon it as the place of their future home, their resting-place, the place of their brightest hopes and fondest expectations—the place alone where they look for those ordinances, keys, and powers, which shall constitute them saviours upon Mount Zion, and the only place where they can realize the benefits of those institutions, principles, and covenants which can make them the anointed and redeemed of the Lord, and lead them to an exaltation, with eternal lives. No wonder such faith and hopes inspire the Saints of this day, as they did the Saints and Prophets of former days, to make Zion their theme of praise and song of lasting joy. But, says one, Who knows that this Zion, this gathering place of the Saints—the pure in heart, is a place of *safety*—a place where they can be secure from the wicked and from the judgments that are to come upon them? Perhaps even Saints would be doubtful in answering this question; and if so, how much more the wicked, who have no hope in Zion. This being the case, however, only proves that Zion is not yet what she is to be—that she is not yet known for a place of refuge; but that she is to be all that the Prophets have predicted cannot be doubted without questioning the inspiration of those Prophets. It cannot be doubted by Saints without questioning the spirit they have within them, and every hope they cherish, which, if once blasted by doubt or unbelief, would render them of all men most miserable.

As these hopes and this faith can never perish, they who possess them have only to wait for those events to transpire which will test the Zion of God and prove her to be all that the Prophets have declared of her. That test must come; that trial she must endure. It is one that her God has prepared, and will require her to abide. It will be no less than the gathering of the nations against her to battle, as the means of separating her from the world and placing her in a position to be known in all the earth. This great struggle for supremacy against the powers of earth will be the day of God's avenging power, and Zion will be redeemed with judgment. So great and marvellous will be the manifestations of the power of God in that eventful crisis, and so infinitely great the victory gained by the inhabitants of Zion, that the nations of

the wicked will say, "Let us not go up against Zion to battle; for the inhabitants thereof are terrible." This is not the present feeling of those who go up against Zion. There is a change to come over the scene—a change which experience alone will have power to effect, and that experience the most overwhelming and disastrous to those who shall be made to feel the wrath of God and of His people. Those events must transpire which will fully test the people of God and demonstrate to the world that they cannot be overcome—that they are beyond the power of their enemies. Such is the ultimate destiny of Zion. Then, and not till then, will the nations know that there is safety in Zion; and then will the time come that those who have not become so hardened in sin as to take up their sword against their neighbour will only find safety by fleeing to this latter-day city of refuge, and by submitting to her laws. Then will be literally fulfilled the language of Isaiah which we have quoted—"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly worsted."

It is to the Saints, and should be to the world, a source of anxiety to know when all these things are to be fulfilled. And if they would look around them, they would see them now fulfilling before their eyes, and would be reminded that they live in the most important and eventful era of the world. They would now see the armies of a mighty nation gathering against the despised and persecuted people of God,—a people who in every respect answer the description given by the Prophets—a people who have been driven as captives moving to and fro, who have gone up into a high mountain, that the mountain of the Lord's house may be established in the tops of the mountains, and thereby the Scriptures be fulfilled.

Notwithstanding every thing so far corresponds with divine predictions, when that which is to follow is considered, unbelief withstands the truth, and says, Impossible!—it cannot be that the strong and mighty who go up against the Saints shall perish, that they shall be utterly wasted, that God will contend with the enemies of Zion, that He will feed them with their own flesh, and make them drunken with their own blood, that they shall be spoiled as they have thought to

spoil, that they shall be trodden down as the mire of the streets, and His anger and indignation cease in their destruction. Even Saints can scarcely believe that the time is at hand for all these things to be consummated; but they have all been spoken, and must be fulfilled; not even one word can fail. If we do not behold it to-day, we may confidently look for it to-morrow.

The people of Zion thus far have been as the chased roe upon the mountains. They have not, like the wicked, fled when none pursued; but they have been hunted from morning until evening, and driven by the hounds of persecution madly thirsting for their blood. No covert has afforded them security, or kind arm protection; but the days of their sorrow will soon be turned into joy. Zion shall be established, no more to be moved out of her place. She will be to the world as were the cities of refuge to ancient Israel—only far exceeding them—and the hand that now oppresses her shall be no more. The Lord will dwell in the midst of her; He will comfort her, and she shall triumph over all her enemies: she shall no more be driven and persecuted; for a *Deliverer* shall come out of her, and she shall beat in pieces all her enemies. God shall rejoice over her, and those that dwell in her shall be called “the redeemed of the Lord.” Such is evidently the destiny of the Latter-day Zion, as contemplated by both ancient and modern Prophets, and by God himself, who will take her as a favoured child into his peculiar care, and afford to her the protection of His almighty arm.

The land of America is the land of Zion; and wherever the Saints of God

are assembled upon it, there will be the immediate place of those scenes which, for a display of the marvellous power of God, will exceed any the world has yet ever witnessed. The place now occupied by the Saints in the mountains is, above all others, best suited to the great emergency. The mountains will aid in their defence against those who seek to destroy them; and the earth cannot afford them greater security than is now had in “the munition of rocks.” But, independently of these, the power of God is ever sufficient for His people. In Him the inhabitants of Zion trust, knowing that their cause is the cause of truth, of righteousness, of the oppressed on earth, of angels, of Jesus Christ and his Church, and, finally, the cause of God. What is transpiring there is only fulfilling ancient prophecy; and Prophets are conducting the work with their eye upon all these things. They, with us, await with joy the pending crisis, and confidently anticipate the glorious result—a result that will set Zion free from every power and alliance but that of God and heaven. The important struggle through which she has to pass claims not the sympathy of her enemies. She would spurn the worthless proffer; but she claims the solicitude of Saints and the sympathy of heaven, while, with the unflinching hand of justice, she meets out merited retribution to all her foes. Then shall the Prophets of God rule over the kings of the earth, for they shall serve Zion; and the nations thereof shall flee unto her for safety, and there shall be the place of their redemption; for the Lord hath spoken it, and will hasten it in its time.

LOVE AN ABIDING PRINCIPLE.

“And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity,”—PAUL.

(Continued from page 107.)

In our previous articles upon Faith and Hope, we endeavoured to show, in as clear a manner as we were able, that those two principles are in themselves both natural and eternal—peculiar to intelligent beings, not only through all the phases and vicissitudes of this mortal life, but through

the various progressive stages of spiritual life in all the eternities to come.

We now purpose to treat, in a somewhat similar manner, upon the subject of Love, or Charity, and to show its bearings upon and relations to man's present and future life.

Charity is a term often used now-a-days to signify almsgiving. Hence public institutions for the relief or benefit of the poor are frequently called "*Charities*." Schools for the gratuitous instruction of youth are likewise called "*Charity Schools*." The expression "Bestow your *charity*," is commonly used, as every one is aware, to signify, bestow your *alms*. But in all such cases, the term charity is used in an improper and secondary sense. Though thus adopted, and allowed to pass current as a synonym for almsgiving, in popular phraseology, such a signification is certainly a wide departure from its original and proper meaning.

That such is not the intended meaning of the Apostle is evident from the 3rd verse of the chapter from whence our motto text is taken, where he says, "Though I give all my goods to feed the poor, (&c.,) and have not CHARITY, it profiteth me nothing." He here makes an unmistakeable distinction between charity and almsgiving; for the latter, without the former, is comparatively worth "nothing."

But the nature of the principle treated of by the Apostle will be much more clearly seen and understood when it is borne in mind that the original Greek word which is translated "*charity*" in our version of his writings, is "*αγαπη*," which literally signifies *love*. This is its only proper meaning. Although "*αγαπη*," frequently occurs in the original, it is not (as it should be) uniformly translated *love*, but is in some cases (for no apparent reason) rendered "*clarity*," in our version of the New Testament Scriptures. In the old English versions the word "*love*" is uniformly used; and why King James's translators took it upon themselves to alter it seems unaccountable, except it was done in order to mislead and confuse the reader! The fact of charity being commonly misconstrued to refer to outward acts, instead of the inward principle that prompts them, is a sufficient reason of itself, were there no other, why the meaning of the sacred writers should not be misrepresented by such a word.

Charity is also frequently viewed as a latitudinarian principle that panders to the erratic notions and conduct of another. "Oh, do not be so *uncharitable*," says one; "let every man enjoy his own opinion in religious matters: all denomi-

nations are right in the sight of God." "Don't be so hard," says another; "be *charitable*: what does it matter what a man believes, so that he belongs to some denomination, and reaches heaven at last?" Thus charity is considered by such persons as a principle that should excuse or overlook presumed errors of faith and inconsistencies of conduct, and look complacently upon all systems of religion and modes of life, without condemning any.

But real and true charity is at all times exemplified in a firm adherence to rectitude and truth, in honestly calling things by their right names, and in denouncing and discountenancing all unrighteousness, as well as in reverencing and sanctioning what is holy and pure.

If we saw a fellow-being travelling near a dangerous precipice, true charity would lead us to acquaint him of his peril; and if he neither saw his danger nor believed our testimony concerning it, genuine charity would prompt us to warn him faithfully in even stronger and stronger terms of the inevitable destruction which would befall him if he persisted in pursuing his intended course. Charity will not call sweet bitter, or bitter sweet,—light darkness, or darkness light: it will not designate good evil, or evil good,—vice virtue, or virtue vice: it will not confound truth with error, right with wrong, or safety with jeopardy. Yet it will ever incline us to cast a veil over another's infirmities, to look favourably on the best side of his character, to make due allowance for all the peculiar weakness of his nature and all the force of overbalancing influences, according to the circumstances of the case, and to avoid unnecessary and harsh exposure of an erring, repentant brother.

We are taught in the Scriptures to love the Lord our God with all our hearts, and our neighbour as ourselves. This is declared by our Lord to be the sum and substance of the whole law; and hence the Apostle John says that "Love is the fulfilling of the law;" for whoever possesses and exercises this principle of love to God and man will assuredly honour the divine law by fulfilling those duties, towards both God and man, which it so plainly enjoins.

It will be evident to all who duly reflect upon the subject that genuine love to God must necessarily be preceded by faith in Him; for it is utterly impossible for us

to love anything without previously believing in its existence and in those qualities which we deem worthy of our love. That which is not an object of our sight or of our belief is as a nonentity to us, and cannot, therefore, be an object of our affection. It is impossible, then, that we can, in any definite sense, love God with all our heart, and soul, and mind, and strength, as we are called upon to do in what our Lord calls the first great commandment, without previously *believing* in His existence and in His Divine character and attributes, as God, and also *hoping* for an acceptance with Him, through the merits of His Son, and for an ultimate realization of the rewards and blessings which He has promised to His people.

So also in reference to our fellow-man—our friend, brother, or neighbour. Before we can exercise genuine love towards him, we must necessarily have a degree of faith and confidence in him, and also entertain some hope of finding, by experience, that he has in reality those qualities, and will manifest those principles, which will entitle him to our love.

But who is meant by our neighbour? In common language, a neighbour is one who lives near to us. It is not, however, in such a confined sense as this that we are to view the neighbour alluded to in the Divine Law. Our neighbour is any and every person with whom we have to do, whether he be brother, friend, or stranger. We are to love *him*—not his faults, his errors, or his frailties. We are to him as a fellow-being—as a brother of the same universal family, springing from the same common Parent—viewing his good qualities with complacency, and his others with pity and compassion. The rule for our guidance in the exercise of brotherly love or charity is plainly laid down—“Thou shalt love thy neighbour *as thyself*.” The chief characteristic feature of the love which we bear for ourselves is the continual desire we feel to benefit ourselves and promote our own happiness, by doing ourselves all the good we can, and as little injury as possible. If, then, we adopt this as a standard from which to measure the nature and extent of our love to others, the result will be obvious.

Whenever the true principle of love or charity exists within the heart, it must and will manifest itself. It cannot re-

main inactive, as a *mere* principle, but it will exhibit itself in the outward deportment of life. It is a *living* principle, and cannot remain dormant and inoperative. Whenever and wherever an opportunity presents itself, love will be found prompting to deeds of mercy and benevolence. In every stage and condition of life, at all times and under all circumstances, true love remains the same, and is ever active for good,—rejoicing with those who do rejoice, and weeping with those that weep,—encouraging the broken-hearted, relieving the indigent, helping the weak, wiping away the tear of sorrow from the eye of the disconsolate and distressed, and cheering the hearts of the poor and needy by acts of kindness and goodwill.

It will thus be seen that love itself is a natural, inborn principle, common to all ranks and classes of persons, although it varies in extent and quality in different individuals. In some it is more intense than in others, according to the nature of the objects on which it is placed and the character of surrounding circumstances.

Though the *principle* of love in all cases is abstractedly the same, its nominal character is determined by the nature and character of the objects towards which it is exercised. Thus parental, fraternal, filial, and conjugal love may be considered as one and the same principle, although its exercise or mode of operation may be different in each case. Thus the different positions and conditions of life simply create a variety of channels through which the living, natural and overflowing stream of innate love may flow. Love is life, and these are the directions which it takes; and if, according to the ever-varying circumstances of life, it cannot or does not take one direction, it will another.

We see it manifested by the father of a family, who is constantly labouring to provide for their wants and to promote their interests. We see it manifested by the mother, who thinks no toil too great, no care too irksome, in administering to the necessities of her child,—who anticipates its every want, and who would uncomplainingly undergo any privation, or sacrifice any pleasure, to gratify her darling boy or girl. We see it in the lover, whose whole soul is fired with the most devoted affection towards her who

is the object of his choice as a partner for life; for what sacrifice is too great for him to make—what difficulty is there that he cannot surmount, in order to secure the prize upon which his heart is fixed? In these, and numerous other instances, out of the multitude that might be cited as illustrations, it will be seen that love is a natural principle, innate and connate, of the human mind, and that, to promote the success of its objects, there is no labour that will not be engaged in, or sacrifice that will not be made,—no pain that cannot be borne, or privations endured,—no obstacle that cannot be overcome, or difficult task undertaken and accomplished. The soul that is animated with real and ardent love towards any object knows no difficulty too great to encounter

—no enterprize too mighty to venture upon, in order to accomplish the consummation of its desire and aim.

And what is this inward, secret, living, all-potent, and unquenchable principle of Love, that dwells in the recesses of every human heart, however varied may be its operations? How can it be described? Language would fail to give an adequate definition of this mysterious principle, whose heights of rapture are to mortals inexpressible, and whose depths of intensity and power are utterly unfathomable. Well might the poet say—

"Love is a passion so divine,
Description would but make it less :
'Tis what I know, but can't define ;
'Tis what I feel, but can't express."

(To be continued.)

REMARKS BY ELDER W. WOODRUFF.

Brother Brigham feels calm and serene as a summer's morning, and in his desire to save Israel he wishes to save also the lives of our enemies, if possible. Why is he so calm and steady? It is because God is with him; and though armies are approaching and ready apparently to swallow up this people, yet he and his brethren feel calm, and the Lord reveals unto them by the Holy Spirit how to govern and control this people. They have had a long experience in proving the Almighty God, who holds the destiny of the Saints and the sinner; and has He ever failed us? No never. The wicked rage and the heathen imagine a vain thing, and they say, "Let us go and take a prey and a spoil; let our eye be upon Zion, and let her be defiled." But they know not the thoughts of the Lord, neither understand they His counsel. God will work for us and defend us, if we do our duty, and Zion will soon be free. We will not suffer the oppressions of our enemies as we have done.

If the United States make war upon this people, the Lord will hold them responsible for it, and the measure they mete will be measured unto them again; and if they are ripe, and the cup of their iniquity full, they will be shattered to pieces, their union broken up and destroyed. They will be visited with thunder and lightning, and hail, and the

judgments of God, and every man that will not draw his sword against his neighbour will be obliged to flee to Zion. They are sending their armies here to destroy us; but I ask no men to weep for Utah, or spend their sympathy for us,—not even my relatives, or the priests, the doctors, lawyers, or editors. No, not even one soul, from the President of the United States down through the whole nation, who have given consent to our death, for they will have plenty to bear themselves, and they may save their weeping for themselves and their children. The Lord will teach them that their proud looks and haughty feelings will be laid low.

The Lord has suffered some of our Prophets and Apostles to be martyred; and what for? That the cup of the iniquity of the nations might be full, and that His servants might be crowned heirs of God and joint heirs with Jesus Christ to a martyr's crown. Through the persecutions of the enemies of truth, many of the Saints have been worn out; but as a body, the kingdom and people have been led off as victorious conquerors. We stand now and hold the keys of the American continent: we stand in the strong chambers of the mountains; and can the Lord God give us the victory? He can and He will, and He has been preparing us for this, by pouring out upon

us His Holy Spirit, uniting the people, who have been willing to repent and forsake their sins; and I hope we shall continue faithful to the end. We have had to stoop to our enemies heretofore, and bear many things from them worse than death; but if there is anything that give us joy and consolation,—at least, I can speak for myself,—it was when I heard the brethren say, “You are free, brethren,—you are free; and you may prove yourselves before God and men that you are willing to defend yourselves against tyrants and oppressors.”

When I heard this, I was full of joy, and who would not be? Who would not rather die than bow down to the yoke of the enemy? It would sweeten death to a man to know that he should lay down his life in defence of freedom and the kingdom of God rather than to longer bow to the cruelty of mobs, even if the mob have the name of being legalized by the nation. I thank God, and I rejoice that this people are determined to be free from mobocracy and oppression, and that they are determined to have peace, if they have to fight for it.

HISTORY OF JOSEPH SMITH.

(Continued from page 104.)

[October, 1842.]

“Chicago, October 20, 1842.

Sidney Rigdon, Esq.—Dear Sir,—In answer to your favours of the 17th instant. Mr. Warren was correct in the information he gave you of my opinion of the illegality of the requisition made by the Governor of Missouri upon the Governor of this State for the surrender of Joseph Smith, and that the Governor of this State should cause him to be arrested for the purpose of being surrendered. I had no doubt but the Supreme Court of this State would discharge him upon Habeas Corpus. Subsequent examination has confirmed me in that opinion.

I understand from your letter, and from the statement of facts made to me by Mr. Warren, that the requisition of the Governor of Missouri is accompanied by an affidavit of Ex-Governor Boggs, stating in substance that on the 6th day of May last he was shot while sitting in his house, with intent to kill; and, as he verily believes, the act was committed by O. P. Rockwell; and that Joseph Smith was accessory to the crime before its commission; and that he has fled from justice. That it can be proved that Joseph Smith was not in the State of Missouri at the time the crime was committed, but was in this State; that it is untrue that he was in the State of Missouri at the time of the commission of the said crime, or has been there at any time since. He could not, therefore, have fled from that State since the commission of said crime.

The right on the part of the Governor of Missouri to demand Smith, and the duty on the part of the Governor of this State to

deliver him up, if they exist, are given and imposed by that clause of the Constitution of the United States which declares “that a person charged in any State with treason, felony, or other crime, who shall flee from justice and be found in another State, shall, on demand of the Executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crimes.”

It is unnecessary to refer to the Act of Congress in relation to the delivery up of fugitives from justice, as Congress has just so much power, and no more, than is expressly given by the said clause in the Constitution. The Constitution is the best exponent of itself. What persons, then, can be surrendered up by the Governor of one State to the Governor of another?

First. He must be a person charged with treason, felony, or other crime. “It is sufficient, if he be charged with the commission of crime, either by indictment found or by affidavit. Second: He must be a person who shall flee from justice and be found in another State.”

It is not sufficient to satisfy this branch of the Constitution, that he should be “charged” with having fled from justice. Unless he has actually fled from the State where the offence was committed, to another State, the Governor of this State has no jurisdiction over his person, and cannot deliver him up.

When Mr. Smith is brought up on a Habeas Corpus, he will have a right, under the 3rd sec. of our Habeas Corpus Act, to introduce testimony, and show that the process upon which he is arrested was obtained by false pretence; that it is untrue that he fled from the State of Missouri, to evade being brought

to justice there, for the crime of which he is charged. He will have the right to place himself upon the platform of the Constitution of the United States, and say, I am a citizen of the State of Illinois: I have not fled from the State of Missouri, or from the "justice" of that State, on account of the commission of the crime with which I am charged. I am ready to prove that the charge of having fled from State is false, and I am not, therefore, subject under the Constitution of the United States to be delivered up to that State for trial.

You say, in your letter to me, that you doubt whether on a Habeas Corpus the Court would have a right to try the question, whether Smith was in Missouri at the time of the commission of the crime of which he is charged. To this I answer, that, upon a

Habeas Corpus, the Court would be bound to try the question, whether Smith fled justice from Missouri to this State. The affidavit of Mr. Boggs is not conclusive on this point. It may be rebutted. Unless Smith is a person who has fled from justice, he is not subject to be delivered up, under the express provisions of our own Habeas Corpus Act. He has a right to show that the affidavit is false, and that the order for his arrest was obtained by false pretences. Again, the affidavit on its face was not sufficient to authorize the arrest of Smith. It is evasive and deceptive. It does not show that he fled from the State of Missouri to evade justice for the commission of the crime of which he is charged by Governor Boggs.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1858.

FILIBUSTERISM IN UTAH.—In our columns will be found a most remarkable Proclamation issued by Colonel Cumming as Governor of Utah. From this extraordinary document we learn that a temporary Government was being organized in Green River County of that Territory, and steps taken by non-officials as extraordinary as they were illegal. We have often heard it remarked that "necessity knows no law," but in this instance Governor Cumming is quite equal to necessity by heeding no law. The fact that Utah is now represented as having two Governors, each in opposition to the other, each issuing his Proclamation to the people, and both claiming to be done by authority, offers for consideration a very anomalous state of things. We have heretofore shown that Governor Young had full authority for his proceedings as a Federal Officer and Executive of the Territory. That he has held his office as such, and that the Territorial Government has been in efficient and successful operation for several years, by approbation of the General Government, is certain; and the only question now is, Has he been lawfully succeeded by Governor Cumming? If he has not, then Governor Young is still Governor; and any attempt of official proceeding on the part of another in the Territory must only be considered in the light of filibusterism, which President Buchanan repudiates, and in which Governor Young will sustain him, so far as Utah is concerned.

The Organic Act of that Territory provides that the Governor "shall hold his office for four years, and until his successor shall be appointed *and qualified*, unless sooner removed by the President of the United States." The executive authority, therefore, must remain with Governor Young until his successor is appointed and qualified. His successor has been *appointed*; but, to be *qualified* to enter upon the duties of his office, the law expressly says, "The Governor and Secretary shall, before they act as such, respectively take an oath or affirmation before the District Judge, or some Justice of the Peace in the limits of said Territory, duly authorized to administer oaths and affirmations by the laws now in force therein." The fact that Governor

Cumming has not been near any Judge or Justice authorized *by the laws of the Territory* to take oaths or affirmations, proves that he is not qualified to do or perform legally, as Governor, any act within the Territory. His Proclamation, therefore under these circumstances, can only be considered as an insult to the people and a burlesque upon the office of Governor; and every act of this kind is criminal in the eyes of the law. The law would declare him a subverter of the Government—a traitor to his country, and justice would hang him for his conduct, if Brigham Young did not.

Should Governor Cumming even admit the illegality of his course, and fall back upon the old maxim that "necessity knows no law," and claim, as some may, that circumstances demanded the policy he has pursued, we have only to say that, if Utah was in a state of rebellion, and everything there as bad as represented, there was a legal remedy for the evil; and while such was the fact, he could not be justified in adopting the policy which he has, thereby aggravating the case, and, to all appearance, wilfully violating every principle of honour and integrity to Government.

To excuse his conduct, it is possible Governor Cumming may claim to have taken oath of office before Judge Eckles, who is organizing a court in Green River County. If so, we have only to say that Judge Eckles is no more qualified to act officially in Utah than Governor Cumming; and he might as well have appeared and taken oath before the lowest officer of the army as Judge Eckles, so far as its legality could be concerned. The law requires the same steps to be taken to qualify a Judge, and all other officers appointed by the President, as a Governor; and all the objections that can be urged against the legality of Governor Cumming's Proclamation, and all other acts done by him as Governor, apply with equal force to the Judiciary and every other civil officer sent by the General Government to Utah. For proof of this we quote the law applicable to the case:—"And the Chief Justice and Associate Justices, and all other civil officers in said Territory, before they act as such, shall take a like oath or affirmation before the said Governor or Secretary, or some Judge or Justice of the peace of the Territory who may be duly commissioned and qualified." Thus it is rendered an impossibility for any civil officer to go into Utah and enter legally upon the duties of his office without first appearing before some already *qualified officer* in the Territory, and taking oath of office; and that oath must be certified to and recorded in manner and form as prescribed by law.

Were it possible to remove all these objections and admit that the Judiciary were qualified for office, they have not been assigned to any judicial district by the Governor or Legislature, as provided for in the Organic Act and by the laws of the Territory. Their proceedings, therefore, must be in opposition to the laws of Utah regulating the courts thereof, which seriously increases the difficulty of recognising the least legality in their acts or doings. They have no authority to arrest, commit to trial, or punish any offender of the law in that Territory. Such are the requirements of Congressional enactment which Governor Young has been sworn to see honoured in the Territory; and he understands his obligations better than to doff his executive robes before he finds another qualified to put them on. His abilities and fidelity as a statesman, lawyer, and General are none the less for his being a Prophet.

It is well known that Governor Young has generously invited these officers into Great Salt Lake City to spend the winter, where they could attend to everything requisite for them to enter upon their official duties, and by so doing has courteously extended to them every facility in his power. But, because he objected to an armed military force occupying the city, they saw proper to decline going. For this conduct we can assign no reason, unless it was more in keeping with the spirit of their

mission to usurp authority and indignantly trample under foot every vestige of good order and government, together with the Governor and people of the Territory.

With these facts now before us and before the world, the proceedings of Governor Cumming, Judge Eckles, and all their associates in the civil department in Green River County, can only be considered as a gross outrage upon good government, and a disgrace to both executive and judicial administration. Governor Young and the people of Utah are now compelled to denounce them as rebels, traitors, and conspirators against the Government, and would be legally justified in treating them as such. The least President Buchanan can do, without violating his own oath of office, is to call them all home in disgrace, and publicly denounce all such proceedings as being illegal and unconstitutional. By doing this, he will save, in this particular, his Administration from eternal infamy and disgrace, and Governor Young the necessity of even more effectually remedying the evil.

As the people of Utah approve of President Buchanan's views upon filibusterers, and are quite willing to defend their own rights at home against such, they will have no difficulty in recognizing their true Governor, and paying all the respect to "Governor Cumming's Proclamation" to which it is entitled. But should any marauding filibusterers fall into the hands of Governor Young, they cannot expect to be sent to the States as comfortably as were those who fell into the hands of Commodore Paulding in the South.

FOREIGN CORRESPONDENCE.

REPORT OF THE SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D 5,
Copenhagen, Jan. 18, 1858.

President S. W. Richards.

Dear Brother,—This Mission includes the kingdoms of Denmark, Sweden, and Norway; and, in order to carry on the work over such a great extent of country, it is necessary to have many travelling Elders engaged, who can go from village to village, and from house to house, bearing testimony of the truth, and spreading the printed word.

There are not the same facilities for travelling in this country that you have in England; and our brethren journey almost entirely on foot, which makes their transportation from place to place somewhat slow; nevertheless, they are very diligent in their labours, and are full of zeal in the Redeemer's cause.

In the kingdom of Denmark we continue to have peace, and are not disturbed in our meetings, unless by some drunken rowdy, as is usual in all countries. Our brethren and sisters are respected, and can get work quite as readily as any other class of society.

We have baptized four hundred and seventeen in Denmark during the last half-year.

The persecution of the Saints in Sweden continues with more cruelty, if possible, than ever. The proposition for religious liberty, which I mentioned in my last report as having been presented to the Diet, has been rejected. The result is that the priests and civil authorities use all the power which the law gives them to prevent the brethren from preaching or baptizing in the kingdom.

Many of the Elders have been arrested and cast into prison, there to feast on rye-bread and water for weeks together; but I do not know of any being in prison now, all having been discharged a few days since; but they have warning that, if they begin again to preach or make proselytes, they will not get off so well next time. Notwithstanding all this bitter persecution, the brethren are determined that the people shall have the Gospel preached to them; and they continue to labour, but in the most cautious manner; and many people are anxiously enquiring after the truth.

There have been one hundred and fifty-

one baptized in that kingdom during the last half-year.

In Norway things remain much the same as at the date of my last report. The officers are more humane in executing the law than in Sweden; but the brethren are frequently fined and cast into prison for baptizing.

There have been fifty-five baptized in that kingdom in the half-year, making the sum total baptized in the Mission six hundred and twenty-three.

You will see by the statistical report that this Mission numbers three thousand, three hundred, and fifty-three souls. The greater part of these are very poor as to the things of this world; yet they are rich in faith. Wages are low; and the many calls which are made on the Saints for money to carry on the work, and the great number of Elders who are travelling and preaching, make the burden pretty heavy; but the willingness which they manifest in meeting these calls, according to the best of their ability, cannot, I think, be surpassed. They are humble, willing to be taught, and are ready to do all in their power to build up the kingdom of God: in short, they are a good people, and I am proud of them.

The brethren from Zion, who have been labouring here for the last few months, have done the Saints much good. Elder Iversen has spent a considerable portion of his time among his relatives on the island of Als, in Sleswick. He has baptized three persons on the island, which has created a great excitement. He came over to see me and visit among the Saints during the Christmas holidays. He has been visiting among the Conferences since he left Als, and will probably continue to do so, until he starts home. His knowledge of the language enables him to do much good.

The Saints and many who are not in the Church have desired for a long time to see some of the Danish brethren return from Zion; for they know that one of their own countrymen, who has lived for a few years in the Valley, can give them a better idea of things there than anybody else: hence, brother Iversen's testimony will do much good.

Elder John Y. Greene, who was with us a short time, laboured in the province of Pitland; and notwithstanding he could

not speak the language of the people, the Saints were glad to see him; and, through the aid of an interpreter, he bore many faithful testimonies.

Elder Joseph W. Young remained with me until brother Greene left here to return home, when he went to Pitland, where he laboured until within a few days, when he returned to this place. He has visited all the principal Conferences in the province, and has had a good time in testifying of the truth, and counselling the Saints.

I rejoice in the anticipation of soon returning to my home in the mountains, to mingle again in the society of those faithful servants of God who have from the beginning stood in the first rank, and who are still in the front, leading on the hosts of Israel to that glorious victory over the works of darkness which every true-hearted Saint desires so much to see.

In closing my labours in this country, I can look back with a good deal of satisfaction upon the prosperity which has attended the work in this Mission during the time in which I have had the honour to preside over it. The Lord has truly blessed me in my labours; and I am thankful that I can leave the Mission with such good prospects for the future.

I cannot close this report, and do justice to my feelings, without speaking of Elder Charles Wederberg, who has been my Counsellor and Junior Editor of the *Skandinaviens Stjerne*. His labours have been of great service to me and the work of God in these lands; and I, as well as all the Saints in this Mission, appreciate them very highly. His knowledge of the Danish, Swedish, and English languages renders him very efficient in translating the publications of the Church and the counsels of the First Presidency in Zion. His labours have been very arduous, but he has gone through them with a zeal and determination which are truly commendable; and he is still willing to labour wherever his brethren shall place him to build up the kingdom of our God.

Praying God to bless you and all faithful labourers in the vineyard of the last days,

I remain your brother in Christ,
H. C. HAIGHT.

He who loses in an argument is the real gainer. He loses an error and gains a truth.

EXTRACTS FROM THE REVELATIONS OF JANE LEADE.

(Translated from the German Edition, 1807.)

It was shown unto me that the different existing modes of worship are nothing more than Babylonian fantasies, and that an angel is commissioned from the Chief Shepherd to make known that all man-made systems of religion must pass away, like a shadow, before the brightness of a day when nothing but the power of God and the Lamb will endure.

The time is not yet come, but it is not so very far off, when the everlasting Gospel will break forth with power that nothing can withstand; and nothing that is from men will be mixed with it; for it is only those that are like children that will confide therein.

To preach this, an agency will come that will bring back all which was lost in the first Adam. How great the blessing for those that first lay their hands to the foundation of the spotless Church; and how greater still for that man who is chosen from his mother's womb to be such a remarkable instrument in the hand of God. He will raise a mighty standard to which the dove-like spirits will flee for shelter. The trumpet of the Priesthood will be blown, and the children of bondage will hear the call to come beneath the banner of our God.

All from Abraham's seed groan in slavery; but the Most High will raise up a Prophet that will bring His people from Babylonian witchcraft, and from the tyranny of the Prince of Darkness.

Like as Moses, Joshua, and Aaron were anointed, as types, to lead the way to the rest of the promised land, even so must this Chieftain be raised up as a terror to unbelievers and a joy to those who are led back to Mount Zion.

The Priesthood after the order of Melchizedek shall be brought forth, that the way to the Holy of Holies may be made known. The sign of these Priests will be the Urim and Thummim, and they

will have a right to hold communion with God. And thus will man come back to the state and condition he had before the material world existed, so that he will again have a place above the angels; for to which of them hath God said "Thou art my son."

THE GATHERING.

I saw an Ark float through the air, as that of Noah did in ancient times over the water; but from this Ark came a voice, saying, "Here is a refuge from the curses that will come like another deluge upon the earth." Those that had a lofty degree of faith went in, and endeavoured to bring others therein also.

I was told this Ark was the Church of the gathering from all people; and it floated here and there, and the voice of a mighty angel came therefrom, saying, "Come from the mazes of Babylon: here is free entrance." Many came from the ends of the earth; and when the Ark was full, it went to a particular land, and then came back to fetch others. This land was a prepared place to plant the virgin Church, and the beloved Apostle John conducted the very last convoy therein.

Various temples were seen, where the Elders, in long, white, and shining robes, administered in ordinances and with power unknown before. Some went forth with power from this new found land; and so mighty was their testimony, that many came from all quarters to breathe its pure air, and to enjoy the light of its peculiarly clear atmosphere, which changed even the weakness of the body.

I have written this vision so far as the Spirit renews it upon my mind; but the end thereof I do not remember, as I have lost my manuscripts where it was at first written.

[We have seldom read anything more pointed or expressive of the Latter-day Work than the foregoing. It is another evidence that those who are spiritually minded, according to the light and advantages they have, can seek after God and learn of His ways—that He giveth liberally to all who ask wisdom of Him, and upraideth not. It was a conviction of this fact that inspired the Prophet Joseph to ask, and in answer to which he received a knowledge of the Latter-day Work and purposes of God,

even before he had obeyed any outward ordinances which entitled him to the spirit of inspiration which made him a Prophet and Seer to the world. Many persons have been inspired by God to do certain works, and proclaim certain truths, who never had an opportunity of embracing the everlasting Gospel. But how much more should those possess the spirit of inspiration and prophecy who have access to God through His holy ordinances.—ED.]

PROCLAMATION OF GOVERNOR CUMMING.

Green River County, near Fort Bridger,
Utah Territory, Nov. 21, 1857.

TO THE PEOPLE OF UTAH TERRITORY.
—On the 11th of July, 1857, the President appointed me to preside over the Executive Department of this Territory. I arrived at this point on the 17th of this month, and shall probably be detained some time, in consequence of the loss of animals during the recent snow-storms. I will proceed at this point to make the preliminary arrangement for the temporary organization of the Territorial Government.

Many treasonable acts of violence having recently been committed by lawless individuals, supposed to have been countenanced by the late Executive, such persons are in a state of rebellion. Proceedings will be instituted against them in a Court organized by Chief Justice Eckles, held in this county, which will supersede the necessity of appointing a Military Commission for the trial of such offenders. It is my duty to enforce unconditional obedience to the Constitution, to the organic laws of this Territory, and to all the other laws of Congress applicable to you. To enable me to effect this object, I will, in the event of resistance, rely first upon a *posse comitatus* of the well-disposed portion of the inhabitants of this Territory, and will only resort to a military *posse* in case of necessity. I trust that this necessity will not occur.

I come among you with no prejudices or enmities; and, by the exercise of a just and firm Administration, I hope to command your confidence. Freedom of conscience and the use of your own peculiar mode of serving God are sacred rights guaranteed by the Constitution, with which it is not the province of the Government or the disposition of its representatives in this Territory to interfere.

In virtue of my authority as Commander-in-Chief of the Militia of this

Territory, I hereby command all parties of armed individuals, by whomsoever organized, to disband, and return to their respective homes. The penalty of disobedience to this command will subject the offenders to the punishment due to traitors.

A. CUMMING,
Governor of Utah Territory.

Green River County, near Fort Bridger,
Utah Territory, Nov. 21, 1857.

TO BRIGHAM YOUNG, EX-GOVERNOR OF UTAH TERRITORY.—On the 11th July, 1857, I was appointed by the President to be Governor of this Territory. Since my arrival within the limits of the Territory, I regret to find that many acts of violence have been committed on the highways, in the destruction and robbery of property belonging to the United States. These acts, which indicate that the Territory is in a state of rebellion, are ascribed—how truly I do not know—to yourself. A Proclamation purporting to have issued from you, and passes signed by your authority, found upon the person of Joseph Taylor, have been submitted to my inspection. The matter contained in these papers authorizes and commands violent and treasonable acts—acts tending to the disruption of the peace of the Territory, and which subject their actors to the penalties accorded to traitors.

If these papers referred to be not authentic, I trust you will promptly disown them.

I herewith enclose a copy of my Proclamation to the people of Utah.

You will oblige me by acknowledging the receipt of this by the returning messengers.

I am, sir, very respectfully, your obedient, &c., &c.

A. CUMMING,
Governor Utah Territory.

FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(AN UNPUBLISHED POEM BY E. W. TULLIDGE.)

THE ARGUMENT.

Invocation. The subject proposed. Long departure of the Prophetic dispensation and universal apostasy. Dawning of a new Gospel day. Birth of the Prophet, land of his nativity, and humble parentage: his age at the opening of the poem; strife of sects, and its influence upon his youthful and prophetic mind. Close of day. Joseph seeks a woodland dell in pensive meditation: his holy reverie; lamentation for the departure of the Patriarchal age, and impulsive longings for a new dispensation. He derives comfort from the writings of the Apostle James: having determined to apply to God for instruction on the morning of the coming day, he seeks his father's dwelling.

Come, Muse divine, that didst the Seers inspire,
And light my soul with thy celestial fire,—
Strike up thy golden harp, and let me feel
Sweet inspiration o'er my senses steal;
And while thy dulcet strains enchant my ear,
Thy breath I'll catch to celebrate the Seer,
And sing of him to whom the Lord revealed
Things which for ages to the world were sealed,—
Who held the keys of Restitution's plan,
To renovate the earth and rescue man.

The Prophets slept in Earth's last resting-place—
Returned to native dust that Godlike race,—
So long had slept, that scarce their dust remained—
Their names and acts no more than myths obtained,—
So long had gone, and gone so far away—
So thick the darkness since departed day—
A gulf so broad betwixt this age and theirs,
And fled so many dreary hundred years,
Men doubted they had been—aye, doubted God;—
He, too, had left where *they* no longer trod.
Ah! could but Lethe quench immortal fire,
Then life had felt its holiest spark expire
When that grand race resigned their saintly breath,
And gave their mortal tenements to Death.
No true successors of that Godlike band
Their solemn warnings thundered through the land;
From north to south, from east to west, in vain,
From pole to pole, and o'er the trackless main,
The weary pilgrim roamed, but found no Seer,
No sage inspired, no Prophet guide was near.

But when Natura hears the midnight hour,
She hastes to fetch Aurora from her bower:
The drowsy Dawn the mighty mother shakes;
The dewy goddess from her slumber wakes,
Then sends her herald on—the Morning Star—
Her white steeds harnessed to her yellow car;
Aurora mounting, winds her silver horn,
And its shrill echoes wake the rosy Morn:
Soon Sol arising, clothed in bright array,
Comes forth and nature crowns with golden day.
So now Earth's midnight hour had come—had
passed;

Now heaven's Dawn celestial wakes at last;
Then sends Young Morn to break the long-veiled
skies,

To let the Sun of Righteousness arise.

A mighty Prophet had received his birth—
The man ordained to renovate the earth;
His native land above all others blest,
Where float the stars and stripes—the virgin west—
The fair Columbia!—where the feathered king
Symbols the *future world* with outstretched wing.
Thou royal bird, that proudly soars on high,
And fain would bathe in the ethereal sky,
Art fitting emblem of the lofty mind
Who soared to heaven and left the earth behind!

No kings assemble at his natal hour,
Or fairies bear him to enchanted bower,
Where Flora's hands weave garlands for his head,
And lay his infant limbs on mossy bed,
While round his couch nymphs join in merry dance
And wrap his senses in a magic trance,

Till full-blown Manhood break the peaceful charms,
And bear him on—a God confessed, in arms;
No angels write his hist'ry on the skies,
And read the flaming record to the wise,
Or flash his glory on the nation's eyes.
The grandest men, the heroes of the earth,
Not from ancestors or from royal birth,
Nor chance, nor fortune, nor illust'ous dead,
Received the laurels of the hero's head.
Yet princely they who win a lofty name,
And by their merit earn immortal fame!
E'en such a prince was he of whom I sing,—
And such a one the shepherd poet-king,
Who left, by instinct moved, his father's flock,
To bless with cheer his brothers in the wars,
Where raged Goliath, dired by vengeful Mara,
And Israel's armies trembled at the shock:
To him the Spirit of the Lord confessed;
Jehovah's might was lab'ring in his breast:
With eye inspired he read the book of fate;
Then, full of faith, and with indignant hate,
"Who's this uncircumcised (the stripling cries,)
"That he the armies of the living God defies?"
With sling and stone he struck the giant dead,
With Gentile sword smote off the Gentile's head,
And raised the trunkless boaster to the warriors'
eyes.

Such Joseph—he whose name my hero bears,—
Such Abram, Jacob, Moses, and the Seers,—
Such Jesus, and those Apostolic bands
Who bore glad tidings into many lands:
Humble by birth they won a princely name;
Born not in palaces, they earned immortal fame;
Keepers of sheep, and tillers of the soil,—
Nature's nobles—hardy sons of toil!
And such his parents—delvers of the sod:—
Proud origin!—claimed by the Son of God!

Now fourteen summers o'er his brow had spread,
And fourteen winters mellowed round his head.
Not yet had loomed his mission from the skies,
Nor yet beheld by his prophetic eyes,
When, like an epidemic fierce and dire,
Religious mania spread its raging fire:
But soon the wild excitement passed away;
Again sectarian strife resumed its way:
Like hostile armies overtaxed by wars,
Grown faint and shattered by their bloody jars,
Send flags of truce and join in hollow peace,
Then for a moment bid contention cease,
And turn the tide where each new conquest
gains,
And vict'ry find on other battle-plains;
But soon again resume their wonted strife,
And buried hatred starts to greater life;
With madden'd fury rush the hostile hosts,
And foemen give to Death their foemen's ghosts.

Meantime, while wordy war and tumult rage,
Great doubt and trouble haunt the youthful sage;
Reflections deep his tender mind possessed,
And feelings pungent laboured in his breast:
In vain he sought 'mong each contending sect,
To find the holy Church of God's elect.

Unskilled in sophistry, with childlike sight,
He saw not wrong transformed to truth and right.
Thus, tossed by doubt, by winds of doctrine blown,
O Muse, present him, and his acts make known.

Now day is fleeting, care and labour past;
The sun is setting, night is spreading fast;
And flick'ring twilight glimmers round the earth;
And hushed the feathered songsters' warbling mirth:
Now lads and lasses join in revelry,
And woo young Cupid with their loving glee:
Their playful voices charm the vocal wind,
And wake sweet laughter, and their echo find.

But not with Joseph thus. The youthful sage
Hears in his soul the deeper tones of age.
Forth from his humble and parental home
He strays; his fervent thoughts in vision roam.
He wanders his way and gains a woodland dell,
Where holy awe and peaceful silence dwell,—
Where solitude enchants the pensive mind,
And angel-whispers undulate the wind,—
Where man and nature fond communion hold,
And Godlike instincts of the soul unfold.
His measured steps scarce break the silence round,
And frequently he halts in thought profound,
Lest he should fright the gentle, holy awe,
And make his visions of the past withdraw.
Like when a mother tends her darling child—
The crisis passed, and gone the madness wild—
The parent thanks the charm—her loved one sleeps!
Yet with full heart she silent vigils keeps,
And scarce with breathing vents her lab'ring breast,
Lest it should break the peaceful spell of rest.
But now his struggling thoughts expression find,
And speech at last unlocks his fervent mind.

"O Godlike age!" in ecstasy he cries:
"See! mortals hold communion with the skies!"
"O Godlike men, whom power Divine attends!"
"Thrice blessed race that calls Immortals friends!"
"Your lofty souls Jehovah's impress bear!"
"On you His image and His mind appear!"
"A band of heroes by the heavens beloved!"
"A race of men not far from Gods removed!"
"I see a mighty man in vision rise;
"Celestial fire is beaming in his eyes;
"Within he feels the Spirit of his God:
"Lo! o'er the hostile hood he waves his rod!"
"Ha! how it shakes! The liquid mass divides!"
"A mighty angel on its bosom rides!"
"Before his face the baffled sea-gods fly;
"They foam with rage and dash their spray on high:
"The stricken waters roll on either hand,
"And Israel firmly treads the new-made land,
"While madly follows Egypt's might and pride.
"Now Jacob's sons are past the rolled-up tide!"
"Down rush the waves! With fury mad they leap!"
"Horses and men they bury in the deep.
"Hark! dying shrieks are mingled with the roar:
"Where now is that proud host that shook the shore—
"Great Pharaoh's boast? It meets my eyes no more!"
"I see a warrior sage lift high his hand;
"The sun, obedient, hears the strange command,
"Then stays its course, nor farther travels round,
"Till these proud walls lie level with the ground.

"I tread the path the mighty Seers have trod—
"I walk with Saints and stand beside my God!"
"But this fond ecstasy must pass away;
"Again I feel a humble child of clay.
"Yet will those glorious days return no more,
"And smile on earth as they have smiled before?"
"Oh, have such scenes their final period run—
"Their brightness set, as soon will be this sun?"
"Or will they, when the midnight hour has passed,
"Arise again, and burst the veil at last?"
"Will this thick darkness ever roll away,
"And earth behold a new celestial day?"
"Must man remain thus poor—thus blind?"
"No power Divine—no help?—yet God so kind!"
"Or do there yet remain the sons of light?"
"Oh! which is wrong? Where shall I seek the right?"

When on mount Horeb great Elijah stood,
Mourning the loss of all the just and good:—
"Thy Prophets slain, O God, and Israel blind,—
"And I alone—I only left behind!"
Then past him swept a mighty rushing wind,
Which rent the mount and hurled the rocks around;
And then an awful earthquake shook the ground:
Yet not in these, nor in consuming flame,
But in the "still small voice" Jehovah came.
Like Zephyr's breath, thus o'er young Joseph's soul
The "still small voice" of God its whispers roll:
Within he feels the inspiration given,
And hopefully obeys the voice of heaven:
Forth from his breast the Word of God he took,
Then turned the pages of the sacred book,
And thus with holy eagerness he read:—
"If any man doth heavenly wisdom lack,
"Then let him ask of God, whose liberal hand
"To all men giveth—who upbraideth not,
"And unto him that wisdom shall be given."

As when a stranger in a foreign land,—
Borne there by Fate, and left at her command,
With empty purse, by care and want oppressed,
Houseless, forlorn,—no couch whereon to rest,—
An unknown city wanders o'er and o'er,
By hunger forced to beg from door to door,
At length remembers some forgotten friend,
Whose hand is rich, and will assistance lend:
Now hope runs high; he lifts his drooping head;
Firm grow his feet, yet skippingly they tread:
The friendless stranger gains the rich man's door,
No longer friendless and no longer poor:—
Thus with the sage. To heaven he lifts his eyes;
His heart is fixed, and joyfully he cries,
"To Him I'll go! Yes, God will be my friend!"
"He will give light, and will assistance lend."
"Ere next the sun puts forth his golden head,
"I will arise and leave my humble bed:
"His course begun, I from my parents' cot
"Will hie, and seek this dear secluded spot;
"Then to my greater Father will I pour
"My soul, drink of His grace, and thirst no more."
Now round his heart Hope's clinging tendrils twine;
Faith quells his doubts and reigns in strength divine:
With lightsome heart he homeward bends his way,
And gains his cot just when expires the day.

(To be continued.)

VARIETIES.

THE late Earl Fitzhardinge in will bequeathed unto Jane Baker (one of his concubines), her heirs and assigns, the advowson and presentation to the rectory of Evesbach; also the estates and all the interests arising from the estates of Helmore and Acton. He also gives to her the sum of £5,000 together with his dog Prince, with an annuity of £25 per annum for his maintenance. He likewise gives legacies to Mrs. Baker's child; and to Mrs. Bunn (another of his concubines) he gives £1,000 in cash, and an annuity of £700 per annum. [A modern polygamist of the improved order.—Ed.]

VERY CLEAR.—"Pray, Mr. Professor, what is a periphrasis?" "Madam, it is simply a circumlocutory and pleonastic cycle of oratorical sonorosity, circumscribing an atom of ideality, lost in a verbal profundity."

A NEW IDEA.—"Those who baptize infants don't bring forward Scripture to prove their authority," said a person one day to a stickler for Church customs. "No," was the sage reply; "but I'll tell you how that is. The Bible was written before infant baptism came up, and so it didn't get put in!"

REPORTS.—We should beware of saying anything which, by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough that we do not *originate* a report, but we ought not to *circulate* it. When it reaches us, there it should stop and go no farther. We should never appear pleased with the tales of gossips and newsmongers, much less with the scandals of the backbiter. Our smile is their reward. If there were no listeners, there would be no reporters. Talkers know where to find a market for their stuff; and, like poschers and smugglers, who never carry their contraband articles to the house of an exciseman, they never offer their reports to an individual who they know would reprove them in the name of Jesus.

—James.

PASSING EVENTS.—Parliament re-opened on the 4th inst., and both houses have presented addresses of congratulation to the Queen on the marriage of the Princess Royal. The refugee question is assuming rather a serious aspect, and has the attention of Parliament. A Reform Bill providing for the extension of the elective franchise in England, and a bill providing for the better government of affairs in India, are among the most important items before the present session. The East India Company are opposed to any alteration of their present constitution. A change has been made in the passport system, which in effect will make each nation responsible for the passports granted to its own subjects. News from China states that the island of Honan had been occupied, that Yeh had insolently answered the *ultimatum* of the English and French Plenipotentiaries, and that the two forces would, at the expiration of a few days, attack Canton. The Empress Eugénie has been appointed Regent of France in case of the death of the Emperor during the Prince's minority: a Council of Regency has also been appointed. The Porte has despatched 3,000 troops to put down disturbances in Boania. Sixty thousand recruits are yet wanted for the English army: six thousand sick and disabled are returning from India. Several extensive rich silver mines are being opened in New Mexico. A Puseyite College has been established at Cuddleston by the Bishop of Oxford, the internal arrangements of which closely approximate to the Romish model. On the 2nd inst., about forty lives were lost by the explosion of fire-damp in the colliery at Bardsley. The Leviathan was launched on the 31st instead of the 30th ult. Newspapers published but a short time since at four pence are now reduced to one penny, with predictions that this will yet be the current charge for newspapers throughout the kingdom.

THE DAY OF TRIAL.

The dastard trembles in the trying hour;
Pale grows his cheek when dangers lour;
Fain would he hide his craven head,—
His friends forgotten and his courage fled.

The brave man sternly holds the trying day,
And proudly treads the darkened way;
Undaunted, rushing to the fight,
He shouts his battle-cry, "God and the Right!"

E. W. T.

ADDRESSES.—George Taylor, } Woodbine Cottage, Croft Street, Cheltenham.
James Evans, }

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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REPUBLICANISM IN THE UNITED STATES.

That government is essential to the peace and wellbeing of mankind none can doubt; but as to the form of government which would be most conducive to the general good there is a great diversity of opinion. The Monarchical, Aristocratic, and Democratic have each their respective adherents; and each has had its experience. The Democratic or Republican form of Government has ever had its advocates as being most suitable and best calculated to answer the wants of the people, because based on the voice of the people. Staunch advocates of this form of administration tell us that the will of the people—the voice of the majority—is the only true source of government, the only sovereign that should be consulted; and they have carried this principle so far as to adopt the maxim that “*vox populi*” is “*vox Dei*.” Now, this may be true, and it may not be true. That the will of the people ought in all cases to be supreme, because it is their will, is a most unreasonable conclusion. True it is that so long as the majority of the people are righteous, it is safe and proper that they should hold the reins of government; not, however, because they are the majority, but because righteousness and justice provide for and protect, without partiality, the interests of all under their administration. On the other hand, where the majority have become corrupt, as has

frequently been the case, their rule is a curse; and, in the language of Scripture, “when the wicked rule, the people mourn.” The will of the multitude can never change right into wrong, or wrong into right; and the popular will should never stand in the way of the public good; for unjust and injurious laws have no claim whatever upon man, although they may have emanated from the majority as the fruits of Republicanism.

In the Government of the United States of America we have a most forcible illustration of Republicanism in the hands of a wicked nation. For certain special purposes, this form of government prevails upon the land of Joseph,—a land choice above all lands, because God had chosen it to be the theatre of His mightiest work, and, above all others, for the most marvellous manifestations of His power. Neither does this particular form of government exist there by mere accident, but by the counsels of eternity. Long before the days of Christ, God predicted, through His servant Nephi, that no Gentile king should ever reign upon that land—that it should be a land of liberty unto the Gentiles. The fact that this remarkable prophecy has been literally fulfilled is another striking evidence of the truth of the Book of Mormon. All nations of the Gentiles have looked upon that land as a land of liberty to them, and

hundreds of thousands have flocked to it to enjoy the civil and religious freedom which has characterized that asylum of the oppressed, and made it the pride of all lands.

That Nephi's words might be verified, or rather that the purposes of Jehovah as predicted through him should be brought to pass, Columbus was marvelously wrought upon to contend with difficulties which perilled his life, to bring to light the long-hidden world destined for the gathering of all nations. His success proved that the promptings of his heart and the inspiration of his soul were by the Spirit of Eternal Truth—that he was a servant of that God who determines the bounds of all nations, and by whom kings reign. It may well incite the reflecting mind to inquire why the Gentiles could never be suffered to have a king on that land, when the same source of prophecy informs us that Israel had many kings after they were forbidden to the Gentiles; and more so, when we consider that a kingly Government is most after the order of heaven or of God's government. The reason why this prohibition was placed upon the Gentiles was because God had purposed to establish His kingdom upon that land; and He would only suffer a form of government to exist in their hands that would not have power to interfere with and put down His kingdom, which, in its principles, would be opposed to all other kingdoms.

To prepare the way for the ushering in of this Kingdom of all kingdoms, He inspired Washington to redeem that land from the power of a king who sought to reign over it, and to establish a form of government for the Gentiles who should dwell upon it that could not interfere with His eternal purposes. Consequently, the form of government was Republican; and the Constitution framed for its basis recognized no control or jurisdiction over faith or religion. Thus religious liberty was fully secured to all dwelling under the genial influence of that glorious Constitution. Another important consideration is, that the political form of government framed by that Constitution exhibits truly the wisdom of a God, and affords evidence of Divine inspiration: for while it was sufficient for the demands of the people, while they would observe those true principles of righteousness that alone can unite and bind man

to his fellow-man, it would, on the other hand, work out its own end whenever they departed from those principles: and upon the downfall of the once mighty American Republic shall rise in magnificent splendour the kingdom of our God and of His Christ. Nothing is more natural than that one kingdom or government should succeed another. Such is, indeed, the history of the world.

But, says one, the American Union commands the respect of the world; her flag is honoured by the nations, and all lands laud her fame; and to predict the end of such greatness would be the height of fanaticism. Such, however, has been done. The end of their greatness is as plainly and surely predicted as were the days of Belshazzar numbered by the writing upon the wall, by Him who spake not as man speaks—"If a kingdom be divided against itself, that kingdom cannot stand;" and "Every city or house divided against itself shall not stand." This language cannot be mistaken; and room for its application is not wanting. The liberty guaranteed by American institutions has encouraged strife and disunion; and opposition is a fundamental element necessary to its existence. The two great parties which once, like mighty wings, balanced her in power and gave her a just poise on which she could securely rest, are now rent into a thousand fragments. Parties have multiplied, each in opposition to the other, until division has become the main characteristic of the Union, which is now on the very verge of dissolution. From this inevitable fate she shrinks with horror, and grasps the unnatural principle of compromise to eke out, if possible, a few short days of miserable existence, ere she falls, to rise no more. The feeble and tottering steps with which she treads the path of her short pilgrimage betrays but too plainly that her vital spark is nearly extinguished. This state of disunion in which the Union is involved proclaims aloud her departure from truth and right. Not only is the Government divided against itself, but the evil extends to almost every House of State Legislature. The wheels of Government are stopped for successive weeks by the opposition that is arrayed against wholesome and necessary measures, and the pride of each is to boast of conquest over the other. The utmost confusion, bitter hate, and angry strife maintain unbridled sway;

and the end of their power, greatness, and glory appears.

All this is but the working of Republican principles in the hands of those who have departed from the Lord. They encourage disunion; they invite controversy and contention; and each is forced to seek his own, instead of another's good. Their interests have become divided, and those interests are as adverse to each other as the parties which advocate them are opposed; and all these adverse interests claim protection from the same source of power. How unreasonable the expectation!—how awfully ominous the dilemma! Or, can now the same fountain send forth both bitter and sweet water?

In this extreme state of despair, and when disunion appears inevitable, the Government, utterly unable to grant the demands of either the North or the South, virtually proclaims her impotency by entreating the parties to compromise, as the only possible alternative to avoid a universal wreck; while, at the same time, that compromise will only increase the magnitude and extend the limits of the already insurmountable difficulty. The picture forcibly reminds us of a father with two sons who were sworn never to agree, upon whose mutual and united efforts he depended for his existence!

Compromise is not a principle of true government. It is only a circumstantial policy, dangerous in its results, as resorted to and exercised by the American people. In that compromise the fundamental principle of their Government is subverted by the majority yielding a portion of their rights, and sacrificing their conscientious views to the whims and caprices of the minority against a firm conviction of right and justice. Were this principle suffered to extend its influence, all Government might be obliterated, and the minority dictate with impunity. Such is the precedent, such its results, and such the end of democratic and republican principles as developed by the American people.

But very little of the prophetic spirit is required to foresee the end of such a state of things. The purposes of God, in not permitting a king to reign over the Gentiles on that land, will soon be fully realized in the utter extinction of a Republican form of government, as the

natural and legitimate result of its own workings.

Just prior to the dissolution of this once great and mighty nationality, the Lord of heaven, mindful of His Latter-day Work, has restored the keys of legitimate power to His servants, and commenced to rear a kingdom after the order of eternal things. That this order should differ and be opposed to the order of earthly government is not unreasonable. None of the earthly and perishable forms of government can compare with that which is based upon and like the order of the eternal priesthood, which is "without beginning of days or end of years," and endureth for ever. That which is of the earth must perish with the earth. Those who now make the ballot-box the test of their controversies, will find no more use for their systems when all strife and controversy shall cease. Those Governments which are now framed, and operate upon principles that incite disunion and encourage opposition, are all perishable, and must pass away: and who shall declare the time of their end!

The fact that this class includes all the Governments and organizations of the earth except that advocated and maintained by the Latter-day Saints is only too well known. And the fact that the union of the Saints is the quality which renders them most obnoxious to the world declares unmistakably its corruption and awful degeneracy. To the world, union, and the strongest bonds of love and perfect agreement, are no longer desirable virtues, but detestable and unenduring vices. How deplorably fallen! God has said, "Except ye are one, ye are not mine." But that a people should become one, should see eye to eye, should have one faith, should serve one God, and should centre their confidence in one man as His Prophet, and thereby destroy the necessity of the ballot-box, is a crime not to be tolerated in this enlightened age: it is "a loathsome ulcer," eating into the heart and destroying the vitals of all Governments, monarchical, aristocratic, or republican in form! Certainly it is God *versus* the world, and He must decide the controversy. This He has set His hand to do, and the consequences will be as glorious as the array of the world against the principles of His kingdom is universal. The following language of the prophet Jeremiah is appropriate:—"The Lord hath

a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. And the slain of the Lord shall be in that day from *one* end of the earth even unto the *other* end of the earth; they shall not be lamented, neither gathered nor buried." This controversy, for which the world is preparing itself, is also referred to by Hosea, in language peculiarly suited to the present day, as follows:—"Afterward shall the children of Israel return and seek the Lord their God and David their king; and shall fear the Lord and His goodness in the latter days. Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land."

The universal stand now taken by the world to put down the Latter-day Saints and prevent them from attaining to any form of government in the earth, while they are the only people that present a policy in which is combined, to the fullest extent, both liberty and union, indicates the near approach of that day when God

will be under the necessity of defending the honour of His people and kingdom with all nations. In that controversy there will be no appeal to the ballot-box. Republicanism and all other isms must then terminate their career; and Federations must cease, except that federation of eternal brotherhood that admits of no division—that has but one faith, one hope, one policy, one Lord and one great Ruler—a system and state of things now represented on the earth only by the "Mormons"—the Latter-day Saints—the people of God. By them this eternal brotherhood and union will be defended, and a kingdom reared that will increase and spread itself abroad until it fills the whole earth. It has already taken root on American soil, where, planted and nourished by the King of kings upon a sacred and chosen land, it will grow with an eternal growth without disunion—the seed of mortality and decay. The glory of this kingdom will far exceed the brightness of the rising sun, and its influence be more precious than the refreshing dew upon the hills. Her majesty and power shall both declare—"God reigneth in Zion."

LOVE AN ABIDING PRINCIPLE.

"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity."—PAUL.

(Concluded from page 118.)

In the exercise of genuine love is experienced the greatest amount and highest degree of true happiness. In its exercise there is a sacred charm—a heavenly and indescribable sweetness—a pure and holy delight, which none can know or appreciate but those who experience it. The selfish and morose are utter strangers to the inward pleasures, the mental joys, and the freedom and lightness of heart which those possess in whose bosoms glow the sacred fire of charity, and whose love extends to all around them who bear in any degree the image of God. Love softens down the asperities of their nature, smoothens and tranquilizes their ruffled feelings, and, like oil cast upon troubled waters, calms and subdues the rising storm of passion and anger. They may have their troubles and perplexities, their trials and tribulations, as they pass through

the various chequered scenes of life; but still they rejoice and feel happy; for true charity or love is an ever-buoyant principle; it bears up their spirits above every depressing influence, fortifies their souls against every adverse power, however formidable, and renders them superior to all surrounding dangers. As far as practicable, they even love their enemies, bless those who curse them, do good to those who hate them, and pray for them that persecute and spitefully use them. They have that principle of "charity" which "suffereth long and is kind," which "envieth not," and "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things," and which

"never faileth." (1 Cor. xii. 4—8.) Thus true charity has many characteristic features or manifestations, such as meekness, kindness, forbearance, and forgiveness. Hence, while they hate evil and sin, they grieve for the evildoer or sinner, and would fain reclaim him and do him good. They know not those hateful feelings of malice and revenge which come from the Devil: they feel not those malignant and infernal desires for the destruction of their enemies which the wicked experience. Even if called upon to punish the obdurate transgressor, a desire for mere revenge has no share in their motive for punishment: it is done from a love of justice and the maintenance of wholesome laws, together with a desire for the amendment of the offender and the benefit and protection of the offended.

Certainly, those who possess and exercise this kind of charity or love, which we have described, cannot but feel, at the same time, a peculiar and special affection for those who are connected with them in the bonds of fellowship in the same covenant—who worship the same God, maintain the same Gospel principles, partake of the same Spirit, are inspired with the same faith, the same hope, and the same love, and are unitedly pressing forward to obtain and enjoy the same inheritance of eternal life in the world to come.

Not only is love a natural principle, but it is also an eternal one. It "never faileth," but "abideth" for ever with its possessor. Like faith and hope, it survives the wreck of the body, and, with the spirit, travels beyond the grave. It, like them, is a part of spiritual nature, and can never die while the spirit exists in an organized capacity. It is an imperishable principle of the soul—an inextinguishable flame—an immortal, internal fire, which, the Bible says, "many waters cannot quench." As long as the faculties of mind remain, and as long as there are objects in existence upon which it can exercise itself, so long will the principle of love abide. As long as God himself exists—as long as heaven exists—as long as intelligent beings exist—as long as truth and righteousness exist—as long as anything lovely or loveable exists in heaven, on earth, or anywhere within the bounds of eternity and space, just so long will the principle of love abide.

It is the super-eminent and crowning principle of all that constitute the religion of Jesus Christ. It is even greater than faith and hope. "And now abideth faith, hope, charity, these three; but the greatest of these is charity," or love. Faith and hope are great principles in themselves, but love far transcends them. It is the "last, but not least" of the sacred trio. It is the last developed; but its comprehensiveness, independency, and universality of character establish its pre-eminence and entire supremacy. This position it will ever occupy, and will never fail. "Charity never faileth." It is of Divine origin, and can never die. It is a spark from the Eternal Fire—a burning ray from the central Sun of Righteousness. It is a part of God in the soul; for "God is LOVE!"

In conclusion, we would counsel all the Saints to cultivate and promote the growth of this holy and divine principle of love—indeed, to encourage in their hearts and minds the continual exercise of all the three graces which we have shown to be of such paramount importance—namely, faith, hope, and charity. They are all necessary and indispensably essential to their present and future wellbeing. None can be true Saints of God without them. A Saint without faith, without hope, and without charity! Impossible! Even the highest intelligence—the brightest seraph—the mightiest archangel that ever trod the courts of heaven—would fall from his high position, and that speedily, were he to cease to believe, to hope, or to love as angels do. Seek, then, ye Saints of God, who aspire to thrones of celestial glory and to receive even the homage of angels,—seek, we beseech you, to qualify yourselves for an eternity of bliss in such an exalted position, by developing more and more these sacred and all-important features of the truly Christian character, which are so essential to your salvation and exaltation, and without which your natures can never be perfected. Without the possession and exercise of enlightened faith, well-grounded hope, and pure, unselfish love, no man or woman can ever be saved or exalted in God's kingdom, or can ever enjoy real peace and happiness, either in this world or in the world to come.

HISTORY OF JOSEPH SMITH.

(Continued from page 122.)

[October, 1842.]

Robert G. Williams, in the year 1835, was indicted in the State of Alabama for attempting to incite rebellion and insurrection in that State. He was demanded by the Governor of that State of the Governor of New York, and the requisition stated that he had fled from justice. The Governor of the State of New York (Marcy) took notice that the said Williams was a citizen of the State of New York, and had not fled from justice, from Alabama, and on that ground alone refused to surrender him up. This was a stronger case than that of Smith's, as an indictment had been found. Governor Marcy puts his refusal upon the express ground that, by the Constitution of the United States, the Governor of one State had no right to demand, nor the Governor of another State a right to surrender up, one of his citizens, unless he had fled from justice; and it was the right and the duty of the Governor upon whom the demand was made to inquire into the fact whether he had fled from justice before he made the surrender.

I have the book containing all the proceedings in this case of Williams. There are several other cases equal in point, and they proceed upon the ground that a Governor of a State has no jurisdiction over the body of a citizen, to arrest and surrender him up to a foreign State, unless he is a fugitive from that State, unless he has fled from that State to evade "justice," or, in other words, to evade being tried for the offence with which he is charged.

In a despotic form of Government, the sovereign power is the will of the monarch, who can act in every instance as may suit his pleasure. But can the Governor of one of our States, of his own mere will, without any authority from the Constitution, or the Legislative power of the State, arrest and deliver up to a foreign Government any person whatever? If he can do this, then is the liberty of the citizen wholly at his disposal.

The writ of Habeas Corpus is a suit which every person imprisoned or unlawfully detained has a right to prosecute for the recovery of his liberty; and, if he is in custody by process from a competent power, he is entitled to his discharge when the jurisdiction has been executed.

The Government of this State has no power or jurisdiction over the person of a citizen of this State to arrest and cause him

to be delivered up and transported to another State, except the power expressly given to him by the Constitution of the United States. And what is that power? It only authorizes the Governor of one State to surrender up a fugitive from justice, to return him back to the State from whence he has fled.

First. The person to be surrendered up must be a fugitive from the State to which it is attempted to surrender him.

Second. He must be a fugitive from justice; in other words, he must have been in the State when and where the crime was committed, and have fled from the State to evade being apprehended and tried for that crime.

Third. Unless he is, in fact, such a fugitive from justice, the Governor has no power, by the laws and Constitution, to deliver him up.

Fourth. If he is charged with being a fugitive from justice, and the Governor cause him to be apprehended on that charge, he has a right to sue out a Habeas Corpus; and, when brought up on that writ, he has the undoubted right of showing that the Governor has no constitutional power to deliver him up to another State; that he has not "fled from justice into this State," and is not such a person as the Constitution authorizes the Governor to deliver up; and that it would be an excess of jurisdiction on the part of the Governor to deliver him up.

The question to be examined into, upon the return of the Habeas Corpus, would be a mere question of locality. The question would be, was Smith in this State, or not, at the time the crime was committed in Missouri? If he was in this State at that time, then he could not be a fugitive from justice, from Missouri, in the sense of the Constitution; and the Governor would have no power to deliver him up.

The argument that, because Governor Boggs has made affidavit, Smith has fled from justice, his affidavit is to be taken as conclusive on that point, and that, upon the return of a Habeas Corpus, Smith would be precluded from controverting or showing the falsity of that affidavit, is too absurd to require a serious answer.

The liberties of the citizens of this State are not held on quite so feeble a tenure, nor does the Constitution authorize the Governor to transport the citizens of this State upon a mere "charge" made by a

citizen of another State. Such is not the reading of the Constitution. That instrument only authorizes the delivery up of such persons "who shall flee," upon the demand of the executive authority of the State from which they "fled." There must have been a "flight" *in fact and in deed* from the State where the offence was committed, or the Governor has no jurisdiction to "deliver up."

If the charge of having "fled" is made, and the Governor acting *in pais* is attempting to deliver up upon that charge, the person attempted to be made the victim has a clear, undoubted, constitutional right by means of a writ of Habeas Corpus, to test its truth before a judicial tribunal of the country; and, if the charge is proven to be false, the Governor is ousted of his jurisdiction over the person of the prisoner, and he is restored to his liberty before he has undergone the penalty of the transportation to a foreign country upon the mere charge of an interested or partial witness.

The power of the Executive of a State to surrender up a citizen, to be transported to a foreign State for trial, is a most tremendous power, which might be greatly abused, were it not limited by constitutional checks, and the citizen secured against its despotic exercise by the writ of Habeas Corpus.

In the case of Williams, the Governor of New York, in his reply to the Governor of Alabama, says, "What occurs daily, in the ordinary course of criminal proceedings, may take place in regard to persons transported to a distant jurisdiction for trial. It may happen that an innocent man will be accused; and, if demanded, he must be delivered up, should your exposition of the Constitution be sanctioned. Under these circumstances, his condition would be perilous indeed,—dragged from his home, far removed from friends, borne down by the weight of imputed guilt, and unable, probably, to obtain the evidence by which he might vindicate his innocence. If appearances were against him, he could scarcely hope to escape unmerited condemnation."

The American colonists regard the exercise of this power as an act of revolting tyranny, and assigned it in the Declaration of Independence as one of the prominent causes that impelled them to a separation from the British Empire. A power which may be thus oppressively used should be resorted to with the greatest caution. When its exercise is invoked, it is not sufficient that the case may apparently come within the letter of the Constitution. It is the duty of the Executive, before yielding a blind obedience to the letter of the law, to see that the case comes within the spirit and meaning of the Constitution.

It may be pleasing as well as instructive

to look into the proceedings of the Executive of our sister State, and witness that, by faithfully administering the law in relation to the delivery up of fugitives from justice, according to its spirit and meaning, they have saved at least two of the citizens of Illinois from becoming victims to its abuse. In the year 1839, the Governor of the State of New York was presented with the copy of an indictment by a grand jury in the city of New York, against John and Nathan Aldrich, for fraud in obtaining goods by false pretences, and was requested to make a requisition upon the Governor of Illinois to surrender them up as fugitives from justice.

Now, here was a case which came exactly within the letter of the law of Congress in relation to fugitives from justice. An indictment *had been found*, charging them with having committed a crime. But did the Governor of New York make the "requisition?" No; he referred the application to the Hon. John C. Spencer, now Secretary of War, and one of the most enlightened lawyers of the age.

The following is an extract of Mr. Spencer's opinion upon the case:—

"The constitutional provision under which requisitions may be made by the Governor of one State upon the Governor of another was a substitute for the principle recognized by the law of nations, by which one Sovereign is bound to deliver to another fugitives who have committed certain offences. These offences are of the deepest grade of criminality, and robbers, murderers, and incendiaries, and those enumerated, as proper to be surrendered. Following the analogy thus suggested, the provision in our Constitution, it would seem, should be construed to embrace similar cases only, except, perhaps, those offences which arise from an abuse of the same constitutional provision. That provision must be guarded with the utmost care, or it will become intolerable. I do not think the circumstances of the case before me are of such grave import, or the offence itself of such high grade, as to justify the requisition desired. The power given by the Constitution ought not to be cheapened, or applied to trifling offences, or indeed to any that was not originally contemplated."

For the reasons stated in Mr. Spencer's opinion, the Governor of New York refused to make the requisition upon the Governor of Illinois. The case certainly came within the letter of the law, but not within its spirit and meaning. So with the affidavit of Governor Boggs, when he swears that Smith has fled from justice. It may come within the letter of the Constitution; but

does it come within its spirit and meaning? Does it show that Smith was in Missouri at the time of the commission of the crime, and that he fled from that State to evade being brought to justice for that crime? Or does it refer to the flight of Smith and the Mormons from Missouri some years since?

I will refer to one more case of a similar nature. Lord Campbell, formerly Attorney-General of England, in a recent debate in Parliament upon the subject of the Creole, made the following remarks:—

“To show how cautious States should be in making such concessions one to the other reciprocally, he would mention a case that occurred when he was Attorney-General. A treaty had been agreed upon between the State of New York and the province of Canada, by which the Government of each agreed reciprocally to deliver up the citizens or subjects of the other against whom grand juries had found a bill, and who had sought refuge within the territories of the other. It happened that a slave had escaped from his master in New York, and had got to Canada. To facilitate his escape, he rode a horse of his master's for a part of the way, but turned him back on reaching the frontier. The authorities of New York well knew that England would not give up a runaway slave, and that, as they could not claim him under the treaty, they therefore had a bill of indictment against him, before a New York grand jury, for stealing the horse, though it was clear the *animus furandi* was wanting. The grand jury, however, found a true bill

against him for the felony, and he was claimed under the treaty. The Governor, under such circumstances, refused to give him up until he had consulted the Government in England. He (Lord Campbell) was consulted, and gave it as his opinion that the man ought not to be given up, as the true bill, where no felony had been committed, did not bring the case within the treaty. The man was not given up, and there the matter rested. This, he repeated, showed the necessity of the greatest caution where reciprocal rights of surrender were granted between States.”

It is not to be presumed that the Executive of this State would, knowingly, lend his aid in dragging one of our citizens, who is not a fugitive from justice, into a foreign State for trial. The Governor has undoubtedly been misled by the evasive affidavit which accompanied the requisition.

I would advise that Mr. Smith procure respectable and sufficient affidavits to prove, beyond all question, that he was in this State, and not in Missouri, at the time the crime with which he is charged was committed, and upon these affidavits, apply to the Governor to countermand the warrant he has issued for his arrest.

If he should refuse so to do, I am clearly of the opinion that, upon the above state of facts, the Supreme Court will discharge him upon Habeas Corpus.

Respectfully, your obedient servant,

JUSTIN BUTTERFIELD.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1858.

THE ENEMIES OF ZION.—The Prophet Isaiah, speaking of Latter-day Zion, predicts that no weapon formed against her should prosper, and that every tongue raised against her should be condemned.

The Saints of the present age have, with the greatest assurance of their applicability, fondly taken these comforting promises to themselves. Whether or not their enemies have possessed any faith at all in the words of the Prophet we shall not stop to enquire. We presume, however, that they do believe that those passages referring to Zion have found a misapplication in the case of the Latter-day Saints. The whole world, comparatively speaking, have for twenty-seven years, during the whole period of the existence of Latter-day Zion, been raising their tongues to prophesy evil against her, and have formed every kind of weapon which they imagined would effect her destruction. It is true many of them did not know that it was Zion they were warring against, nor did they realize how ineffectual all their endeavours would

prove, and how futile every effort must be to stay the progress of "Mormonism" and to drive back the development and cut short the destiny of the great Latter-day Work.

The Saints, on their part, have continually endeavoured to impress on the minds of their enemies the fact that they have not misapplied those glorious passages with which the Scriptures teem. Had they not realized that no man, unless lighted up by the Holy Ghost, can see the ways of the Lord, it must have been a matter of astonishment that the world do not see the power and purposes of the Almighty that have been so marvellously moving the events of the last quarter-of-a-century. To them it has been abundantly manifest, both in their own and the world's experience, that God is bringing to pass His act, His strange act. The Elders and members of the Church have declared it to the world, but the world would not believe their words. They have testified that the Latter-day Saints were the people who composed the Zion of God, and have warned her enemies continually that no weapon formed against her would prosper, and that every tongue raised against her interests would but utter curses to fall upon their own heads.

The history of the Latter-day Work is full of proof that no weapon has prospered against the Saints, and that every tongue raised against them has been cursed. This has been the case with individuals of all classes and all ranks, and even with whole communities. From the President of the great Federal Union to the bloodthirsty border-ruffian of exterminating Missouri, all have verified the truth of the Prophet's words, when they have fought against Zion. The favour of heaven, peace of mind, reputation, influence, and success, when they have engaged in the dangerous experiment of fighting against God—when they have undertaken a crusade against the "Mormons"—have been withheld from them, and they have utterly failed in all their purposes. This will apply to apostates as well as to every other class. Where is the man in the world who can in truth say that he has prospered when he has entered into such a movement, and that he has not found difficulties, anxiety, and loss of character and peace of mind, as the results of such a course? If there is such a one, he will yet reap the fruits of his labours in that direction. The debt must be paid, sooner or later, and in general the settlement is speedy. On the other hand, what movement against Zion has ever been effectual in the accomplishment of her enemies' designs? What demonstration and oppressive measures have been brought to bear against the Latter-day Work that have not given it a more rapid development? Let those enemies answer.

We have been led into this strain by the disastrous history of the Utah Expedition and the oppressive and unconstitutional acts of the Administration towards the Saints during the past twelve months. Those who have taken an active part in these ungodly movements have had abundant evidence that there is no success for those who fight against Zion, or blessing to those whose tongues are raised against the people of God.

LATE FROM AMERICA.—Elders George G. Snyder and J. Y. Green arrived in New York from Liverpool, January 19th. It was currently reported that the last despatches from the Utah Expedition were so bad the Administration feared to publish them. It is said "the troops are necessarily undergoing the severest service that has ever devolved upon soldiers." Canvas tents were but little better than the open air. Thirteen men in two companies had their feet frozen in one night. In one day ninety mules and a very large number of cattle died. The thermometer stood 20° below zero. Judge Eckles had organized a Court. One McCarty,

of the waggon train, had shot a soldier, was tried, and acquitted. It was contemplated building a court-house and jail at Fort Bridger, where log-houses were being built for the officers, settlers, &c. Persons under civil arrest were committed to the care of the military. Joseph Taylor, one of the prisoners, made his escape from the army on the 16th November. Dr. Hickman had been released by Colonel Johnston, and a writ served on William Stowell charging him with high treason. The Utah Indians who accompanied Dr. Hurt to the army had all returned home, except five, having been presented with clothing, rifles, and ammunition. Before the army reached Fort Bridger they were not able to travel more than two miles per day for a length of time. From five to seven head of animals were often counted lying dead within the space of one hundred yards. The War Department has asked Congress for an appropriation of \$1,224,000, to pay for four millions eight hundred and eighty thousand rations, for the subsistence of the Utah army for twenty months from the 1st July next. A very bitter state of feeling existed in the camp at Fort Bridger, criticising severely the conduct of the civil officers, the Proclamation of Governor Cumming, and also the military officers, as being inadequate to the emergency. General Scott has issued orders for all the disposable force of the army to start early in the spring to reinforce Colonel Johnston's command. The General, it is said, goes to California, to direct the war movements from that point. Missouri offers volunteers to fight the Mormons in Utah. The Salt Lake mail was stopped at Fort Bridger, and the bags opened by order of Colonel Johnston. It was supposed all letters addressed to Mormons connected with the present movements would be opened. Mr. Bridger and others were about to make application to Congress for indemnification of alleged losses sustained. Fort Bridger, which he, it appears, sold and mostly received pay for, is now claimed by him and rented to the army. Captain Marcy with 35 men had been despatched to New Mexico for supplies of salt, and to make arrangements for forwarding mules to the army in the early spring, without which there could be no further advance of the army. A general application was made by the troops to accompany Mr. Marcy rather than spend the winter at Camp Scott. Among the Quartermaster's stores there were found only 148 pairs of shoes and 600 pairs of stockings to supply two regiments of infantry and several volunteer companies through the winter.

It is proposed to raise volunteers for the Utah service, not only in view of the expulsion of the "Mormons," but of colonizing the Territory with a new school of settlers; and the better to effect this object, a liberal system of land grants to actual settlers of the corps in Utah is advised. The almost inaction of Congress for the strengthening of the army movements is creating much uneasiness, as the Administration can do nothing until money and men are voted. Very strong and reasonable objections are now being urged against the measures already taken; and national legislators are wisely considering the propriety of sending a deputation to Governor Young, in view of a more pacific adjustment of the present difficulties than hitherto proposed. It is admitted a grave error on the part of the Administration in not officially notifying Governor Young of his removal and of the movements relative to Utah. In the absence of any such notice, it is urged that his acts must be considered legal, which involves Governor Cumming's doings with great complexity.

ACCESSIONS TO "MORMONISM."—The statistical reports which we have received for 1857 show that the preaching of the Gospel has not been without pleasing results. It is well known that Christianity generally is on the decline—that an unaccountable

degree of barrenness attends the preaching of popular Christian doctrines; so much so, indeed, that simple Collegiate qualifications are no longer considered the only test of ability to promulgate the Christian faith with success, though it is still a very prominent one. "Clerical scandal," powerless preaching, priestly pomposity and criminality, and a universal disregard of Divine precepts among those who profess to teach them, bring religion into disrepute, and drive reflecting minds to infidelity, as the natural result of perverting the right ways of the Lord, and endeavouring to make the streams of "living water" flow through the channel of an uninspired priesthood degenerated to an abominable system of priestcraft. Well may they mourn the disrepute to which they have brought Gospel virtues. The increasing immorality of professed Christian communities renders an unmistakeable verdict against them.

On the other hand, the illiterate Elders of Israel go forth, as did the young strippling to meet the formidable Goliath, trusting in the God of Truth; and their testimony sinks into the hearts of the people, who feel that they have been smitten with the arrows of truth as effectually as was the Philistine with the sling-stone. They feel a power, in that wielding of the truth, unknown to them before, and they obey the command. Thus truth prevails with the honest in heart: they hear the voice of the good shepherd, and are gathered into the fold.

The past is encouraging to the Elders, affording assurance that their labours will not be in vain—that if they sow, they shall also reap. If the angels in heaven have joy over one sinner that repenteth, how great should be the joy of the faithful servants of God, who bring their thousands to a knowledge of the truth, and administer to them the ordinances of eternal life.

The Mission under the British Presidency has had four thousand one hundred and ninety-four added to it by baptism during the past year.

A DEFENCE OF THE MORMONS—THE OTHER SIDE OF THE QUESTION.

(From the "San Francisco Chronicle.")

I have read with some attention what accounts we have received from Mormondom, and what has been written upon the subject. I have not made it a question of my special study, feeling no interest in the subject itself; but what little attention I have given to it has not enabled me to concur with the opinions generally expressed in newspapers. Yet I do not find myself singular on this subject. In conversation with other gentlemen I find the majority of the well-educated in a similar predicament. I am not willing to see my country plunged into an unjust war, nor am I willing to see any injustice done, or to see the established principles of our Government violated for any temporary advantage;

That the Mormon religion is a most absurd delusion, no well-informed man questions. It is too ridiculously absurd to be a matter for serious argument. But I do not find any warrant for therefore treating it as a cause of war, or for the exertion of force to suppress it. To many religious people the tenets of opposing sects seem equally absurd; and there are some who consider all religions in the same category. This is unfortunate; for I consider religion as absolutely essential to a well-ordered society. The Christian world have never approved the expulsion of the Mormons. Except in that small section of this country which immediately surrounded them, it has always been considered as a barbarous

act, without any warrant in law or justice. They were driven from their homes as vagabonds and outlaws, and wandered forth into the wilderness, and located themselves in a place which was then desolate, and the farthest possible from any other people. They have there built them a city and many small towns. They have cultivated the fields, and, through almost incredible hardships, in the face of ridicule and derision, have persevered until they are a considerable people.

From the accounts that I have read, I do not perceive that they are less orderly than we. Their laws seem to be faithfully administered; their lives and property secure, and the people content; nay more, they are not merely content, but enthusiastic. I know that it has been repeatedly alleged that their apparent content and submission are enforced. But this is simply absurd. A people who have endured what they have, for the sake of their personal and religious liberties, are not the men to submit tamely to any oppression.

They have not gone out of their way to seek opportunities, but they have gone far out of the way of their enemies to avoid them. Their enemies have come to them, and even then have not exercised that prudence which a remembrance of the past should have taught them, but have rather sought, by contemptuous conduct towards them, and derision, to resuscitate the enmities of the past, and to rekindle the fires of old animosities.

The late massacre of a train of emigrants is charged upon them. The charge may be true or it may be false. But I ought to throw this out of the question. It was not one of the causes of the present military movement. That had long before then been threatened, and was then under way. Neither was it nor any of the other individual crimes committed by them a cause of war. Individual violations of the law are not treason, and are not warrant for levying war upon a whole people. They are injuries to be remedied through the ordinary channels of administrative justice. These often prove temporarily insufficient; but I am not yet prepared to admit that such ends justify a departure from the principles of the Constitution. Time always affords a remedy; and it is better, in my view, to endure for a time such

evils, than, by violating the principles of our Government, to confess before the whole world its insufficiency and weakness.

It will be said, and it is charged, that the laws could not be administered—that while a formal show of submission to the Federal Government was manifested, there was no real loyalty or obedience. I have not yet seen satisfactory proof of this.

The testimony on this head is very contradictory, and the witnesses are not such as are entitled to implicit confidence. If we take the testimony of two or three office-holders who have been there, and discard all the testimony on the other side, the case is perhaps clear. I say perhaps; for, even in that case, the evidence is very unsatisfactory. There should be some particular act of disobedience clearly shown. But the witnesses on our side do not agree in their accounts, and frequently flatly contradict each other. It is charged that public funds have been misappropriated. Surely we need not go so far to find instances of that. The survey of the Territory has not been conducted in accordance with law. Has ours? But, even to give any credit to these charges, we must reject the testimony on the other side entirely. This is not in accordance with my views of justice; and before I could take any steps to punish such alleged offences, I should have sent a commission there, composed of men in whose honesty and probity I could place confidence, and have had their report; and even then admitting the truth of these charges, is it treason? Is it a cause of war?

And if the laws of Congress have not been enforced, whose fault is it? Have they appointed the Judges who were to try offences, or the Marshals who were to execute their judgments? What decree of any court is there which has not been executed? If there is any, it is the fault of the officers whom we have appointed, and not theirs. Crimes, I can see, would have to be tried by a jury, and a conviction or even an indictment of some offences might be difficult; but that class is small. But as to the administration of the laws of Congress—the enforcement of the performance of duties by public officers, juries do not intervene. This matter is tried by the Judge alone; he makes the decree, and the United

States Marshal enforces it. Has there been any resistance to any such decree? If so, it might have required the assistance of a small body of soldiers to enforce the laws, but not war.

But it is said that they are Mormons, and, as Mormons, polygamists. This is the great and principal charge, and the real cause of the war; and, singular to say, this very important charge they do not deny, but openly avow it. Their candour in this respect might entitle them to some credit in what they say as to the other charges. But now, let us candidly examine this charge, and see whether it is a cause for war. Polygamy is said to be a crime. I cannot consider it a *malum in se*. That they have an abundant warrant for it in the Holy Scriptures will not be denied. Perhaps it is forbidden by the New Testament; but I do not at this moment recollect any passage which forbids polygamy to laymen, though it is forbidden to bishops.

In most Christian lands it is forbidden by law,—therefore a *malum prohibitum*,—therefore a crime. But Christendom is not nearly one-half the globe; and the remainder of it do not make polygamy a crime. Is it prohibited from any act inherent in itself? If so, what is that evil? There are few persons in California or elsewhere in the United States who would find it convenient to have more than one wife. One is as much as one man can conveniently support. It seems to me rather a social than a political or religious question. It cannot be considered as a political question; for I cannot see how it in any way affects any other State or people. If it is a religious question, then surely we have nothing to do with it. It does not suit us, but it suits them. It is contrary to our religion. Whether it is anywhere forbidden in the Bible or not, we do not consider it as a part of our religion. All our churches make it a part of their religious belief

that it is sinful. The Mormon religion, on the contrary, teaches that it is not only not sinful, but highly honourable. Is this a question to be decided by war?

Does our Constitution give any authority to the General Government to decide on points of conscience, or to enforce the belief of the majority of the Confederacy upon the minority? But if it is merely a social or domestic institution, have we any right to interfere? Whether this State shall permit a man to have more than one wife, is a question to be decided by this State itself, upon the simple query whether it is best for the interests of the State itself. When the number of the sexes is equal, or nearly so, it is generally conceded that polygamy is against the interests of society, and is therefore prohibited; but where they are not so,—or if, by any peculiarities of circumstances, the population, prosperity, or happiness of a State will be increased by polygamy, I do not see anything in our Constitution that forbids it. We call slavery a domestic institution, meaning thereby simply to assert that our General Government has no power over it. Polygamy is certainly a domestic institution, and is equally beyond its power.

In concluding this hurried review of the question, then, it seems to me—1st. That the violations of law charged upon the Mormons do not amount to treason, and are no cause of war. 2nd. That polygamy is an evil or an institution of a domestic nature, over which the Constitution has given the General Government no supervision. Consider, my dear sir, the thing we are contemplating—a civil war—and a religious one at that. Let us not plunge into it thoughtlessly, to be the derision of all the world as a people proclaiming liberty of conscience to all people, and the first in these modern days to attempt its suppression by force. B.

[The foregoing extracts contain some important facts, none the less commendable or worthy of consideration because they come from one who is pleased to say "that the Mormon religion is a most absurd delusion." There are many men, like himself, who have not the Spirit of God, and consequently cannot discern the things of God, but have the spirit of man, by which they seem to discern clearly the things of men; and in many respects, by the aid of this spirit, the writer has given a plain, common sense, and intelligent view of his subject. It cannot be expected that such a communication would contain the *whole truth* and *nothing but the truth*; yet we have no disposition to question the statement that he finds "the majority of the well-educated" possessing similar views upon the proceedings against Utah.—Ed.]

FIRST BOOK OF THE PROPHET OF THE NINETEENTH CENTURY.

(AN UNPUBLISHED POEM BY E. W. TULLIDGE.)

(Continued from page 127.)

THE ARGUMENT.

Night. The peasant's home after close of day. Family of the Prophet; their evening's pastime. The Patriarch reads from the Sacred Record concerning the great Restitution. Presentiment of the family that the glorious work was about to commence, and indications of a Divine call. The Mother's dream. Closing devotions of the family, and their retirement to rest.

The hum is hushed, and silence reigns around;
Night rolls her sable curtains to the ground;
The Moon's pale face is peeping from on high,
And clouds fantastic o'er the blue vault fly;
The vast abyss the starry millions roam;
A circle gathers in each peasant-home;
Now Art, ingenious, imitates the Day,
To make Night cosy and illumine her sway:
Thus like great Nature : ere to rest she hies,
She lights her lamps and purple stains the skies.

The hearth is ample in the peasant's home,—
Not marble-bound, as in a princely dome:
No costly grates his chimney corners grace:
There Nature in simplicity is found,—
Yet there the noblest of the human race:
The wood is piled upon the brick or ground;
Each chimney corner spreads its stony arm
To hide the children from the cold and storm:
The humble circle gathers near the fire;
On either side then sits the dame and sire:
A sprightly fugee the blasing log then sings,
And round the room the cracking chorus rings:
The children join in happy, gleeful song,
And thus the cosy evening skips along:
The youthful watch the twining flames ascend,
Then with fond impulse kindred hands they blend.
Perchance the parents mark the curling smoke,
And dream of friends long dead and ties long broke:
Each mind is tinted by its age or cares;
Now joyfully they talk, or now give vent to fears;
Now pious lips converse on sacred themes,
Or in God's word read great prophetic schemes;
Then hymns of praise such holy circles sing,
And grateful orisons send to heaven's King:
They seek each humble couch and find sweet rest,
By angels guarded and by Gods are blest.

Thus, in the parent dwelling of the Seer,
Around the cheerful fire each gathers near;
The patriarch the evening's pastime leads,
And from the Sacred Book devoutly reads.
Exalted was his mind, and grand his soul;
In heaven his treasures, and in heaven his goal:
His deep, sonorous voice in rich tones rolled;
His manner fervent, but his accents bold.
He seemed an oak from some choice royal wood,
Which, though transplanted, still the storms with-
stood,—

A true descendant of the Prophet race,
Who felt the origin he could not trace.
With awe profound they hear the holy man;
The theme was *Restitution's* glorious plan;
—Enchanting subject! one which gave delight;
And, as he read, his eyes with faith grew bright:
Now inspiration kindles in his heart—
The sacred fire which powers divine impart;
Hope's brilliant halo in his vision shone;
He saw her round his family hang her some;
Faith with prophetic clearness marked the time
When God would work with wondrous power sub-
lime.

He, ending, paused, and holy awe profound
Reigned in each heart, and angels breathed around:
All felt the charm Divine, and feared to speak,
Lest human voice the heavenly charm should break:

But now no longer could the sire control
The flood within, and thus he vents his soul:—
"Sure angel-whispers echo in my ear,
"And tell my heart the glorious day is near:
"Ne'er felt my soul the faith which now it feels:
"For faith prophetic o'er my senses steals.
"And are the instincts true that swell my heart?—
"Shall I or mine perform some Godlike part?"
Quick youthful Joseph caught the ardent flame:—
"And o'er me too the thought prophetic came.
"Yes! holy promptings do our minds control,
"And here to God I dedicate my soul!
"If of that mighty work there ought be mine,
"To that great cause my life I will resign!"
Then thus the mother:—"Offspring—darling
child!

"Fervent in thought, in disposition mild!
"Why not, thus young, commence thy holy part?
"At once begin, with zeal—with all thy heart.
"In youth I felt the lack which now you feel—
"Disposed to wait till Powers above reveal;
"But if you with no pious sect combine
"This zeal might vanish—gone this mind divine."
And now he answers with a modest pride:—
"Where shall I go? and who shall be my guide?
"Fools reckless run, and, blindly running, fall:
"I will obey—but not till God shall call.
"Doubt reigns around; no certainty is given:
"Oh! when I follow, be the light from heaven!"
"The boy is right!" the patriarch replied;
"In this thick maze, 'tis God must be our guide:
"Long have I felt the same, nor can upbraid."
The Mother caught the strain, and thus she said:—
"Heaven bless thee, child!—heaven bless thee,
darling one!—

"The father Godlike, and Godlike the son!
"Yet once this very nobleness of soul
"Called up a grief my heart could not control:
"My trusting spirit by its weight was bent,
"Till God a comforter in mercy sent.
"That voice which charmed the raging storm to
peace,
"Hushed Ocean's tumult, bade its troubles cease,
"Spoke peace to me, and soothed my doubting
mind;

"My soul was calmed and to God's will resigned.
"In days of youth, my boy, thy noble sire
"Remained unmet by sectarian fire,
"And sighed for kindlings of celestial flame,
"Like you, the son, who bear his honoured name.
"Averse to discord and religious strife,
"His mind, unbending, sought diviner life;
"But yet I feared lest in too light esteem
"The means of grace he held. Then, in a dream,
"Sweet Consolation came and said, 'The rays
"Of light Divine shall bless his latter days.'
"The dream returns, and memory inspires;
"This night serene re-kindles holy fires:
"I, too, can feel prophetic faith sublime!
"The day seems near—not far the promised time."

The parent's words enchant each youthful soul:
As through their minds her *visions of fervour* roll,
The children linger on each dying tone,
And *sin* would make her every word their own.

Around their youthful thoughts hope strongly twines,
 And brightly in each eye it sparkling shines.
 With tongue persuasive now, and heart elate,
 "Mother," they cry, "Oh, do the dream relate!"
 "Yes, mother!" then rejoined her chosen child;
 At which the parent thus their ears beguiled:—
 "I stood in a lovely, meadowy vale,
 "Fanned by the breathing of a fragrant gale:
 "Fair, like another virgin Eden born,
 "It looked just bursting from primeval morn:
 "Choice beds of variegated beauty grew
 "O'er the rich scene, where balmy breezes blew.
 "I rased, transported, on the lovely plain,
 "Where smiling Beauty shared with Peace her
 reign;
 "But when my raptured senses lost surprise,
 "I traced each object with delighted eyes.
 "A rippling streamlet pure, as crystal clear,
 "Rolling delicious music on my ear,
 "Through that rich meadow flowed along,
 "And feathered warblers joined harmonious song.
 "Two trees were planted on its margin side,
 "Hanging their branches o'er the gentle tide,
 "Whose lofty heads were towering to the skies:
 "Their forms majestic met my wondering eyes,
 "And thick luxurious foliage spread around
 "The trunks, which cunning symmetry had bound.
 "In admiration wrapt, with eager gaze
 "I saw that one shot forth bright dazzling rays:
 "Encircled round its stock, a brilliant zone
 "With more than burnished golden splendour
 shone.
 "Then, light as Zephyr's breath, the rising breeze
 "With gentle undulations fanned the trees.
 "The one encircled with the shining belt
 "Waved gracefully as it the light air felt.
 "As did the fragrant gale in strength increase,
 "Its animation, happiness, and peace,
 "And motion-speaking sensibility
 "Seemed that of soul-possessing entity.
 "E'en had it been with intellect endowed—
 "That Godlike power of which mankind are proud,
 "By arbitrary sounds it could not tell
 "The joy and gratitude it spoke so well.
 "In Nature's language these the tree expressed—
 "The tongue of Life—which begs all the rest.
 "The streamlet clear seemed, too, endowed with
 soul,
 "And full of joy, nor could that joy control:
 "Flowing beneath, in gentle ripples heard,
 "The calm sensation of the tree it shared;
 "And as the branches played above the stream,
 "Just like the dancing of a sunny beam,
 "It swelled with lively motion, soft and mild,
 "Receding like the breathing of a child.
 "The golden zone the joy serene partook
 "Felt by the tree and by the running brook:
 "In unison they moved, as though one mind
 "Pervaded each; their gentle wavings twined.
 "In magnitude the brilliant circle grew,
 "And shot increasing glory to the view:

"It threw its brightness on the silver stream;
 "The liquid surface caught each golden beam:
 "Like when the sun on Ocean's bosom plays,
 "Adorned with richness of Midsummer days,
 "Sheds floods of glory on the waving plain,
 "And with fond kisses greets the deep blue main;
 "In easy undulations swell the sea,
 "And water ripples with a dazzling glee.
 "Then to its kindred oak I turned my gaze;
 "(Bound with no zone, it shot no brilliant rays,
 "Fixed as the marble, this no joy partook,
 "Nor waved its branches o'er the gentle brook:
 "No leaf was stirred, and not a bough was bent;
 "The breeze it did with sullenness resent,
 "Defying equally the Storm King's might,
 "As now it scorned the Zephyr's breathing light.
 "With wonder then I cried, 'What does this mean?'
 "When thus a voice revealed to me the dream:—
 "'Behold the brother of the Godlike man,
 "Unbending ever to the Gospel plan.
 "'Not thus thy husband of obedient heart,
 "To whom the Lord will choicest gifts impart:
 "'The breath of heaven shall fan his pliant mind,
 "And wave his branches with celestial wind:
 "'He, ripe in days, the word of God shall bear;
 "'His soul, rejoicing, will that God revere:
 "'Then light Divine shall on his head descend,
 "With life, and truth, and peace, that know no
 end."

The Mother paused. Her face with brightness
 glowed—

An index faithful of the mind it showed;
 Which, gathering inspiration from her theme,
 Shot through the soul's reflector every beam.
 Enthusiasm fires the circle round,
 And hopeful words from every tongue resound.
 Then from his chair the patriarch arose:—
 "Now let our orisons the evening close."
 With childlike awe they heed the holy sire,
 And bend the knee ere they to rest retire.
 "Eternal God! Thou Parent of mankind!"
 (Thus spake the head: devotion filled his mind:—)
 "For all the blessings of departed days,
 "And mercies which Thy providence displays,
 "Receive our thanks. Our grateful breathings hear!
 "Oh, mould us, Lord, and every heart prepare!
 "With strength Divine endow each fervent soul,
 "And let our eyes behold the promised goal.
 "If on my house, Thou Lover of the poor,
 "Anointing sacred Thou design'st to pour,
 "Then let Thy holy unction from above
 "Our minds inspire to tell Thy boundless love.
 "Give to our eyes this night refreshing sleep:
 "Kind heaven protect! Good angels vigils keep!
 "Be Thine the praise and power when time shall
 end."

And now the family solemn amens blend:
 Then rising from their knees, the godly sire
 The "good night" leads, and all to rest retire.

(To be continued.)

VARIETIES.

MR. SALT, a modern oriental traveller, describes the remains of ancient Christian churches hewn out of the solid rock in Abyssinia.

On the 7th of August, 1752, 20 women, who had sold themselves for four years to a shipmaster bound for Philadelphia, were taken from the "Bolt and Tun" Inn, Fleet street London, to his ship.

A young preacher who by no means thought meanly of himself, remarked to an elderly gentleman, who somewhat differed from him, that he could never expect to reach heaven without first being born again, adding in a conceited, canting tone, "I have myself experienced that change, and now feel no anxiety." The old gentleman replied, "Oh, and you have been born again, have you?" "Yes, indeed," returned the young fop, "I trust I have." "Well," said the old gentleman, eyeing him attentively, "I don't think it would hurt you, young man, to be born once more."

"SEVERAL sorts of materials were used formerly in making books. Plates of lead and copper, the barks of trees, bricks, stone, and wood were the first matters employed to engrave such things and monuments upon as men were willing to have transmitted to posterity." "Hesiod's works were written on tables of lead; the Roman laws on twelve tables of brass; Solon's on wood; and those of God on stone."—*From Gurney's Dictionary of the Holy Bible.*

PASSING EVENTS.—The latest news from India is cheering: the enemy had sustained several defeats with severe losses of men and guns: the Lieutenant-Governorship is to be given to Sir John Lawrence. The bombardment of Canton commenced at daylight on the 28th December, and was continued during the whole of the day and night: one French and two English assaults were made on the 29th, and Gough's Fort taken and blown up. A Governmental organ of France, *Le Pays*, informs us that in the bosom of the French populace a "permanent army of anarchy and disorder" is organized. It is said that some difficulty has arisen between the French Government and the Swiss Confederation on the subject of the refugees. A new revolutionary plot has been discovered in Madrid. War between Spain and Mexico is considered imminent.—AMERICA: A new anti-slavery movement is beginning to agitate the North under the leadership of Master Seward. Vindictive war is the order of the day in Kansas: each side is thirsting for the blood of the other. Flogging has been abolished in the United States army. Walker had been arrested at Mobile, but liberated by Judge Gale. The New York Assembly has at last elected a Speaker. Mexico City has been bombarded by Comonfort's opponents, and a conflict of several days took place, when more than 100 lives were lost, and a large number wounded. It is stated that he has offered to resign in favour of Juarez, the Chief Justice, who is now in prison; but he refuses, unless Comonfort would deliver himself up as prisoner and submit to a trial for the dictatorial *coup d'état*.

CHARITY.

(Selected.)

Though perfect eloquence adorned
The sweet, persuasive tongue,—
Though I could speak in higher strains
Than ever angels sung,—
Though prophecy my soul inspired,
And made all mysteries plain,—
Yet, were I void of Christian love,
These gifts were all in vain.

Although with liberal hands I gave
My goods the poor to feed,
Or gave my body to the flames,
Still fruitless were the deed:
Nay, though my faith, with boundless power,
Even mountains could remove,
I still am nothing, if I'm void
Of charity and love.

ADDRESSES.—William Ajax, 100, Newtown, Ebbw Vale, near Brynmawr, Monmouthshire.
Charles R. Jones, 15, Sussex Street, Grand Parade, Brighton, Sussex.
George Pope, care of John Ellis, Cross-in-hand, Waldron, Sussex.

ERRATUM.—In *Star* No. 8, page 123, 1st column, last line, and 2nd column, 7th line, for "Pitland," read Jutland.

MONEY LIST, JANUARY 30—FEBRUARY 12, 1858.

John Clarke (per W. Budge)	£1 0 0	Brought Forward	£10 5 0
Edward Oliver	8 0 0	E. L. T. Harrison (per J. D. Ross)	10 0 0
Robert Toogood	1 5 0		
Carried Forward	£10 5 0		£20 5 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, March 6, 1858.

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CHURCH AND KINGDOM OF GOD.

Both ancient and modern usage of the words "Church" and "Kingdom" have rendered them almost synonymous when used in reference to the Church and Kingdom of God. Many passages of Scripture might be quoted to show that the Apostles did not always observe a critical distinction in their use, although frequently used by them in a very dissimilar sense. It is not our object to examine every particular feature of what has been or should be understood or implied by the use of these terms. However possible it may be to use them as synonyms, the fact that they cannot in all cases imply the same, but a very different meaning, justifies us in endeavouring to present them in their proper and distinct relative sense. "Church and State" always implies separate and distinct organizations, as recognized by the world; so to a certain extent does "Church and Kingdom" differ, as applicable to the Kingdom of God. More fully expressed, the Church can exist without the Kingdom, but the Kingdom cannot exist without the Church.

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized by Joseph Smith, under the authority of Heaven, and a new organization was presented to the world, as a Church, and not as a Kingdom. Branches of this Church have been built up in

almost all parts of the earth; but in all cases they have been subject to the political form of government which existed where they were reared. They could not, therefore, be viewed in the light of a kingdom, according to the usual and correct signification of the word, notwithstanding both officers and members of that Church have borne testimony that the Kingdom of God was established, that they were members of that Kingdom, and that it never would be overthrown, but stand for ever. All this testimony is true in a spiritual and, perhaps, Scriptural sense; for truth cannot be overthrown. It will abide for ever; but this state of things does not present a political influence and power in the earth, claiming dominion and the right to regulate society, as the Kingdom of God ultimately must. They, however, are so intimately allied, that the one leads directly to the other. The one is the forerunner of the other.

When Jesus was upon the earth, he taught the principles of the Gospel, and he also obeyed them. He organized his Church and ordained officers therein to preach that Gospel in all the world; but evidently these officers did not understand that to be the Kingdom which they were so anxiously looking for; neither were they satisfied with what they had already received, but enquired, "Lord, wilt thou at this time restore again the Kingdom to

Israel?" To which he replied, "It is not for you to know the times or the seasons which the Father hath put in his own power." Here the Apostles were plainly told that it was not for them to build that Kingdom—it was not for them to know the time when it should be restored to Israel. They had the Gospel; they had the Church organization; they were officers in it; and it possessed everything requisite to the perfecting of Saints. The plan of salvation they were to teach to all nations; but they were not to see the return of the Kingdom to Israel. It was not a work belonging to their day; it was reserved for a future generation—for a more glorious dispensation. It was yet in the Father's hands, and had not even been committed to the Son.

Thus the Church of God did exist, endowed with all its spiritual gifts and blessings, and its sacred ordinances were administered with power; but that Kingdom so earnestly desired and anticipated by the Apostles was not established. In that Kingdom they unquestionably foresaw greater glory, honour, power, and dominion, and that it would bring much greater deliverance to Israel than simply the Gospel could which they had received, or they would not have so anxiously enquired after it. It is in this view of the subject we have remarked that the Church can exist without the Kingdom.

More than eighteen hundred years have transpired since that important enquiry was made of the Son of God; and we may reasonably suppose that the time of the return of that Kingdom—of the restoration of it to Israel—is so much nearer; and if it concerned the Apostles in their day, how much more should it concern us who are necessarily living so much nearer its development.

As we have already stated, the Church of Jesus Christ has again been organized, with officers, gifts, and blessings, as in the Apostles' days. A system capable of perfecting Saints is again in harmonious operation. By a similarly Divine appointment, the Gospel is again preached and administered; and, as anciently, it is a "Gospel of the Kingdom;" and now we may justly enquire, Will the Kingdom actually be restored as well as the Gospel? A careful observance of the operations of this Gospel indicates what must be its results. Those indications suggest a speedy fulfilment of the predictions of the

Prophets, that the God of Heaven shall set up a Kingdom, and that the Saints shall take and possess it for ever and ever—even the Kingdom and greatness of it under the whole heaven. This Kingdom, to be an everlasting Kingdom, must differ from all worldly kingdoms. It must be one in which there is no division—in which love, and union, and perfect order and harmony in administration must exist. Otherwise it could not be an everlasting Kingdom; for every kingdom or house divided against itself must come to desolation.

This is why we have said the Kingdom of God cannot exist upon the earth without the Church of God. There is no other system but the Gospel—no other authority but the Priesthood, which can produce the union necessary for such a kingdom. That Gospel cultivates *one* faith and recognizes but *one* Lord; and where there is but one faith, the hopes, expectations, and consequently the works, or acts, are *one*. Here, then, is the material necessary to the establishing of God's Kingdom. The Gospel, the plan of salvation, is a system applicable to every individual member of society; and those alone are Saints who submit to the requirements of the Gospel. Officers of the Church who administer that Gospel law are not like the officers of a kingdom administering laws framed only in view of the public or general good: they apply holy and pure laws to every individual; and when every member of society, or of the kingdom, is made holy and pure by the Gospel law, that society or kingdom is necessarily holy and pure. If the parts are all sanctified, the whole cannot but be holy. If every individual has become subject to the law of righteousness, which justifies him in the sight of God, he would most cheerfully be subject to every law requisite to the good order and regulation of society. A kingdom composed of such subjects would be as easily controlled as the members of the body are by the will.

This fact is illustrated in the power of President Brigham Young over the Saints who have obeyed the Gospel principles, according to their degree of perfection in them. He speaks, and it is done; he commands, and is obeyed. Neither is his power confined to one place; it extends to all who have embraced and live in the Gospel, though they may be in the utter-

most parts of the earth. All that is necessary is to know his will, and it is done in all the world, as it is done in Utah in his immediate presence. At his bidding many run to and fro in the earth—not for hire or reward, but that knowledge and power may be increased therein.

These facts prove to the world that the Saints have in their possession the true principles of government, that their leader understands the very secret of power, and that in them is developed every principle necessary to the establishing of an eternal kingdom—even of God's Kingdom. Such an example of power over will and the voluntary acts of men, as the Prophet of this dispensation now affords, has not been witnessed by the world since Enoch's day. It is the power and influence of Almighty God, and it is destined to circumscribe the world and all kingdoms and powers therein.

Thus far, under a wise administration, the Church has grown from one degree of power to another, until the little one, in a comparative sense, has become a great nation. Faith has been nurtured—has grown with an unparalleled growth, and now asserts the rights which belong to the people of God, not only in respect to sacred ordinances and institutions belonging to the law of righteousness which is of faith, but in respect to political dominion, the right of inheritance, and earthly possessions. In asserting these rights, it is in view of maintaining them. It is in view of ushering in that day when the Kingdom and greatness of the Kingdom under the whole heaven shall be possessed of Divine right by the Saints of the Most High, and when the Priesthood of God shall govern all things upon the earth. Then the law shall go forth from Zion, and he who holds the keys of that Priesthood will be recognized as the Chief Ruler.

When the Kingdom of God is fully established in the earth, it will be as distinctly recognized in its political sovereignty as hitherto the Saints have only been known as a Church. Political rulers, judges, and counsellors may exercise their respective functions; but all will be subject to and circumscribed by the Holy Priesthood, over which the Prophet of God presides. This order was observed by ancient Israel. Their kings were

chosen and anointed by the Prophets. While they walked in the counsels of the Prophets, they prospered and reigned with power; but when they set at naught those Prophets, their power and kingdom departed from them, and even the people that followed them were sorely cursed, and oftentimes given into the hands of their enemies to be destroyed.

The world has not profited by these lessons. Prophets are despised, derided, and set at naught. Where a church is recognized at all, it is regulated and controlled by the State. The professed order of God is made subject to the wisdom of man's legislation. God's professed ministers, the priests and clergy, are controlled by Ministers of State, who fix the bounds of their power and ministerial acts. The spiritual is in subjection to the temporal; or, in other words, man dictates to his God. All this order of things now prevailing in the world is from beneath: it never descended from above. It is of the Devil, and will perish with all his works. Darkness is set for light, and man is preferred to God, and the confusion and disorder which reign in the earth proclaim the absence of all true and Divine government. There has been a turning of things upside down, and it will be esteemed as the potter's clay, and not as vessels of honour. The Lord will turn and overturn until He whose right it is shall reign.

The following facts, therefore, are deducible from both revelation and experience—that the preaching of the Gospel and the administration of its ordinances by an authorized and inspired Priesthood are necessary to prepare a people for a true order of government, and must precede the establishment of God's Kingdom, so that the gathering together of those who obey the Gospel—the Saints—will necessarily produce and develop those political interests and associations which will lead to a full exercise of every legitimate branch of government that can effect the wellbeing of man. This will constitute a kingdom in the fullest and most literal sense of the word; and that kingdom, in every possible respect, will be subject to the order of heaven, under the direction of the Priesthood on earth,—which Priesthood, being eternal, will govern and control after the order of eternal things; and every order of government contrary to that must come to an

end, as they cannot constitute any part of eternal things, or of that Kingdom which is an everlasting Kingdom, and shall never pass away.

This great work is now being performed in the earth. It is the work of the last days—the days in which we live; and it is being performed by the Latter-

day Saints. None others profess such a faith, or claim to be enlisted in such an enterprise. By them the victory will be won, the glory achieved, and the Kingdom established, in which the will of God shall “be done on earth as it is done in heaven.”

ANTI-MORMON OBJECTIONS ANSWERED.

Continued from page 86.

OBJECTION.

“There are some statements in your Book of Mormon which no reasonable man can believe. At page 614,* I read of a man who rejoiced in the name of Coriantumr, a man who would somewhat surprise our men of war in the present day: they lay siege to cities and garrisons; but ‘It came to pass that Coriantumr did lay siege to the wilderness.’ Still even this worthy is outdone by his antagonist Shiz; for ‘It came to pass that when they had all fallen by the sword, save it were Coriantumr and Shiz, behold Shiz had fainted with loss of blood. And it came to pass that when Coriantumr had leaned upon his sword, that he rested a little, he smote off the head of Shiz. And it came to pass that after he had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died.’† Reader, this is in the Book of Mormon, and Latter-day Saints believe it to be the Word of God!”—“*Mormonism Absurd*,” by the Rev. B. Willmore.

ANSWER.

The first obstacle in the mind of our Reverend objector is the statement that Coriantumr laid siege to the wilderness. He has no objection to the idea of laying siege to cities and garrisons; but how a wilderness can be besieged is past his comprehension. Yet we do not see, for our part, that it requires a very extensive stretch of intellect to compass the mean-

ing of a plain writer, when there exists a willingness to understand, and an unwillingness to mystify and misunderstand.

We find that Coriantumr and Gilead were leaders of antagonistic armies, and gave each other battle. Coriantumr pursued Gilead to the wilderness of Akish, and laid siege to the wilderness,—in somewhat the same way, we presume, that an army in the present day would besiege a town or any locality—by stationing forces at different places to prevent escapes, and assuming the customary attitudes of war, offensive and defensive, with the view of conquering the enemy thus beleaguered. During the battle in the wilderness, “many thousands fell by the sword.” Gilead, however, strategically made his way by night out of the wilderness, “and slew a part of the army of Coriantumr as they were drunken.”

But this siege in the wilderness, according to our clerical opponent, is a matter “which no reasonable man can believe.” Where the unreasonableness of it lies we are certainly unable to divine. The meaning of the writer appears to us quite plain and evident; and if the learned “Incumbent of Trinity Church” cannot see it, we by no means incline to envy his faculty of discernment. It is an old but true saying, that “None are so blind as those who will not see.”

As, however, he is in a critical cue, he will, perhaps, excuse our freedom in offering for his reflection and the exercise of his hyper-criticism a passage or two from the Bible, which he professes to venerate exclusively as “the Word of God” in reality. We could, if necessary, furnish him with many; but one or two will suffice. He will find one in Gen. iii. 8, which reads as follows:—“And they heard.

* Page 545 of current edition.

† Page 549. We have here followed the Book of Mormon *verbatim*, as Mr. Willmore’s quotations are not strictly correct.—H. W.

the voice of the Lord God walking in the garden in the cool of the day." Now, if we, like Mr. Willmore, were inclined to be hypercritical, we might pattern after him by saying—This account would somewhat surprise men and women in the present day: they speak of *persons* walking about in the cool of the day; but Moses tells of a *voice* walking! Another passage which we would submit to his notice is contained in Isaiah xxxvii. 36:—"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." In reference to this text, were we disposed to assume our objector's serio-comic humour, and, like him, to quibble rather than reason, we might say—If the angel of the Lord smote these Assyrians, so that they "all" became "dead corpses," how did they manage to rise in the morning? Or, if they "arose early in the morning" alive, how did they find out that "they were all dead corpses?" But our Rev. Incumbent, shocked at the idea of such daring profanity, would doubtless, in such cases, charge us with being unreasonable, and with manifesting a hasty disposition to misrepresent the intended meaning of the sacred writers, by taking advantage of the defective wording of the passages in question. And, in so doing, he would be quite right. Yet this is precisely the course he is taking in reference to the Book of Mormon. He assumes that position which he would condemn another for adopting. We can see very clearly that Moses (or his translator) *means* that Adam and Eve heard the voice of God, who was walking in the garden, although it is not so expressed. We can also readily understand what the text in Isaiah *means*—namely, that when the Jews arose early in the morning, they found that the 185,000 Assyrians, who had laid siege to Jerusalem, were all slain. Though the fact is not so expressed in the verse quoted, it is evident from the context that such is the intended meaning.

The next objection of Mr. Willmore's is, that the Book of Mormon states, after Coriantumr "had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled

for breath, he died." Had the Bible happened to have related a similar occurrence, it is likely that our Reverend opponent would not for one moment have presumed to question the validity of the Bible's statement. But as the Book of Mormon records such an incident, of course the whole matter must be at once condemned as fictitious and "absurd." Yet there is nothing in the account which can be shown to be either impossible or improbable, much less proved to be untrue.

An insect, after its head is cut from its body, will run about for some time upon its feet, as if its loss was not much detriment. Fowl, and various kinds of animals, after their heads are severed from their trunks, will often run about and struggle for a short time before death. Cases of this kind are frequently observed. If the lungs could be kept inflated with air, which the scission of the trachea, or windpipe, renders impossible, life and motion could doubtless be continued for a length of time. Though the human structure is different to that of the lower animals, there is nevertheless a sufficient resemblance to warrant us in considering it quite possible, and by no means improbable, that, under some circumstances, a man might for a short time after decapitation raise himself on his hands, and struggle as it were for breath; for that is the only thing he would struggle for, in such a case. Many instances have been known of criminals moving about and struggling for some time after having been beheaded. There is nothing so very strange in the occurrence, although our opponent endeavours, by sarcasm, to throw discredit on the Book of Mormon, because it records an instance of this kind. He would fain make a mountain of a molehill; but his efforts are futile and vain.

It is true that the passages he has cited are "in the Book of Mormon," and we are "reasonable" enough to "believe" in the Divine authenticity of that Book, whether he will receive it or reject it. We willingly avow that "Latter-day Saints believe it to be the Word of God;" and certainly, taking his present lucubrations as specimens of his future productions, nothing that he can say against it is likely to induce us to disbelieve it.

SOLITARIANS.—Those beings only are fit for solitude who like nobody, are like nobody, and are liked by nobody.—*Zimmerman*.

HISTORY OF JOSEPH SMITH.

(Continued from page 136.)

[October, 1842.]

The foregoing letter of Mr. Butterfield (United States' Attorney for the district of Illinois,) shows in a very lucid manner what our rights and privileges are, pertaining to the Habeas Corpus, and fully sustains the proceedings and views of the City Council and the Municipal Court. It is sustained by the usages of all enlightened courts, and accords with the opinion of every intelligent man, — the opinions of Ex-Governor Boggs, Governor Reynolds, of Missouri, and Governor Carlin, to the contrary, notwithstanding.

Friday, 21st. This evening I returned, in company with John D. Parker, to Father Taylor's, judging it wisdom to keep out of the way of my enemies a while longer at least, although all is peace and quiet, and a prospect that my enemies will not trouble me much more at present.

Sunday, 23rd. This day the Temple Committee laid before the Saints the propriety and advantages of laying a temporary floor in the Temple, that the brethren might henceforth meet in the Temple to worship, instead of meeting in the Grove. This was my instructions, and the Saints seemed to rejoice at this privilege very much.

Monday, 24th. Printing Office took fire, which was extinguished with difficulty.

Tuesday, 25th. Ship Emerald sailed from Liverpool with 250 Saints for New Orleans.

Friday, 28th. Soon after daylight this morning, I returned home again to visit my family. I found Emma worse; the remainder of the family well. In the afternoon I rode out into the city and took a little exercise. From the appearance of things abroad, we are encouraged to believe that my enemies will not trouble me much more at present.

This day the brethren finished laying the temporary floor and seats in the Temple, and its appearance is truly pleasant and cheering. The exertions

of the brethren during the past week to accomplish this thing are truly praiseworthy.

Saturday, 20th. About ten in the forenoon I rode up and viewed the Temple. I expressed my satisfaction at the arrangements, and was pleased with the progress made in that sacred edifice. After conversing with several of the brethren, and shaking hands with numbers who were very much rejoiced to see their Prophet again, I returned home; but soon afterwards went over to the store, where a number of brethren and sisters were assembled, who had arrived this morning from the neighbourhood of New York, Long Island, &c. After Elders Taylor, Woodruff, and Samuel Bennett had addressed the brethren and sisters, I spoke to them at considerable length, showing them the proper course to pursue, and how to act in regard to making purchases of land, &c.

I showed them that it was generally in consequence of the brethren disregarding or disobeying counsel that they became dissatisfied and murmured; and many, when they arrived here, were dissatisfied with the conduct of some of the Saints, because everything was not done perfectly right, and they got mad, and thus the Devil gets advantage over them to destroy them. I told them I was but a man, and they must not expect me to be perfect: if they expected perfection from me, I should expect it from them; but if they would bear with my infirmities and the infirmities of the brethren, I would likewise bear with their infirmities.

I told them it was likely I would have again to hide up in the woods, but they must not be discouraged, but roll on the city, the Temple, &c. When my enemies take away my rights, I will bear it and keep out of the way; but if they take away your rights, I will fight for you. I blessed them and departed.

Dr. Willard Richards returned to Nauvoo with his family, having visited most of the churches in the Eastern States, and preached to them the necessity of building the Temple and gathering to

this place, in obedience to the commandment of God to His people.

Sunday, 30th. The Saints met to worship on a temporary floor in the Temple, the walls of which were about four feet high above the basement; and notwithstanding its size, it was well filled. It had been expected that I would address them, but I sent word that I was so sick that I could not meet with them; consequently Elder John Taylor delivered a discourse. In the afternoon I went to visit the sick, &c.

Monday, 31st. I rode out to my farm with my children, and did not return until after dark.

Tuesday, Nov. 1, 1842. I rode with Emma to the Temple for the benefit of her health. She is rapidly gaining. In the afternoon, went to see Dr. Willard Richards, who was very sick at Elder Woodruff's; afterwards, accompanied by my children and William Clayton, rode out towards the farm. When going down the hill, near Casper's, the carriage got overbalanced and upset. I was thrown some distance from the carriage, and all three of the children almost under it. I arose and enquired if any of the children were killed; but, upon examination, there was no one seriously hurt. Frederick G. Williams had his cheek bruised, which was the worst injury received.

It seemed miraculous how we escaped serious injury from this accident; and our escape could not be attributed to any other power than that of Divine Providence. I feel thankful to God for this instance of His kind and watchful care over His servant and family.

The carriage was so much broken, we left it, and, putting the children in brother Stoddard's buggy, returned. In the evening I rode to the Temple with two of my children.

Dr. Richards had a severe attack of cholera morbus.

Wednesday, 2nd. Spent this forenoon in removing the books, desk, &c., from my store, over to my house. In the afternoon rode out to the farm, and spent the time ploughing, &c.

Thursday, 3rd. Rode out with Emma to the Temple.

Friday 4th. Rode out with Lorin Walker to examine his timber, north of the city.

Brothers Hyrum Smith and Wilson Law returned from their mission in the

East. They bring very good reports concerning the public feeling, and say that John C. Bennett's *expose* has done no hurt, but much good.

President Brigham Young, H. C. Kimball, George A. Smith, and A. Lyman, of the Twelve, also returned from their missions, and brought a similar report. They had visited the Conferences according to the notice which they published on September 12th, and had also visited many of the principal places in the State, delivered addresses to the people, and found a friendly feeling in most cases.

Saturday, 5th. I tarried at home on account of the rain. I received a visit from some Indians, who were accompanied by a negro interpreter. They expressed great friendship for the Mormon people, and said they were their friends. After considerable conversation and partaking of victuals, they departed, evidently highly gratified with their visit.

I told Dr. Richards the Mississippi river would be frozen over in less than a month, although the weather was then warm and pleasant.

Sunday, 6th. At home all day. My brother Hyrum preached. Afternoon, received a visit from Dr. Willard Richards.

Monday, 7th. Spent the forenoon in Council with brother Hyrum Smith and some of the Twelve, and in giving instructions concerning the contemplated journey to Springfield on the 15th December next, and what course ought to be pursued in reference to the case of bankruptcy. In the afternoon, Calvin A. Warren, Esq. arrived, and I called upon some of the Twelve and others to testify before Squire Warren what they knew in reference to the appointment of Trustee-in-Trust, &c., showing also from the records that I was authorized by the Church to purchase and hold property in the name of the Church, and that I had acted in all things according to the counsel given to me.

Tuesday, 8th. This afternoon called upon Windsor P. Lyons and others to make affidavits concerning the frauds and irregularities practised in the Post Office in Nauvoo. A petition was drawn and signed by many, and sent by Squire Warren to Judge Young, with a request that the latter should present the same to the Postmaster General, and use his influence to

have the present Postmaster removed, and a new one appointed. I was recommended for the appointment. In the afternoon, officiated in Court as Mayor at my house.

Wednesday, 9th. Paid E. Rhodes \$436.93, it being the amount of three notes due for the north-west quarter of Sec. 9, 6 N. 8 W., and presided in City Council, a special meeting to investigate the writ of Habeas Corpus.

Thursday, Friday, and Saturday, 10th, 11th, 12th. Presided at adjourned sessions of the City Council at my house.

Sunday, 13th. I was at home through the day.

"Ship Sidney, New Orleans.

November 13, 1842.

Dear Brother,—We have had a passage of fifty-six days—fine weather—with a kind captain and crew, who allowed us every

reasonable privilege. There have been five deaths out of the company, and one sailor who fell from the yard arm and was killed. Brother Yates' eldest child, sister Cannon, brother Browne's child, and two children belonging to a man not in the Church.

We stuck upon the bar at the mouth of the river, thirty-four hours. About two hours after we got off, the "Medford" came on the bar, where she stuck thirty hours. We landed here on the 11th instant, and the Medford arrived to-day, 13th. She lies about ten yards from us. They have had two deaths. Upon the whole, a good passage.

We have taken one of the largest and best steamboats in this port. We pay 2-1-2 dollars per head, and 25 cents per cwt. above the weight allowed each person, which is 100 lbs. We are all going up together.

Yours truly,

G. D. WATT."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 6, 1858.

FAREWELL.—But little more than four months have transpired since we tendered, in this department, our sincere greetings to the readers of the *Star*. Having filled up the time allotted to us, we now say to them, Farewell. Truly our labours have been short, but to us they have been pleasing and profitable; and we hope they have been to our readers generally edifying and acceptable. If such be the case, we shall feel well rewarded for our feeble efforts, and have an assurance that God has approved, as we feel that He has blessed. In the present advanced stage of the work, when faith has become strong, and knowledge greatly increased, we feel sensible that none can efficiently feed the flock of Christ, or successfully defend the cause of truth, without the aid of that Spirit which leads into all truth, which comprehends the things of God, circumscribes the wants of man, and can impart to all severally as they need.

Important changes have transpired in the ministerial department of the European Missions. Many Elders have been released to gather home, and others newly appointed to succeed them. These changes, we anticipate, will prove a blessing to the people and work at large. Some may have thought otherwise; but past experience has taught us that everything which God orders is for the best, and will tend to promote the work of God—to roll it on with increased power and energy in the earth. To feel other than this would manifest weakness of faith—a lack of confidence in the work of God and in His power as alone sufficient to accomplish all His good pleasure. Our instructions, counsels, and doings have been in view of this time

when we should bid adieu to the Saints over whom we have been called to preside,—that we might leave them in the best possible condition to live in and enjoy the spirit of their religion. This, we believe, has also been the object of those who have lately left these lands—that they have sought to be fathers and not masters to the people; and if the Saints will now give their faith as unreservedly to those who preside over them as they have hitherto done, great indeed will be the manifestations of the power of God among His people for the redemption of Israel; the future shall be far more propitious than the past, and from henceforth God shall be more abundantly known among those who serve Him.

To the Elders who are called to preside over the various Missions, Pastorates, Conferences, and Branches, we would say, Seek not only to stand in, but to *fill* the office to which you are called, with fidelity to the trust reposed in you, to the Saints, and to God. You are called to be the greatest of all by being *servants* to all: therefore, let not pride enter into your hearts; for it “goeth before destruction, and a haughty spirit before a fall.” Let your light so shine before men that others, by your example, shall be led to glorify God. According to the service you render to the cause shall be your reward. May it achieve a most glorious and never-fading crown!

The present general condition of the Saints in the European Missions is prosperous and cheering. Harmony and a willingness to heed counsel are universally manifested among the Saints, who seldom fail to do right, except from lack of understanding. Experience has taught the lesson that union is necessary to increasing strength and prosperity; and we are happy to know that it is cultivated by all Saints. The readiness of the Saints to assist the returning Missionaries shows that they are alive to the important events transpiring in Zion, and that they sympathize with those who are called upon to aid in the work of her redemption. But however satisfactory the present condition of the Saints may be, a constant progressive increase in faith, knowledge, good works, and power must characterize their lives, and should remind all that they are not so perfect as they might be—that they have not yet attained to the fulness of Christ, and must continue faithful to the end to inherit life.

The future, to Saints scattered abroad, is full of hope and promise. As the darkest hour just precedes the dawn of the rising day, so do the louring clouds of evil that seem to bespeak the horizon of Zion's future welfare but announce the ushering in of her brightest day of glory—the jubilee of her eternal deliverance. To the majesty of her rising the Saints shall come; they shall continue to flow to the land of Joseph, and his seed shall redeem it from every power, and the Saints dwell upon it in peace. Let the faithful continue to receive the counsel given to them in relation to their emigration; and those who have means to emigrate with may send in their names, stating the amount they have at their command, and they will be further advised upon the subject. Those who have means to go out and assist in making a new settlement for the time being, are advised to report themselves immediately.

With this Number we transfer our Editorial duties, together with the entire Presidency of the European Missions, into the hands of our successor, Elder ASA CALKIN, to whom all communications relating thereto should be addressed. To many of our readers he is not a stranger; and we are happy to know that he already has the confidence and faith of the Saints. We cannot but notice with pleasure the faithful services of those with whom we have been associated, both in counsel and in labour; and we feel joyful that the interests of the work of God in these lands are committed to such worthy men. For the success of their continued labours, the blessing of the Saints, the rolling forth of the work of God, and the increase of its,

power, we shall ever pray, humbly desiring the prayerful solicitude of the Saints, whom we so fervently love, in our behalf.

DEPARTURES.—The ship *Underwriter*, Captain Roberts, sailed from this port on the 21st ult., for New York, having on board twenty-five Saints, under the presidency of Elder Henry Harriman. Elders Joseph W. Young, L. H. Hatch, and Seymon B. Young sailed on board the steamship *City of Washington* for New York on the 10th instant. The ship *Empire*, Captain Coombs, bound to New York, sailed on the 19th instant, having on board sixty-four Saints, under the presidency of Elder Jesse Hobson. May the God of Israel be with and bless these our brethren on their journey over the trackless deep, and enable them to reach their destined haven in safety.

THE PHILOSOPHY OF HISTORY.

A world's experience speaks from history's page,
And teaches lessons of each by-gone age ;
Now shows a nation's bright encircled head,—
Then with its halo gone and beauty fled.

History consists of something more than dates and letters, and embodies more than dry facts and narrative. Indeed, these are merely the verbal expression of events—points to dot the period of occurrences—bodies which the spirit of history assumes to appear in every day life, that it may show to the present a panorama of the past.

The verbal record of nations has been translated into many languages and read by the civilized of every tongue. Every well-educated school-boy is familiar with it. He has read it as a part of his educational exercises, and can repeat the principal events of two or three thousand years, and intersperse the narrative with dates and places, with as much ease as he can relate the adventures of his last Christmas holidays. But how few study the philosophy of history! Its symbols are read and learned by heart by the millions; but it is only the units who read and understand the meaning which those symbols represent. While the verbal record is written in many languages and read by many tongues, the spirit or philosophy of history is written in only one language—the language of a common experience; is read only by one tongue—the tongue of wisdom; is understood only by those whose minds are touched by the finger of God and enlightened with the Spirit of Truth.

The real value of history, both sacred and profane, consists in the lessons which it teaches. Wisdom's hoards are hidden

within its leaves, waiting for the human bee to discover and extract the elixir of experience which, like the nectar of the fabled gods, is drink for spiritual being, and which, when the growing soul sips, infuses it with strength of diviner life. But how few discover that treasure, and partake of the draught which other hands have prepared! How many dash it from their lips when presented to them! Yet they who will not drink experience willingly must partake of it by force; they who will not extract it from the lives of others must extract it from their own: then the mixture is bitter, and the medicine often kills rather than cures the patient.

In what character does history come to us? It comes as humanity re-embodied, as it were, in letters—as extinct generations embalmed by the creative and perpetuating power of knowledge and literature. It is the experience of one generation transmitted to a later generation by art and symbols,—as the finger of the dead pointing out the footprints of the past and marking the ever-recurring circles of humanity—as the past supplying us with means to comprehend the present, and with lessons to prepare us for the unfolding future. The pen of the historian brings before us the nations of the earth revolving in their circles of national existence—the beginning, progress, and end of their career. It supplies us with the record of the great drama of the world, and brings before us its principal characters acting with almost real life. In bringing up the past, history gives a just and impartial view of the present and future. In telling the result of a given course in the cases of others, it assures us

that similar results will follow a like course of our own. By showing the record of mighty nations that have been and are now no more, it contains a startling, humiliating, unwelcome, though certain prediction, that mighty nations who are now travelling in the same path will have written concerning them, These are they who have been—who have flourished in other ages, but their glory has departed, the sand of their existence run out, and they are now numbered with the extinguished and almost forgotten things of other times!

History presents us with the following general view of the world. (We take sacred history as well as profane; and in our investigation give the greater authority to the former.) In the early ages of the human race, we have no doubt that God caused a proclamation of the Gospel to be made, and endeavoured to establish His kingdom among men. This is reasonable. He is the rightful Monarch of the earth; His government is legitimate government; mankind are natural subjects of His kingdom; His rulership is the only efficient rulership, and His power the only saving power. Such a course on the part of the Creator was, therefore, not only consistent, but just and absolutely necessary. To have let the world take any other start, after the fall, would have been unlike the merciful and wise Creator. It would have left man in despair and without hope — left the human race to run, unwarmed and powerless, into chaos and darkness, until they were inextricably entangled in false systems and schemes of their own invention. In such case, man would not have been responsible for the abuse of his agency; for good and evil would not then have been presented to the immediate descendants of Adam that they might choose for themselves. But we are not left in doubt upon this matter. The great modern Prophet has supplied us with this much of the history of those times. Adam had the Gospel revealed to him. God sought to establish His kingdom among men in the early ages of the world. Our common parent and the first Patriarchs preached that Gospel and laboured to bring their children into subjection to Divine government. But then, as ever since, man in the pride of their hearts imagined that they could do without the intervention of God. They

preferred human systems to the order of heaven, and chose to follow the bent of their own inclinations rather than the will of their Maker. They spread themselves abroad upon the face of the earth, established systems, and submitted to organizations, according to caprice, the force of circumstances, the power of might, and the will of the despot. They thus lost nearly every relic of the Divine order, and then came the following:—

History brings before us mankind establishing many antagonistic systems, propounding almost innumerable religions, faiths, and governmental policies, framing a variety of dissimilar constitutions, giving trial, perhaps, to every form of government and legislation, and breaking the world up into distinct and contending nationalities. Party has made strife with party, sect with sect, and nation with nation. War and carnage have claimed their tens of millions of victims, depopulated cities, laid the work of ages in ashes, brought once-renowned powers into bondage, and swept away once-mighty people. Aggression has been a general favourite policy with all nations. One has conquered, to be conquered in its turn, and nearly all have felt the iron hand of the invader. Rulers have oppressed, impoverished, enslaved, and worn out their subjects. The groaning serf has risen up against his task-master, and volcanic revolutions have spread anarchy and desolation through many lands. Sects have spewed out vituperation and spleen against each other, and universal bitterness and discord have reigned. A thousand curses, with famine, pestilence, crime, and misery have stalked forth in broad daylight. Kingdom has succeeded kingdom, empire succeeded empire, and republic succeeded republic. Every human system and institution has been tried and has failed, giving general disgust, while confidence has fled from the world. History shows us great nations struggling to solve the social problem and losing their very existence in the attempt. To-day we see them flourishing with a bright halo of glory encircling their heads: tomorrow, as it were, they have vanished with the past; and they who awed a world are indebted to the historian's pen even for the continuance of their names among the living. On this page we read a description of cities whose splendour seems to belong to fairy lands, and their

costly grandeur to fabled magnificence and wealth. On the other page we see them a heap of ruins and desolation, converted into haunts for beasts of prey, loathsome reptiles, and perhaps the unclean and doomed spirits of their former inhabitants. On the one hand, we read of nations blessed and favoured by God, victorious over all their enemies; on the other hand, we see them weak and broken, cursed and overwhelmed by the judgments of the Almighty.

Surely there is much to be learned from history—much wisdom to be gathered from the experience of the past. To ascertain some of the causes of the foregoing, to discover the secret of drawing down Divine favour, to find the shoals on which nations have wrecked themselves, and to lay before our readers lessons deduced from sacred and general history, will be our object from time to time.

EXTRACTS FROM A SERMON BY PRESIDENT BRIGHAM YOUNG.

Col. Alexander accuses us of what he terms a very uncivilized method of warfare. If we are to do as they do, we shall have to get drunk, to swear, to quarrel, to lie, and believe in lies, and indulge in many like traits of civilization, in order to be prepared to act as they do. I do not know anything about those men that are now in the mountains, only in the capacity of a mob. I have no business to know them as anything else, neither shall I, until I have been officially notified that the Government of the United States wishes to send troops here and build stations.

I suppose that the boys have annoyed them a good deal; but, at the same time, I would much rather clothe them and feed them, if they would agree to go back in the spring, and leave us in peace as they found us. We are obliged to maintain our rights; for every blackleg, horse-thief, counterfeiter, and abominable character are united with the hireling priests, and lying editors, and wicked leaders of our Government, to falsely accuse the "Mormons," with a view to our destruction. Can they now truly accuse them of anything? Yes, of burning up a little grass, as brother Atwood told them, when they asked him why he burnt the grass, "that we may have a better crop next year," (which, you are aware, is customary in prairie regions.) We have done that; therefore, our enemies can now concentrate their power to shoot at the target they have compelled us to raise in self-defence, whereas hitherto they have shot without an object to fire at.

We have laboured diligently, and suffered everything but death, to preach the Gospel to our fellow-beings; and thousands of our fathers, mothers, brothers, sisters, children, and connections, have gone into their graves, through their sufferings, from being robbed of everything we had and scattered to find shelter where we best could. Are we going to suffer it any more? No—God being our helper! We are perfectly free, on condition that we do right; and upon that condition we never will be in bondage again. You will recollect that this is the first time that this Church can say, "We are free." Do we wish to be free from the United States Constitution? No. There is not a word in it but what we can subscribe to with all our hearts. Do we wish to be free from the laws of the United States? No. They are as good laws as we can ask for. Neither do we wish for any better laws than those enacted in Missouri and Illinois. What, then, was the difficulty with this people? Magistrates, sheriffs, constables, military officers, &c., walked those laws under their feet, and trampled upon them as a thing of naught, in order to get at this people and drive them from their hard-earned homes. I have said, and say it again, if those laws had been executed, they would have hung Governor Boggs and Governor Ford, with many others, between the heavens and the earth, or shot them as traitors to the Government. It is not the laws and the Constitution of our country that we wish to be free from, but it is from the power of those who profess to be law-makers and law-

executors, but who trample every whole-some law under their feet.

We are now as free from them as the mountain air we breathe; and we could wipe the few enemies now in our borders out of existence in a very short time, if I would give the word to do so; but they will judge themselves out of their own mouths, and receive their just reward at the hands of him whom they have listed to obey. I believe the Lord has wisdom enough to make them destroy themselves; though, if it were left to me solely, under the guidance of the spirit pertaining to man, probably I should have had them in eternity before now. But the Lord dictates, governs, and controls: I do not, neither do I wish to. After this season, when this ignorant army has passed

off, I shall never again say to a man, "Stay your rifle-ball," when our enemies assail us, but shall say, "Slay them where you find them." But the army that are now upon our borders are in ignorance, and know not what they are doing, nor the spirit that prompts them, or they would ere now have been visited with the spirit of swift destruction. On account of their ignorance and their having been sent by rotten demagogues and corrupt speculators, I feel like letting them alone, unless they turn to come here,—which, if they do, sleep will depart from their eyes, and slumber from their eyelids, until they sleep the sleep of death, or beg quarter at our hands—God being our helper.

CANADA.

(From a Prize Essay, by J. S. Hogan.)

THE FARMER OF UPPER CANADA.—There is, perhaps, no class in the world who live better—I mean who have a greater abundance of the comforts of life—than men having cleared farms, and who know how to make a proper use of them, in Upper Canada. The imports of the country show that they dress not only well, but in many things expensively. You go into a church or meeting-house in any part of the Province which has been settled for fifteen or twenty years, and you are struck at once with the fabrics, as well as the style of the dresses worn by both sexes, but especially by the young. The same shawls, and bonnets, and gowns, which you see in cities, are worn by the women, whilst the coats of the men are undistinguishable from those worn by professional men and merchants in towns. A circumstance which I witnessed some years ago in travelling from Simco to Brantford—two towns in the interior of the Province—will serve to convey an idea of the taste as well as the means of enjoyments of these people. At an ordinary Methodist meeting-house in the centre of a rural settlement, and ten miles from a village or town, there were *twenty-three pleasure carriages*, double and single, standing in waiting. The occasion was a Quarterly Meeting, and

these were the conveyances of the farmers who came to attend it. Yet twenty years before, and this was a wilderness. Twenty years before, and many of these people were working as labourers, and were not possessed of a pair of oxen. Twenty years before, and these things exceeded even their brightest dreams of prosperity.

To persons not practically acquainted with Upper Canada, these evidences, not only of comfort, but of considerable refinement, may appear extraordinary, because mere rude husbandry, just emerging from a wilderness, could hardly be expected to produce such results. Wealth in agriculture, like wealth in every other occupation, is usually the offspring of skill and judgment, as well as of labour and perseverance. But it is a remarkable fact that the farmers of Upper Canada have opportunities of improvement and of enlarging and correcting their views beyond what are enjoyed by many of their class, even in England. And this arises from the circumstance of the population being made up of so many varieties. The same neighbourhood has not unfrequently a representative of the best farming skill of Yorkshire, of the judicious management and agricultural experience of the Lothians, and of the patient

industry and perseverance of Flanders. In a country so peopled, the benefits of travel are gained without the necessity of going away from home. Other countries, in fact, send their people to teach Canadians, instead of Canadians having to go to other countries to learn. A thousand experiences are brought to their doors, instead of their having to visit a thousand doors to acquire them. Nor is the advantage of this happy admixture of population altogether on the side of the Canadian; for whilst he gleans from the old countryman his skill and his science, he teaches him, in return, how to rely upon himself in emergencies and difficulties inseparable from a new country,—how to be a carpenter when a storm blows down a door, and there is no carpenter to be had; and how to be an undismayed wheelwright when a waggon breaks down in the midst of a forest, and there is no one either to instruct or to assist him. The one, in short, imparts to a comparatively rude people the knowledge and skill of an old and highly civilized country; the other teaches skilled labour how to live in a new land. The consequence is, the old countryman of tact becomes, in

all that relates to self-reliance and enterprise, a capital Canadian in a few years; whilst the Canadian, in all that pertains to skilful industry, becomes an excellent Englishman. As a natural result of this, there is scarcely an improvement effected in English farming which does not find its way into Canada soon after; nor is there an agricultural implement of value, which can be adapted to Canadian soil, that is not immediately copied or imported. And Agricultural Societies have sprung up and prospered in the country to an extent hardly paralleled in any other part of the world. The result is that Durham cattle may be seen at the very verge of civilization in Western Canada,—that there is scarcely a neighbourhood where may not be found the descendants of Berkshire pigs, nor a village that has not horses which exhibit all the fine peculiarities of the best breeds of England and Scotland. That a country so circumstanced, with a fine climate, and with abundance of land for those who had the energy to clear and cultivate it, should have enjoyed great prosperity, is really not so much a wonder as it would be a matter of surprise if it had not had such success.

A PSALM OF ZION.

O! Zion, thou art the crown of all lands, and blessed above all others for ever and ever.

Thy shores are washed by the waves of the Atlantic and Pacific oceans; and thou spreadest thyself from north to south, like the wings of a mighty eagle.

Among the rivers that water the earth's wide bosom, none are so great as thine; and among the mountains that pierce the clouds of heaven, none are so strong as thine; for *they* are the fortifications of Israel.

There dwell the people of God, that are gathered from the east and the west, from the north and the south.

They have come from all lands, and from the islands of the sea, that they may worship the God of Abraham, Isaac, and Jacob, according to the revelations which he gives unto the Holy Priesthood.

They are like a family that sleep safely in their chamber, while the lightning is blasting and the hailstorm is destroying all in the fields around.

For the day of the Lord's vengeance will come, and the wicked will enquire, with trembling, "Who shall be able to stand?"

The earth will quake beneath their feet, and the heavens be clothed with blackness over their heads.

And the God of Elijah shall smite them; and the fruitful lands shall become dry, and the fountains shall yield no water; men shall sow the fields, but they shall not reap, and there shall no more be grass in their meadows.

And the rainbow shall disappear, because men have broken the everlasting covenant; therefore must the sign and seal of that covenant be taken away, and also the raining clouds on which it is written, like the contract of marriage which is taken from the adulterer.

Then shall the proud among the nations mourn and cast dust on their heads; for the mighty will fall in battle, and the aged and the maiden will faint in the streets.

When the storms and the waves are overpast, Israel shall come from the chambers of the mountains as Noah came from the ark.

And they shall plant the gardens and sow the fields of the wicked that are no more; and the flowers shall come and the grass grow, and the golden and luscious fruit shall be abundant for a thousand years.

And the song of praise shall break the silence of the tomb, and the rocks shall rend; and with the eyes of our flesh shall we see God, even our Redeemer, standing upon the earth.

Then shall awake the bodies of my beloved relatives and friends that sleep beneath the sacred soil; and I shall take them by the hand in the streets of the New Jerusalem.

Then shall thy land, O Zion, be glorious amid the western waters; and thy towers and temples surpass the palaces of kings.

A Royal Priesthood shall inhabit thy dwelling places; and they shall have an inheritance enduring as the throne of God.

Paradise will bloom once more on thy bosom; and the Ancient of days, even Adam, the Father of all, come with hair upon his head as white as wool, and garments like the driven snow.

And the scourge of the pestilence shall waste thy sons and daughters no more; and the foot of the Gentile shall come no more into thy sacred places.

And these that have been hungry and naked for thee shall be clothed with white linen, and gold, and precious stones; and they shall sit down at the marriage-supper of the Lamb.

Who would not live and die for such a glorious land, that he may rise and reign thereon through the great Millennium, and then on the new earth, that shall be like a sea of glass mingled with fire?

May God give unto us strength, O my brethren, that we may stand upon Mount Zion with the crown of eternal glory. Even so, Amen.

JABEZ WOODARD.

St. Gall, Nov. 13, 1857.

VARIETIES.

AN earthquake has been experienced at San Jose.

ON New Year's eve a shock of an earthquake was felt at San Francisco, California.

A LETTER from Parma of the 26th Jan. states that a slight shock of an earthquake had been experienced in that city.

ON the night of Jan. 15th, a slight shock of earthquake occurred at Lockport, N.Y., accompanied by a loud, rumbling noise.

EARTHQUAKE IN CHARLESTON, S. C.—We had a smart shock of an earthquake on Saturday morning, ten minutes before nine o'clock, the undulatory motions continuing about five seconds. In some localities there was considerable alarm, one counting-house, at least being emptied of its occupants in double quick time. In the western portion of the city, plates and glasses rattled on the tables; chandeliers, with their glass pendants, jingled together; pictures hanging on the walls moved from their perpendicular position, and a general disposition to see-saw manifested. The same phenomena were very perceptible at Mount Pleasant and on Sullivan's Island. The direction of the movements seemed to be from north-west to south-east. It was some fourteen or fifteen years since Charleston was favoured with a similar visit.—*Charleston Mercury*, Dec. 21.

OFFENCE.—“We should ever be cautious not to give offence. Some persons are rude, dogmatical, or indiscreet: they never consult the feelings of those around them, and are equally careless whom they please and whom they offend. They say and do just what their feelings prompt, without the least regard to the consequences of their words and actions. We should all be backward to receive offence. There are some people whose passions are like tow, kindled into a blaze in a moment by the least spark which has been designedly or accidentally thrown upon it. A word, a look is in some cases quite enough to be considered a very serious injury. I would have a text of Scripture written upon a label, and tied upon the forehead of such persons, and it should be this—‘Beware of dogs!’ We should never suffer ourselves to be offended, until at least we are sure that offence was intended; and this is really not so often as we are apt to conclude. Had we but patience to wait, or humility to enquire, we should find that many things were done by mistake which we are prone to attribute to design.”—*James*.

PASSING EVENTS.—Lord Palmerston resigned his Premiership on the 20th ult., owing to his defeat on the Conspiracy Bill, and Lord Derby was sent for by the Queen to form a new Cabinet. The trial of Orsini and his accomplices has been postponed for the present. The trial of the ex-King of Delhi was postponed, in consequence of his indisposition from fever. Marshal Pelissier is to be appointed Governor of Paris. Canton was escalated and captured on the 29th of December. Commissioner Yeh was taken prisoner on the 5th of January; also the Tartar General. Sir Colin Campbell was still successful in defeating the rebels at the date of the last despatch.—**AMERICA:** The general condition of Mexico is reported as being disastrous in the extreme. President Buchanan affirms that Kansas is as much a slave State by the will of the people as Georgia or South Carolina, and insists that its speedy admission into the Union under the Lecompton Constitution is the only means of restoring tranquility. The feeling against the Mormons is very strong in all sections of the State of California, and thousands in the different counties are said to have volunteered to march against them when required: 150 volunteers were enrolled in Columbia and vicinity; and in Sacramento and San Francisco several companies have been organized. A volunteer regiment had been organized in New York.

PASSING JUDGMENTS.

Ye rulers and statesmen, the judgments of God
Are o'erwhelming the earth like a turbulent flood;
Yea, full to the brim are his vials of wrath,
And his angels are waiting to pour them forth.

Gaunt pestilence stalks through the breadth of the
land,
And bloodshed and famine will join hand in hand
To depopulate earth and the wicked destroy,
That the Saints a millennium of rest may enjoy.

The spirit of peace cannot now o'er you brood;
For the skirts of your garments are stained with the
blood

Of the Saints and the Prophets Jehovah has sent
To warn every nation and bid them repent.

Ye slumbering nations, why, why will you sleep,
While the sword of stern justice hangs o'er you
unsheathed?

Awake to repentance, be saved by the word,
Now times of refreshing have come from the Lord.

Obeys the commandments of God while you may,
And seek your salvation while yet it is day;
Gather home to His garner, and escape His dread
fire,
When He'll burn up the chaff with unquenchable
fire.

Then hasten to Zion, the land of the west,
Where the upright in heart will for ever be blest,
And be freed from the turmoil, division, and strife
Which in the dominion of Satan are rife.

Oh, cast in your lot with the righteous; for there
The voice of sweet praise daily mingles with prayer
To that God who is mighty to show forth His power,
And whose Spirit will strengthen in danger's dark
hour.

MERCY BATH.

ADDRESSES.—Joseph Stanford, } 22, Lady-well Place, Dover, Kent.
Edward Samuel,
T. A. Jeffery, Wellington Street, Bedford.
Charles F. Jones, 4, Fox Terrace, Dewsbury Road, Leeds.
E. T. Gibbs, Mr. G. Stratford's, High Street, Maldon, Essex.
Thomas R. Jones, Penuchrau Llan, Eglwys Bach, Denbighshire.
John Reed, 12, Ann's Terrace, Coburg Road, Old Kent Road, London, S.
William T. Cromar, care of Mr. Wm. Myers, Elecar Hill, Idle, near Bradford.
H. W. Barnett, care of Mr. William Jemmitts, Brent's Cottage, Faversham, Kent.

MONEY LIST, FEBRUARY 13—19, 1858.

B. W. Brindle (per W. Budge)	£4 0 0	Brought forward	£10 0 0
William Moss	3 0 0	Richard Holt (per Thomas Smith)	2 0 0
E. D. Miles	3 0 0	A. N. McFarlane	2 0 0
Carried forward	£10 0 0		£14 0 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, March 13, 1858.

Price One Penny.

WHO ARE THE REBELS?

The epithet of rebel is one of those terms which has obtained a loose and improper usage. There is not another in the political vocabulary that has been so much distorted and so often misapplied. It has been made the bugbear to frighten mankind. As an iron-hoofed horse, kings and tyrants have mounted it to ride down the people and to trample upon the laws of justice and the sacred rights of humanity. The few who have been interested in upholding established institutions and illegitimate and oppressive authority have made "Rebel" a political cant-cry to startle and awe the millions. Nations groaning under the burden of accumulated grievances have been paralyzed by its pernicious fascination and influence. While the people have forcibly realized the justice of their cause, and been painfully conscious that their oppressors were the enemies of humanity and progression, they have trembled like the aspen leaf in the presence of their tyrants, and brave men have sneaked away like cowards when they have heard "Rebels" thundered in their ears. Yet had the majesty of the people's power been exerted in protesting against wrong and in asserting the rights of man, the despot's strength would have been found weakness, and the oppressor's chain as the smoked reed.

The Latter-day Saints, of all people, hate rebellion most. It is repugnant to the very genius of their holy religion. The "Mormon" disposition abhors rebels. The eternal Priesthood are uncompromising enemies of rebellion; and they wage an unceasing war against the great Arch-rebel, and against all who partake of the like spirit which animated him in defying the King of kings. All who know anything of the Latter-day Church can hardly help realizing that the Saints are the greatest respecters and the sternest upholders of authority of any people in the world.

But the Saints are not to be misled, their power paralyzed, and their rights subverted by a perversion of language. It is obvious that if the etymological meaning of words be made to destroy the spirit which they should embody, then language loses the power to convey just and correct ideas. There is nothing in the abstract term "rebellion" which constitutes rebellion a crime, or in the mere epithet of "rebels" which makes that character hateful. This consists in corresponding conduct. Language is a science of arbitrary sounds and symbols adapted to communicate and express the conceptions, emotions, and instincts of the soul and to embody ideas in words. To reduce it to a conven-

tional usage, and lose the spirit of its meaning, would be to confound language altogether. The strange doctrine which Byron makes his Lucifer enunciate would then find a practical illustration:—

"He, as the Conqueror, will call the conquered
"Evil. But what will be the good he gives?
"Were I the victor, his works would be deemed
"The only evil ones."

In such a case, there would be no positive right or wrong: virtue and vice would be decided by circumstances; the true basis of authority would then be *might*; and patriots, otherwise with right and justice on their side, would be "rebels," though protesting against the abuse of authority, and resisting oppression, simply because it was against the "*powers that be*."

It is according to this loose and conventional sense that the term rebel is generally used. We see a mighty people rising up in their majesty against tyranny and oppression; and we hear their tyrants and oppressors stigmatize them as "rebels," and their acts as rebellion. A Washington; and the master spirits of his age, supported by the mass of their countrymen, clothed with the God-like dignity of their cause, resist the injustice of the parent Government; and a misguided king and his ministers denominate them "rebels." But such an application of the term is perversion of language and a libel on the rights of man. In mere human governments the great decision of the people cannot be rebellion, in a just sense, though rulers might be rebels against the people. Did kings and presidents reign by right Divine, and hold their authority from a higher will than man's, then the case would be different. But such is not the fact in human governments; and, therefore, the people are a superior authority to either king or president, and the assertion of their rights and the integrity of their constitution does not make them rebels.

No true American will object to the above views; for it is consistent with the very basis and the whole superstructure of American institutions. Yet, because the great patriot, Brigham Young, maintains the Constitution of his country, the degenerate children of the United States stigmatize him as a rebel; and because a *whole community* raises the majestic "voice of the people" to sanction his administration, that act is blasted with

the infamy of rebellion. Oh! America, how art thou fallen!

We will now proceed to show that the "Mormons" are not, and never have been rebels, neither against the spirit nor the *letter* of the Constitution of America. We will then give our answer to the question, "Who are the rebels?"

First: The Constitution guarantees to all men the undeniable and free exercise of their religious faith without sectarian respect or favouritism. It matters not how much the faith of a community might be obnoxious to their neighbours, the Constitution will not allow that community to be coerced or interfered with in the free exercise and development of its peculiar faith, providing its developments be not criminal in the eye of the law or opposed to the spirit of the Constitution itself. Neither has it the least respect to numbers in this matter. It extends the same great protecting and parental care towards a single individual as it does to the whole nation collectively, whether he be Saint, Methodist, Catholic, Protestant, Jew, Gentile, Heathen, Infidel, or Christian, providing as an American citizen or sojourner his acts are not unconstitutional and in violation of the legislative enactment of the State or Territory to which he belongs, or in which he sojourns. Even though that individual stood alone in his faith, with the decision of a thousand million against that faith, the Constitution would still guarantee to him the unshackled exercise of his religious rights, the free development of his system, if in keeping with the above, and the unrestrained power of thought. It says to presidents, statesmen, magistrates, and the whole nation, Touch not Religion's subjects; do her worshippers no harm: the nation has no tribunal before which to summon them; legislate upon matters for which the Constitution provides; but God is alone the Judge of the heart and the only Legislator in that which pertains to the consciences and faith of His creatures! In the drawing up of this glorious document, its framers have manifested the spirit of wisdom which inspired them and the profound respect which they entertained for the sacred rights of man. They have faithfully shown their appreciation of the facts that good and intelligent men had held, and would hold, a variety of different and antagonistic faiths,—that in the days

of superstition and spiritual despotism the people have been proscribed for their religion, and thousands of martyrs offered up on the altar of religious persecution. They have manifested that they had learned from the experience of the past how often, on the one hand, a faith has become popular upon the strength of ignorance and tradition; and how often, on the other, a faith or a community has been obnoxious merely upon the authority of popular prejudice, predisposition, and sectarian interest, and not because of its own intrinsically-pernicious nature. In refraining, therefore, from legislating upon these matters, and in leaving religion an open question for every person to choose and decide for himself, those mighty statesmen have shown their wisdom, justice, and patriotism. So far, then, "Mormons" are not rebels, neither according to the spirit of American institutions nor the intentions of their great framers. In the eyes of the Constitution there are no *religious rebels*. It takes no cognizance of such a class of individuals, nor does it provide a tribunal before which to arraign them. It takes into account *political rebels*; but it ignores the very existence of every other class. The "Mormons," therefore, *cannot* be religious rebels according to the American genius. Let us now try them as *political rebels*, and see if they deserve to be thus stigmatized.

Second: The spirit and intentions of the Constitution of America design that every community shall frame its own domestic institutions and regulate its own internal policy, providing these institutions and that policy be not repugnant to a republican genius, and that the people are subject to the general authority of the parent Government, and not aliens to the great Federal Commonwealth. To every community capable of self-government it designs to guarantee the right of self-government. It designs to respect the voice and the will of the people, and to give to the majority of a community the power to choose their own rulers. This is as applicable to Territories as to independent States. If the Constitution prescribes limits, and withholds from Territories the same extent of jurisdiction that it commits into the hands of States, it is upon the presupposition that those Territories are not sufficiently developed and capable of self-government—that they are too young, and their hands too

weak to hold the reins, and that they require further *nursing* from the parent Government. But if Congress takes advantage of a community, stands in the way of its development, and denies to it the right of self-government, when its numbers and legislative capacities have been shown to be equal to it, then it is obvious that Congress violates the spirit of the Constitution and wages rebellious war against the intentions of its noble and patriotic framers. Now, the "Mormon" community has shown itself eminently equal to the task of self-government. It has flourished, developed itself, and become powerful in the wilderness, and under circumstances that would have crippled and endangered the very existence of any other community. It has been shamefully neglected by the fostering care of the parent Government, and has been more *independent* of the favour of Congress than any State or Territory in the Union; it has grown from the strength of its own inherent vitality, and given greater evidence of power to govern and preserve itself than any other people. The Territory of Utah, being also almost composed of persons of one mind and unanimous voice, have, under these circumstances, the right to come to the following decision:—We have eminently shown our capabilities to exercise the prerogative of self-government: for our officers we will have the men of our own choice, and will regulate our internal policy, compatible with the spirit of the Constitution; we will be faithful to our allegiance and the interests of our country; we will develop her resources and defend her cause with our best blood; but we will not be coerced, even though the whole Union should attempt it; we will not have officers obnoxious to the popular will, even though ten thousand Presidents should send them, backed by Congress and the whole United States' army. Such a decision would be according to the spirit of the Constitution and the intentions of its framers. Should the President and Congress abuse their power, and disregard the popular will of Utah, and that community should resist the injustice and become rebels according to the *letter* of the law, they would still preserve the *spirit* of the Constitution in its integrity; while those who took that advantage, though justified by the letter, would violate its spirit and rebel again—

its intentions. The former, in reality, would be patriots and constitutional men; while the latter would be demagogues and rebels. But we will now

proceed to show that the "Mormons" never have been, and are not new rebels, neither according to the spirit nor the letter of the Constitution.

(To be continued.)

DIRECTION OF A WORLD.

CHAPTER I.

Stupendous task to move a world along!
All interests blend, and justly use the rod;
Not crush the weak, but guard them by the strong:
Too much for man!—The task belongs to God!

To direct a world properly and efficiently is, indeed, a stupendous task. The resources of nature have to be developed and turned to the best account. All ought to be participators in the rich creation, and in the bounties and goodness of a beneficent Providence to that extent that the Creator designed. The children of the earth should be joint inheritors of the earth. Just and economical apportionments must be made to meet the wants, satisfy the capacities, bring out the energies, nurse the genius, and reward the merits of the human family. The blessing and possessions of men ought to be regulated by their character and worth. The natural rights, labours, talents, and goodness of every person should constitute his claim to favour and inheritance; and without these, no claims ought to be held valid. Justice must sit as the arbitrator, dispenser, and rewarder of all. The continuance of favours and possessions to a man and to his family after him should depend on their continuance in righteousness and worthiness; and if they departed from this standard, their talents should be taken from them and given to those more righteous and faithful. Should worthless and ungodly children forfeit blessings and inheritances left by righteous ancestors, the rewards of the lives of the worthy dead should not be lost to them, but provisions must be made to restore all that is due either to themselves in the resurrection of the just, or perchance to more righteous offspring who might succeed their wicked descendants. Whatever might be the way to accomplish the task and work out its details, all ought to be regulated with

fairness and to the advantage, reward, and increase of every deserving being.

Then, again, to direct a world properly and efficiently, every interest must be blended, and so toned that it will speak for the general good, and so worked as to increase the sum by addition. The relative value of every figure should be enhanced by its due order of progression, and not rendered valuable by making others valueless: the many must not be made to stand as ciphers to give the few a value which they do not of themselves possess or obtain by due progression. Individual power, talent, influence, and interest must be organized and made to operate for the universal advancement and general good, while all must be worked so as to preserve the individual good, develop personal capabilities, and advance its interests, and by no means allow it to be buried in a universal rubbish.

There must also be taken into account the ever-aspiring instincts of the soul and its increasing and insatiable desires. An object worthy of the soul's aspirations must be given, and its desires must be properly regulated and supplied with wholesome and nutritious food. The infinite capabilities of mind have to be grappled with, and a world exalted and redeemed. This is what a proper and efficient direction of the world of mankind comprehends.

It will no doubt be erroneously considered by many as being at once the refinement and wildness of speculation to make a statement of what has to be done for the efficient direction of a world. They will look upon it as a mere visionary work—as a task impossible to be accomplished. They will tell us to take things as we find them, make the best of that which comes, and not indulge in nonsensical dreams about a world moving in the right direction and efficiently governed.

Now, we do not for a moment expect

human legislation to be competent to the task. We believe that speculation in the efficiency of human legislation to direct a world would be wild and unprofitable indeed, and that to dream of all things moving harmoniously and mankind travelling in the right direction under its guidance would be the refinement of visionary illusion. Moreover, we believe in the policy of making the best of things and in the expediency of getting on with bad machinery as well as possible, in the absence of a more effective machinery—in turning human government to the best account, in the absence of Divine and legitimate government. But the philosophy of the would-be social philosophers to whom our objectors belong is very inconsistent and defective. We should not hide from ourselves the errors of mankind, cover over the inefficiency of human legislation, trace the difficulties which it meets, and refuse to look in the direction which the world ought to take. To undertake a task without calculating the difficulties, to run a race blindly and with uncertain strength to perform the course, and not to see where inefficiency will lie or know how much it will take to ensure success, shows far less practical talent than would be shown if all this were taken into account. To invent a thousand ineffective schemes,—now to agitate here, and then to madly run in this direction, and then in that,—to never find the way, yet always be dreaming of having found it, is far more wild, absurdly speculative, and short-sighted than to realize the magnitude of the work, see the world travelling in the wrong direction, and point out the one in which it should travel. To attempt the government of mankind with inefficient means, to fall down century after century, to blunder and fail, and blunder and fail again, and never to acknowledge the inef-

iciency and turn into the right way, reaches the climax of blundering. It is like the absurd endeavours to gain perpetual motion, to discover the elixir of life, and hunt out the philosopher's stone.

Would it not be more consistent, after vainly endeavouring to direct the world aright through the long space of several thousand years, and meeting with continual failures, for human legislators to give up the task, than to still persist in their impotent endeavours and push the world to its day of doom in an unprepared state? Would it not show more humility in the Governments of every nation to clothe themselves in sackcloth and ashes, acknowledge their inefficiency, and petition a higher Power to take the reins of government in its own hand? Would not mankind sooner get out of their difficulties and travel in the right path were they to offer the authority to the holy Priesthood, and say, Let God reign over us? Or are the human family so infidel that they imagine that the Almighty is not equal to the task? Or have they departed from Him so far, or does He appear so far off, that He will not hear their petitions and come to the rescue? We believe the world is very faithless—that it is gone so far astray as to lose sight of its God, and that it blindly and madly rushes on to its own overthrow.

We have abundance of experience that the direction of a world properly and efficiently is a stupendous task. All history is full of the difficulties which human legislation has met with in its endeavours to accomplish the work, and is crossed with its failures and inefficiencies. The fact is, the task does not belong to man or mere mortal power, but to God and to those who hold the eternal Priesthood, who are endowed with His authority, and who hold the keys of a Divine system.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 152.)

[November, 1842.]

Monday, 14th. Presided in City Council, when was passed "An ordinance regu-

lating the proceedings on writs of Habeas Corpus."

Sec. 1. Be it ordained by the City Council

cil of the city of Nauvoo, that if any person or persons shall be or stand committed or detained for any criminal or supposed criminal matter, it shall and may be lawful for him, her, or them to apply to the Municipal Court, when in Session, or to the Clerk thereof in vacation, for a writ of Habeas Corpus; which application shall be in writing, and signed by the prisoner, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and in whose custody he, she, or they are detained; and shall be accompanied by a copy of the warrant or warrants of commitment, or an affidavit that the said copy had been demanded of the person or persons in whose custody the prisoner or prisoners are detained, and by him or them refused or neglected to be given. The said Court or Clerk to whom the application shall be made shall forthwith award the said writ of Habeas Corpus, unless it shall appear from the petition itself, or from the documents annexed, that the party can neither be discharged nor admitted to bail, nor in any other manner relieved: which said writ shall be issued under the hand of the Clerk and the seal of the Court; which seal may be a written one, until another shall be obtained, and shall be in the following of the City of Nauvoo; and said writ shall be words, to wit—"Seal of the Municipal Court in substance as follows, to wit—

STATE OF ILLINOIS, }
City of Nauvoo, } ss

The people of the State of Illinois to the Marshal of said city, greeting:—

Whereas application has been made before the Municipal Court of said city that the body (or bodies) of A B, &c., is or are in the custody of C D, &c., of &c., these are therefore to command, the said C D, &c., of &c., to safely have the body (or bodies) of said A B, &c., in his custody detained, as it is said, together with the day and cause of his (her or their) caption and detention, by whatsoever name the said A B, &c., may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said Court shall make in his behalf; and further, if the said C D, &c., or other person or persons having said A B, &c., in custody shall refuse, or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith, before the Municipal Court aforesaid, to be dealt with according to law; and herein fail not, and bring this writ with you.

Witness, J. S., Clerk of the Municipal

Court, at Nauvoo, this day of in the year of our Lord one thousand eight hundred and forty .

J. S., Clerk,
and be directed to the city Marshal, and shall be served by delivering a copy thereof to the person or persons in whose custody the prisoner or prisoners are detained, and said writ shall be made returnable forthwith, and the form and substance thereof, as herein set forth, and be taken and considered as part and parcel of this ordinance. To the intent that no officer, sheriff, jailor, keeper, or other person, or persons, upon whom such writ shall be served, may pretend ignorance thereof, every such writ and copy thereof served shall be endorsed with these words, 'By the Habeas Corpus Act;' and whenever the said writ shall by any person be served upon the sheriff, jailor, keeper, or other person or persons whomsoever, holding said prisoner or prisoners, or being brought to him or them, or being served upon any of his or their under-officers or deputies at the jail, or place where the prisoner or prisoners are detained, he or they, or some of his or their under-officers or deputies shall, upon payment or tender of the charges of bringing the said prisoner or prisoners, to be ascertained by the Court awarding the said writ, and endorsed thereon, not exceeding ten cents per mile; and upon sufficient security given to pay the charges of carrying him, her, or them back, if he, she, or they shall be remanded, make return of such writ, and bring or cause to be brought, the body or bodies of the prisoner or prisoners before the Municipal Court forthwith, and certify the true cause of his, her, or their imprisonment, unless the commitment of such person or persons shall be to the county jail in Hancock county, in which case the time shall be prolonged till five days, after the delivery of the writ as aforesaid, and not longer.

Provided, nevertheless, that in case any person or persons may at any time hereafter be taken and lodged in the city or county jail, under any writ or process, as provided by the city charter of the city of Nauvoo, and shall require a writ of Habeas Corpus to issue to bring him, her, or them before the Municipal Court of said city, said writ shall issue to bring him, her, or them before said Court, and be directed to the City Marshal to be served upon the person or persons in whose custody such prisoner or prisoners may then be detained.

Sec. 2. Where any person or persons not being committed or detained for any criminal or supposed criminal matter shall be confined or restrained of his, her, or their liberty, under any colour or pretence whatever, he, she, or they may apply for a writ.

of Habeas Corpus, as aforesaid, which application shall be in writing, signed by the party, or some person on his, her, or their behalf, setting forth the facts concerning his, her, or their imprisonment, and and wherein the illegality of such imprisonment consists, and in whose custody he, she, or they are detained; which application or petition shall be verified by the oath or affirmation of the party applying, or some other person on his, her, or their behalf. If the confinement or restraint is by virtue of any judicial writ or process, or order, a copy thereof shall be annexed thereto, or an affidavit made that the same had been demanded and refused: the same proceedings shall thereupon be had in all respects, as are directed in the preceding Section, and any officer, person, or persons, knowing that he or they have an illegal writ, or not having any writ, who shall attempt through any false pretext to take or intimidate any of the inhabitants of this city, through such pretext, shall forfeit for every such offence a sum not exceeding one thousand dollars, nor less than five hundred dollars, or in case of failure to pay such forfeiture, to be imprisoned not more than twelve months nor less than six months.

Sec. 3. Upon the return of the writ of Habeas Corpus, a day shall be set for the hearing of the cause of imprisonment or detainer, not exceeding five days thereafter, unless the prisoner or prisoners shall request a longer time. The said prisoner or prisoners may deny any of the material facts set forth in the return, or may allege any fact to show either that the imprisonment or detention is unlawful, or that he, she, or they, is or are then entitled to his, her, or their discharge, which allegations or denials shall be made on oath. The said return may be amended, by leave of the Court, before or after the same is filed, as also may all suggestions made against it, that thereby material facts may be ascertained. The said Court shall proceed in a summary way to settle the said facts, by hearing the testimony and arguments, as well of all parties interested civilly, if any there be, as of the prisoner or prisoners, and the person or persons who holds him, her, or them in custody, and shall dispose of the prisoner or prisoners as the case may require. If it appear that the prisoner or prisoners are in custody by virtue of process from any Court, legally constituted, he, she, or they can be discharged for the following causes:—First, where the Court has exceeded the limits of its jurisdiction, either as to the matter, place, sum, person, or persons; second, where, though the original imprisonment was lawful, yet by some act, omission, or event which has subsequently taken place, the

party has become entitled to his, her, or their discharge; third, where the process is defective in some substantial form required by law; fourth, where the process though in proper form has been issued in a case, or under circumstances where the law does not allow process, or orders for imprisonment or arrest, to issue; fifth, where although in proper form the process has been issued or executed by a person or persons, either unauthorized to issue or execute the same, or where the person or persons having the custody of the prisoner or prisoners under such process is not the person or persons empowered by law to detain him, her, or them; sixth, where the process appears to have been obtained by false pretence or bribery; seventh, where there is no general law, nor any judgment, order, or decree of a Court, to authorize the process, if in a civil suit, nor any conviction, if in a criminal proceeding. In all cases where the imprisonment is for a criminal or supposed criminal matter, if it shall appear to the said Court that there is sufficient legal cause for the commitment of the prisoner or prisoners, although such commitment may have been informally made, or without due authority, or the process may have been executed by a person or persons not duly authorized, the Court shall make a new commitment, in proper form, and directed to the proper officer or officers, or admit the party to bail, if the case be bailable.

Sec. 4. When any person or persons shall be admitted to bail on Habeas Corpus, he, she, or they shall enter into recognizance with one or more securities in such sum as the Court shall direct, having regard to the circumstances of the prisoner or prisoners, and the nature of the offence, conditioned for his, her, or their appearance at the next Circuit Court to be holden in and for the county where the offence was committed, or where the same is to be tried. Where the Court shall admit to bail, or remand any prisoner or prisoners brought before the Court, on any writ of Habeas Corpus, it shall be the duty of said Court to bind all such persons as do declare any thing material to prove the offence, with which the prisoner or prisoners are charged by recognizance to appear at the proper Court having cognizance of the offence, on the first day of the next term thereof, to give evidence thereof touching the said offence, and not to depart the said Court without leave; which recognizance so taken, together with the recognizance entered into by the prisoner or prisoners, when he, she, or they are admitted to bail, shall be certified and returned to the proper Court, on the first day of the next succeeding term thereof. If any such witness or witnesses shall neglect

or refuse to enter into a recognizance as aforesaid, when thereunto required, it shall be lawful for the Court to commit him, her, or them to jail until he, she, or they shall enter into such recognizance, or be otherwise discharged by due course of law. If the Court shall neglect or refuse to bind any such witness or witnesses, prisoner or prisoners, by recognizance as aforesaid, or to return any such recognizance, when taken as aforesaid, the Court shall be deemed guilty of a misdemeanor in office, and be proceeded against accordingly.

Sec. 5. Where any prisoner or prisoners brought up on a Habeas Corpus shall be remanded to prison, it shall be the duty of the Municipal Court remanding him, her, or

them to make out and deliver to the sheriff, or other person or persons to whose custody he, she, or they shall be remanded, an order in writing, stating the cause or causes of remanding him, her, or them. If such prisoner or prisoners shall obtain a second writ of Habeas Corpus, it shall be the duty of such Sheriff or other person or persons upon whom the same shall be served, to return therewith the order aforesaid; and if it shall appear that the said prisoner or prisoners were remanded for an offence adjudged not bailable, it shall be taken and received as conclusive, and the prisoner or prisoners shall be remanded without further proceedings.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 13, 1858.

ADDRESS.—Beloved Saints,—It seemed good to Elders Pratt and Benson, just prior to their departure for Zion, to appoint and set me apart to succeed Elder Samuel W. Richards in the Presidency of the Church in the British Isles and adjacent countries; and when I take into the account the departure (with one or two exceptions) of all of the Elders from Zion, who have so faithfully and diligently laboured among you, and imparted to you personally, by the aid of the Holy Spirit, those instructions which you from time to time required, I realize most thoroughly the magnitude and importance of the trust committed to my charge.

It is a matter of grave and serious importance to have the watchcare of the thousands of Saints scattered abroad through this and the adjacent countries. And it is with very peculiar feelings that I assume the responsibilities and enter upon the discharge of the varied and laborious duties of this Mission.

When I reflect upon the great variety of circumstances under which counsel and instructions will be required, that the Saints may know at all times, and in all things, how to deport themselves, so as to secure the favour and blessings of our Heavenly Father, and avoid the snares, withstand the temptations, and overcome the powers of the Evil One, I feel keenly sensible that nothing short of the Divine influence of the Holy Spirit—the wisdom of God—the inspirations of the Almighty—can qualify me for this great undertaking.

In addition to the other vast and important duties of the Presidency of the Church in these lands, the Editorial department of the *Star* also devolves upon me; and here it may not be amiss to remark that, perhaps, at no period since the *Star* sprang into existence and began to show its glorious light upon the pathway of the weary pilgrims of earth, who are wandering in darkness, error, and superstition, until the present time, has any man been called to the Editorial chair under such peculiar and trying circumstances as myself.

The interruption and almost total stoppage of mail communications from Utah, the consequent loss of the *Deseret News*, except at very long intervals, the absence of the

Mormon, Luminary, and Standard, which have all been for the present suspended, will leave the *Star* entirely dependent upon its own resources,—no reflection from other luminous bodies—no external objects from which to glean even an occasional ray of light—and, except the *Deseret News*, at present, the only organ of the Church. Thousands are looking to its columns for spiritual food—for meat to strengthen and nourish them in their weary pilgrimage through the journey of life.

It is expected to feed the flock and deal out to all a portion in due season, that all may be strengthened and nourished according to their requirements in the multiplied, various, and ever-changing circumstances in which they are placed, and to send forth light to guide them through the dark and crooked paths they are compelled to tread while they remain in Babylon.

In view of all these disadvantages, it is with no ordinary feeling that I receive the trust and enter upon the discharge of the duties assigned me; and I humbly ask, and hope, by integrity of purpose and by diligent and faithful attention to the interests of the cause and the welfare of the Saints, to merit and receive your kind indulgence for any errors and deficiencies which may occur; and although I cannot reasonably expect to make the *Star* shine as brightly as it has been wont to do under the management of the more able and experienced men who have from time to time preceded me, yet I may indulge the hope that, with the aid of the Holy Spirit and my brethren, it may be made sufficiently luminous to direct the Saints in the way of life and salvation.

I embrace the present opportunity to invite contributions from the Elders and others, who may feel desirous to aid in this great work. And all such articles, if written plainly, well arranged, and calculated to increase the interest, and enhance the value of the paper; shall be carefully directed to that end, as also to the credit of the contributors.

The Saints in these lands have been greatly blessed by the labours and wise counsels of our beloved brothers Pratt and Richards, during their late presidencies here; and it is a source of great joy and satisfaction to me to know that they generally realize and appreciate the same, and are growing in wisdom and knowledge, in faith and good works: and it shall be my constant aim to carry on the great work which they have so ably conducted and so materially advanced in this part of the Lord's vineyard. And in all my counsels and instructions, my only desire shall be to promote the interests of the cause of God and His people. To this end I earnestly crave a remembrance in your prayers, that the Spirit and wisdom of God may direct all my energies, and that in all my labours I may be guided by the Holy Spirit, so that you may be blessed and benefitted, and the cause of God advanced in this country.

May God bless and prosper His faithful people, and open a way for their speedy deliverance and gathering to Zion.

A. CALKIN.

EFFICIENCY.—Having been called, in the mysterious providence and wisdom of God, to preside over the European mission—to guide the Priesthood, comfort and instruct the Saints, and watch over and advance the cause of Zion, we commence our Editorial labours by treating on a significant subject—Efficiency! This Mission has assumed a new and novel phase in its history; the Church generally is marching forth with gigantic strides, and becoming most conspicuous in the eyes of the nations; the glorious work of the last days is unfolding in rapid and extraordinary developments; and the Almighty has placed upon our shoulders a responsibility, which at once humbles and leads us to seek Him for strength Divine. For this cause the subject under consideration dwells upon our minds with more than ordinary weight. We

are led to exclaim—O Lord God, Thou that canst strengthen Thy servant with more than human strength, endow us with Thy Spirit; make us efficient in our calling, mighty with Thy might, and equal to the day of Thy power and the advancement of Thy work.

While we are exceedingly anxious to be efficient ourselves, we feel to impress upon the minds of the Priesthood in these lands the necessity of their being efficient also, that they may be truly co-workers with us. We earnestly desire to see every branch and department of this Mission in the best possible working order, conducted efficiently, with success attending all its administrations.

It is with the head that power, wisdom, integrity, and legislative ability must commence. If there be lacking there, then will the extremities of the body be lacking, and derangement found to exist among its members. If the hand of the rulers be weak or paralysed, then will the organization of the body be intractable in its movements, and its constitution sickly. It is the Priesthood, therefore, that we first call upon to stand up in the dignity of their holy offices, and to make themselves, by the assistance of the Spirit, efficient in their labours of love and salvation to the scattered sheep of the house of Israel, and also in their administration and government of the people of God.

Let the Pastors of the Mission endeavour to reach a more than ordinary efficiency, so that the holy cause may prosper—advance and not go backwards, and that they may be equal to the increased responsibility, and be prepared to march along with the gigantic strides and developments of the Church. Let them endeavour to make themselves acquainted with every interest and department of their several fields of labour, and be to their flocks as shepherds and guardians. Let them be ever devising the most effective schemes to carry on the work, cogitating day and night upon the best legislative policy, and be continually on hand to advance the wellbeing of the cause. If they will labour with an eye single to God's glory, and seek power from on high, the Almighty will make them efficient, the work will not take a retrograde movement, success will attend their labours, and honours unfading will crown their heads.

The Presidents of Conferences come next. Your task, brethren, is indeed a responsible one! Your callings bring you, more especially, in contact with the Saints; and it devolves upon you, more particularly, to see that the Conferences and Branches are in good working order, and to devise means to send the Gospel throughout the length and breadth of these lands. Be you also efficient! Follow the righteous example of your Pastors, and manfully uphold their hands.

Then come the Travelling Elders and Presidents of districts. Your duties are also responsible, brethren; and your task requires zeal, faith, and energy. Upon you rest, more than upon any others, the honourable and laborious mission of bearing "glad tidings of great joy" unto those that sit in spiritual darkness, and of accomplishing the gathering of the house of Israel. By the blessing of God, be you also efficient in your labours.

Nor must we leave out the local authorities. Their duties are not less responsible in their sphere and limits than are those above them. And here we must offer a little counsel—the result of mature reflection. It should be one of the principal objects of the Pastors and Presidents of Conferences to choose for presiding local officers men full of the Holy Ghost—men having the interest of the cause of God first at heart—men who will govern righteously and efficiently, and who feel to consecrate their every talent, energy, thought, influence, and means to the building up of the Kingdom of Zion. Integrity, faith, and a determination to make themselves efficient should be considered as the only valid recommendation to their appointment.

Without these qualifications, none should be considered eligible for office. The best men should be chosen without respect or favouritism; and when their righteous acts cease, they should be displaced for others more worthy. With such men the work must progress; God will not withhold His blessing, nor can Satan stay its progress.

And now, a word to Branch Presidents, Book Agents, and the Church financiers generally. Presidents of Branches, bring your fields of labour into good order and your Branches into an easy working state. Endeavour to keep the local Priesthood united, avoid petty jealousies, and seek to put every man and everything in its right place; set a good example to all, and instruct and comfort the flock under your charge. Book Agents, keep your accounts clear and straightforward, cultivate business habits, learn to write a good hand and to properly keep accounts, and be continually endeavouring to extend the publications of the Church—the word of life and salvation. Financiers of God, remember yours is a most responsible calling! The stewards who are faithful over a few things and a few pence will be made rulers over much and possessors of eternal riches. But the unworthy steward shall have that which he possesses taken from him and given to the more diligent and faithful. Remember the day of small things! Be wise, economical, and fruitful, and you shall reap an abundant harvest.

Finally, let the Saints come forward nobly and do their duty. Brethren, “seek first the kingdom of God and His righteousness, and all other things shall be added unto you.” Be you all efficient and faithful, both officers and members, from the highest unto the lowest.

At convenient seasons, we shall perhaps, enlarge upon several items of the foregoing, and shall from time to time lay before our readers counsel, experience, and subjects gathered from our travels and acquaintance with the necessities of the mission.

DEPARTURES.—Elders Samuel W. Richards and Hector C. Haight sailed on the 20th instant, in the steamer *Europa*, for New York, accompanied by Elder Peter Harrocks.

Elder Richards' mission to this land has been a short, but profitable one. The Saints have been greatly blessed by his wise counsels and instructions during his short Presidency over them; and he returns with the prayers and blessings of thousands of grateful hearts.

Elder Haight has had the presidency and watch-care of the Scandinavian Mission for about two-and-a-half years, where his labours have been diligent and faithful. The mission has been greatly blessed and prospered under his presidency, and he leaves with the confidence and blessings of the Saints and his brethren. May the Lord extend His protecting care over these our beloved brethren during their journey to the land of America.

APPOINTMENTS.—Elder James D. Ross is appointed First Counsellor to the President of the Church of Jesus Christ of Latter-day Saints in Great Britain and adjacent countries; and Elder William Budge, Second Counsellor.

These brethren have for several years past been diligently engaged in the ministry in this country; and to many of the Saints they are already well known. Their faithful labours have secured them the hearts and confidence of all who know them; and we take great pleasure in recommending them to all good men, and earnestly request the Priesthood and Saints throughout these countries to give diligent heed to their counsels and instructions, and, by so doing, secure to themselves the favour and blessing of Heaven.

ASA CALKIN, President.

LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

PROGRAMME OF ENTERTAINMENT.

KANSAS MESSAGE ON THE LECOMPTON CONSTITUTION.

Important and Novel Measures introduced amid much Confusion.

EXTRAORDINARY SPECIMENS OF STATESMANSHIP.

DESPERATE FIGHT ON THE FLOOR OF THE HOUSE.

ENCOUNTER BETWEEN MESSRS. KEITT AND GROW.

GROW'S THROAT GRASPED BY KEITT.

Keitt knocked down by Grow.

General Melee.

BLISSFUL UNCERTAINTY.

ACT I. Scene 1.

Mr. *Clingman* moved an adjournment.

Cries of "Let's take the question!" mingled with vociferations, "No! no!" Great disorder prevailed.

A *Voice*—"Go it, boys; the fight's commenced. Ha! ha!"

The House by yeas and nays first voted down the motion to adjourn, and then a motion to adjourn till Monday. Both parties were evidently nerved for the fight. Somebody on the Democratic side moved an adjournment till Tuesday.

Mr. *Clingman*—"We are getting into a snarl. I move an adjournment."

Mr. *Campbell*, amid confusion, proposed that the several propositions for adjournment be withdrawn, and that the House come to a direct vote on the pending propositions respecting the Message.

This was received with laughter and cries of "No, no;" "You can't steal a march on us in that way!" and "That is the very thing we want to avoid."

Mr. *Keitt* moved an adjournment.

Mr. *Stanton* raised a point of order.

Mr. *Cobb* asked to be excused from voting, and also that the question be determined by yeas and nays.

Mr. *Warren*, this being Friday, moved that the private calendar be taken up. [Laughter.]

The confusion was great, members standing in all parts of the hall.

The *Speaker* asked them to please to come to order, and knocked with his gavel till they did so.

Cries of "Call the roll."

A motion was made from the Democratic side for an adjournment, the Republicans

impatiently demanding the yeas and nays on that question.

Mr. *Steward*, in a loud voice, said, "It's too late."

Cries of "Order," "Order."

The motion to adjourn was negatived by 14 majority.

The *Speaker* announced the pending question to be the excuse of Mr. *Cobb* from voting.

Mr. *Houston*—"That being an important question, I move for a call of the House. [Laughter.] It involves the fate of the country."

Mr. *Washburne*, of Maine, called Mr. *Houston* to order.

Mr. *Letcher* asked to be excused from voting on the question to excuse Mr. *Cobb* from voting. [Laughter.]

After similar proceedings, and the confusion continuing,

Mr. *Jones*, of Tennessee, asked whether it would be in order to move that when the House adjourns, it adjourn to meet in the old hall. [Laughter.] He thought that the majority of this House would willingly go back, being satisfied with this experiment.

The *Speaker* said that the motion was not now in order.

Mr. *Jones* gave notice that he should make it when in order.

Scene 2.

The House, at half-past five p.m., again refused to adjourn, by a majority of 21. Some of the members paired off for dinner.

Mr. *Campbell* again asked whether it would be in order for him to move his compromise that all other questions be

withdrawn, and that the House come to a direct vote on the propositions to refer the Message. [Laughter.]

The *Speaker* thought it was hardly in order.

Another motion to adjourn was negatived.

Mr. *Warren* moved that the House go into Committee of the Whole on the state of the Union. [Laughter.]

Many gentlemen on the Democratic side asked to be excused from voting, while some would not vote at all.

Mr. *Leiter* wished to know whether it would be in order to excuse them all in a lump. [Laughter.]

The *Speaker* replied negatively.

Mr. *Seward* wanted to make a few remarks.

Cries of "Go on," "Go on," "Hear him," "Hear him;" but objections were interspersed.

Mr. *Warren* said that, after Mr. *Leiter's* suggestion, Democrats would be justified in not voting.

The House continued disorderly, not one-half of its members being in their seats.

A gentleman in the crowd wished to know whether he could move that a dagnereotypist be sent for to take a view of the scene. [Laughter.]

The *Speaker* said it would not be in order exactly at this time. [Merriment.]

A *Voice*—"How in the d——'s name can they take pictures by gas-light?"

"Ha! ha! ha! ha!" all over the House.

Various questions, principally relating to an adjournment, were then determined negatively by yeas and nays.

Several clerks broke down in calling the roll, and as often inexperienced subordinates were dispatched to their relief.

Members were continually going out to, and coming in from, lunch; and some were eating at their seats.

"Come," said one, "let's adjourn. What's the use of continuing this farce?"

Another replied—"I'll bring my bed and stay here till Monday before I give way to the Lecomptonites."

A *Voice*—"Good for you!"

Scene 3.

Seven p.m.—Both parties still determinedly hold out.

Mr. *Florence* wanted to know if the morning hour had expired? [Laughter.]

The yeas and nays were continually taken, principally on motions to adjourn.

Mr. *Miles* asked, and was excused from voting.

The yeas and nays were taken to settle the question.

Mr. *Phillips* moved a reconsideration of that vote, and to lay that motion on the table. [Laughter.]

To determine whether the question should be taken by yeas and nays, Tellers were appointed to take a vote, and 37 voted in the affirmative.

Mr. *Keitt*—I demand a count.

Vociferations—"Let's have it." "Let's have it."

A *Voice* from the Republican side—"We give it up."

Mr. *Keitt*—I don't. I demand a count.

Mr. *Craige*, of North Carolina, thought they had better have a call of the House.

The Tellers reported that none of the members had voted in the negative.

Mr. *Keitt*—Then there is no quorum.

A *Voice*—Yes there is, but gentlemen will not vote.

The *Speaker* said it was not necessary there should be a quorum to call the yeas and nays.

Mr. *Warren* generally agreed with the *Speaker*, but must now appeal from his decision and demand the yeas and nays. [Laughter.]

The *Speaker* said Mr. *Warren* could not appeal, as an appeal was already pending.

Cries of "Good!" and laughter.

The yeas and nays continued to be taken on trivial motions from the Democratic side.

Mr. *Warren* suggested, as they had been so long engaged on Kansas, they had better do a little for his State, Ar-kansas.

Loud laughter followed this, amid which Mr. *Warren* was called to order from the Republican side.

Mr. *Washburne*, of Maine, thought they had better first dispose of Kansas by referring the President's Message.

Mr. *Keitt* and others called him to order.

The *Speaker* endeavoured to calm the confusion, and requested gentlemen to take their seats.

Mr. *Clay*—Suppose a gentleman occupies another's seat, what then?

The *Speaker*—He can be ousted.

Mr. *Letcher* inquired whether it could be done by legal process. [Laughter.]

Mr. *Davis*, of Mississippi, appealed to the Republicans for the liberty to speak for an hour. He said if this privilege was denied his personal popularity would be sacrificed. [Laughter.]

Among the questions voted on was a motion to lay on the table the motion to reconsider the vote by which the House excused Mr. *Miles* from voting; on the motion to excuse Mr. *Garnett* from voting; on the motion to excuse Mr. *Letcher* from voting; and on the motion by Mr. *Seward* to lay on the table the appeal by Mr. *Stanton* from the decision of the *Speaker*.

that a motion to adjourn till Monday may be entertained for a second time.

Mr. *Davis*, of Mississippi, rose to a privileged question, saying that the heat from above was blistering his head, which is bald; and he asked unanimous consent to wear his handkerchief over it. [Excessive laughter.]

Mr. *Florence*, whose head is also bald, objected, causing renewed laughter.

Scene 4.

Ten p.m.—Several members asleep and the galleries thinning out.

Mr. *Florence* wanted to know when the morning hour would expire? [Laughter.]

(*To be continued.*)

A Voice—"In two hours."

On excusing Mr. *Warren* from voting, no quorum voted, although one was present.

Mr. *Barksdale* asked whether it was in order to take a recess.

Two unsuccessful motions were then made to adjourn. On the last one, only fifteen members voted in the affirmative, and ninety-six in the negative. Not a quorum.

Mr. *George Taylor* hoped that the members would give up their factious opposition, and allow a vote on the reference of the Message to be taken.

Mr. *Harris*, of Illinois, at eleven p.m., moved a call of the House, which was ordered by 142 against 19.

THE DAY OF TRIAL.

The day of trial! What a different aspect it presents to different individuals! It comes to every man according to the character of the man. It appears to him in a form which his own imagination creates for it. He sees it by the light of his own mind. If we might so express it, it is to him the colour and stripe of which he is himself. It sounds to his soul in concord with its own tones. It is the ghost of himself, which, while he yet lives, haunts him and frightens him with his own likeness.

The day of trial! It comes to the weak-minded as a grim giant, which, seizing the pigmy, squeezes his little life out. It appears to the faithless robed in mist and clouds, through which their near-sighted vision tries to penetrate in vain. It comes to the half-hearted and the traitor whining, sneaking, and fearful: it suggests to him a thousand difficulties, shows the path of duty thorny, magnifies the losses which integrity sustains, tempts him to be a Judas, and allures him into a path that seems covered with beds of roses, but which, when he treads, withers under his feet and poisons his senses with their deadly odour. It appears to the "lily-livered" coward as a frightful monster, which scares his flickering wits away. It comes to the nutshell soul as a king of terrors, from whom it tremblingly flies to its narrow hiding-place. But the truly great man, when

the day of trial approaches, feels endowed with more than his ordinary strength: he takes hold with a grasp of iron, wrestles with it, and conquers. The man of faith sweeps the clouds away from his vision, and his piercing eye penetrates the gloom. The whole-hearted and the true man scorns the difficulties, prides himself in integrity, fearlessly treads the path of duty, finds stability given to his feet and laurels for his head. The brave man sees in the day of trial an antagonist worthy of his encounter; and, rushing with confidence to engage his enemy, he wins the battle, and leaves the field a hero. To the noble soul the day of trial has no terrors; and, boldly marching up, he calmly looks the apparent monster in the face, and sends it away abashed.

The weak and sickly constitution can only creep abroad with feeble steps, when the sun shines, and can but just retain life while the heat quickens the torpid pulsation of its sluggish blood: when the winter comes, its nature is shrivelled, and its circulation stagnated. But the robust constitution in summer exists upon its own vitality; and though it is ripened by the generous heat, yet grows from its own inherent vigour: when winter comes, it defies its power, lives through the frost, and shoots out bunches of young and healthful buds in spring. In a calm and gentle breeze, the timid landmen crowd the deck of the

brave ship, that commonplace nonsense, watch the rippling waters, and point to the clear blue sky; in the storm they fearfully seek their cabins, and tremblingly wait for the fury of the ocean to subside. The dauntless seamen are at their posts in fair weather to send their vessel skippingly over the main; and duty, and not pleasure is ever in their eye: when the hurricane bears down upon them, intrepidly they meet its fury, and urge the noble ship through the foaming spray, or sink in the bosom of the deep with brave hearts still beating. The

parlour-soldier is a hero in peace and valiant in the presence of his lady-love: in war he turns his face from his country's foes, sells his commission, and retires to a place of ease. But the warrior flies to the battle-field when his country calls, performs prodigies of valour, and *retires from the fight a hero*.

The day of trial is the hobgoblin of the faint-hearted, but it is the true man's good genius. It looks full of clouds and failure to ordinary men, but it is especially the noble man's *own day*. Brothers—Saints, the Day of Trial is *our day*!

VARIETIES.

AN Editor, at the dinner table, being asked if he would take some pudding, replied, in a fit of abstraction, "Owing to a crowd of other matter, I am unable to find room for it."

IN Glasgow, 1,000 illegitimate children were born in 1857, and the proportionate number in Manchester was nearly as large. In Vienna one-half the number of births are illegitimate, and in Paris the proportion is 333 per 1,000.

A VERY little boy had one day done wrong, and was sent, after parental correction, to ask in secret the correction of his Heavenly Father. His offence had been passion. Anxious to hear what he would say, his mother followed him to the door of his room. In hoping accents she heard him ask to be made better—never to be angry again; and then, with child-like simplicity, he added, "*Lord, make ma's temper better, too.*"

LORENZO Dow relates the following anecdote of a negro:—"A negro had been at a meeting; and on his return, his master said, 'Well, Jack, how did you like the minister?' 'Why, massa, me scarcely know; for de minister say, God makey beings, calla man; he picky one out here, one dere, and givey dem to Jesus Christ, and dey can't be lost. He makey all de rest reprobate, and givey dem to de devil; dey can't be saved. And de devil, he go about like a roaring lion, seeking to get away some a Christ's, and he can't. De minister, he go about to get some a de devil's, and he can't. Now, massa, me dono which be de greatest fool, de preacher or de devil!'"

A RICH SCENE IN CHURCH.—One Sunday within the last 100 years, the service had commenced in a country church, a few miles from Penrith, when in walked a woman in a grey cloak, accompanied by two half-grown urchins, with eyes and mouths both fearfully aspe, and the trio took their seats, in all modesty, near the door. By-and-by the clergyman gave out his text—"Jesus I know, and Paul I know, but who are ye?" The grey cloak was agitated. The text was energetically repeated, and the minister's eyes seemed cast toward the party seated behind the door. Our friend in grey stood up, and with the voice of a "shepherdess on a Westmoreland Fell," replied to this pointed question—"Please sur, I ae Petty Jones, 'o Wetsleddale, an' this is our Bob an' our Peggy, an' we'se gaa to Peerith to see our Nancy, an' we thowt we'd just come in an' see what ye were meken, an' git a rust."—*Carlisle Patriot*.

PASSING EVENTS.—The new Ministry is formed, having the Earl of Derby as Premier, the Right Hon. Benjamin Disraeli as Chancellor of Exchequer and Leader of the House of Commons, Sir F. Theisger (now Lord Woodstock) as Lord Chancellor, the Earl of Malmesbury as Foreign Secretary, the Right Hon. Spencer Walpole as Home Secretary, and Sir F. Kelly as Attorney-General.—AMERICA: Gen. Houston proposes to inquire into the expediency of assuming a Protectorate over the people of Mexico and Central America, upon the ground that they have shown to the world their incapacity for self-government. Gen. Harney and Col. Sumner arrived in Washington from Fort Leavenworth to report themselves on Kansas affairs: their presence is said also to have reference to the arrangement of the spring and summer campaign against the "Mormons." A majority of the Senate Committee on Territories are preparing a report and a bill for the admission of Kansas into the Union under the Lecompton Constitution.

THE Queen of England has nine children, eight of whom have at least one name beginning with A. When the last was born, Her Majesty commenced a new series with B (Beatrice).

"I HAVE just heard," said Frank to an old friend of his, "one of the most delightful sermons ever delivered before a Christian congregation. It carried me to the very gates of heaven." "Well Frank," replied the other, "I think it would have been as well for you to have just dodged in when you were there; for you'll never have such another chance."

PRESIDENT BRIGHAM YOUNG.

Hail ! Brigham, mighty Chief of Israel !
 Much favour'd Utah's honoured Governor !
 Thy spirit-stirring words arouse the fire
 That latent slumbers in the soul of man,
 And wake it to a flame, to light him on
 To deeds of glory ; and thy noble acts
 Wake admiration in all truthful hearts ;
 And all who hate oppression's yoke will cry,
 God bless him ever for his works of love !
 When Gospel truth once more to earth was sent,
 You bent among the first to God's commands ;
 When Israel's standard once again was raised,
 Among the foremost 'neath its folds you stood ;
 When persecution's flood rushed o'er the Saints,
 You bravely battled with the cruel tide,
 And overcame, though suffering with the rest ;
 When those too poor to flee, were left behind,
 Your voice was heard to vindicate their cause ;
 The spirit of Benevolence arose,
 And crouching selfishness turned pale and fled !
 When Joseph and his much-lov'd brother fell,
 And greedy traitors lurk'd in Israel's camp,
 When dark forebodings hung, like mists, around,
 And dissolution threaten'd all the Church,
 Then lustrous shone your lightning spirit forth,
 Your words inspired toned out in thund'ring peals,
 The craven traitor's heart in terror shrank,
 The doubting Saints revived their faith again,
 The bolder ones increased in fearlessness,
 In compact masses Israel gathered round,
 And God's gigantic work triumphant stood !
 When furious mobs and pious wretches sought
 To crush the Saints and sweep them from the earth,

London.

Inspired by the unerring Spirit's voice,
 You led God's people forth, 'mid scenes of death,
 Through the wild prairie, o'er the rushing stream,
 Encounter'ing dangers, scaling mountains steep,
 'Till in the peaceful vales of Ephraim,
 You found for them a home, a safe retreat !
 And there are Israel's thousands gath'ring home ;
 The wealthy few bring home their glittering store ;
 The num'rous poor, help'd by your bounteous hand,
 Lift up their toil-worn faces with delight,
 And gathering up their strength, burst off the yoke,
 Then, thanking God and you, come singing home !

To that choice land, the wise and good will flee,
 To practise virtue and escape from woe.
 There Peace shall be when direful War shall rage,
 And Plenty live when bony Famine stalks ;
 There Health shall dwell when Pestilence shall
 roam,

And Pleasure sit when Mis'ry reigns abroad !
 When Zion's palaces and towers shall shine,
 In glittering splendour, spreading glory round,
 When golden pavements, pearly gates, and walls
 Deck'd o'er with costly stones and priceless gems,
 Reflect the shining beams in streams of light,—
 When Jesus, Joseph, Hyrum, yea and all
 Who've liv'd for truth, or died in its defence,
 Shall dwell together in this bright abode,
 Then BRIGHAM shall receive his just reward,
 His dazzling crown shall sparkle with the rest,
 The royal robes around him shall be thrown,
 As King and Priest to God he'll ever reign,
 And bending thousands sav'd from sin and death
 Shall whisper, "He's the LION OF THE LORD!"

CHARLES W. PENROSE.

ADDRESSES.—Isaac Fox, 41, Charlotte Street, Glasgow.

John Cooke, } Raglan Terrace, Robin Hood Street, Nottingham.

Charles Astle,

William Yates, Mr. Thomas Davis's, Mason's Yard, Newbury, Bucks.

Thomas Hobbs, Alfred's Court, Melbourne Street, Carlisle.

George Burgon, care of Mr. Robert Holt, Chapel Street, Broadwindsor, Dorsetshire.

MONEY LIST, FEBRUARY 20—26, 1858.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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WHO ARE THE REBELS ?

(Continued from page 164.)

When did the Saints rebel against the Constitution of America, which their Prophet has rendered doubly sacred in their eyes by teaching them that it was given by the inspiration of God? What is the nature of their rebellious acts? and in what manner has this Church sanctioned them? Where did they prove themselves rebels to the great Federal commonwealth? In what court register of the United States is recorded their conviction for deeds which deservingly brand them as enemies of their country's institutions and aliens to her interest?

Can our calumniators answer these questions to the confusion of the Saints? We are confident they cannot.

Did the Saints rebel against the letter of the Constitution when they organized their Church and claimed the right of worshipping God according to the dictates of their consciences? Were they committing rebellion when they confessed faith in the Divine mission of Joseph Smith—when they dared to despise popular religions, time-honoured creeds, and venerable customs—when they nobly scorned prejudice, persecution, and the favour of the world, to obey the voice from heaven and witness to the consciousness of the Spirit within—when they dared to tread in the new-found path

and subscribed to their peculiar faith? Our enemies cannot have the unblushing effrontery to say that this made them rebels against the *letter* of the Constitution, much less against its spirit.

Where did they rebel? Was it in Missouri? Was it because they there claimed their religious rights—because they asked for the privileges of American citizens, and refused to acknowledge themselves amenable to that state only for good citizenship? Was it when their leaders were imprisoned for religious faith, subjected to demoniac torture, fed on the flesh of their murdered brethren, tried, not by the civil authorities, but by a court martial, at which a number of priests sat, and led forth to be shot in the presence of their nearly heart-broken families,—when their women were treated with horrible brutality, their aged sires butchered, their helpless children wantonly murdered, their houses and lands given to fire, devastation, and plunder,—when thousands were bereft of all their earthly possessions, and driven destitute to wander through the land in the inclement season of winter,—was this their rebellion against the *letter* of the Constitution? It was indeed rebellion, but not theirs! Yes, this treason against the letter of American institutions ought to

have hung up Governor Boggs and his fiendish coadjutors, and given their names to the nation as by-words of cruelty and ruffianism. They took advantage of power, office, and numbers to murder and exterminate American citizens, and not only violated the letter as well as the spirit of the Constitution, but also trampled under foot the great laws of humanity. They should have been made examples of, to show how American justice punishes such acts.

But our enemies will tell us that the Saints deserved this treatment. They will tell us that they were worse than rebels, and not fit to live or to be considered in the light of ordinary citizens. Now, this is merely begging the question, and certainly enunciating a novel political doctrine, which even the most despotic nations have never before thought of. If they were criminals, why did not the criminal law grasp them in its iron clutches? If they were rebels, why did not the State convict and punish them as such? They had plenty of enemies around to take every advantage—plenty of witnesses that would gladly have sworn their life away, and hard judges to pass the cruellest sentences upon them. But this summary process of extermination, not as condemned criminals into transportation, but because they were obnoxious to their intolerant neighbours, and the law could not touch them, is a most extraordinary, though by no means a constitutional mode of procedure. Why, the Emperors of Russia and France, who are said to be summary despots, would not have cast so great a libel on law—so committed themselves, and given those whom they desired to *put out of the way* such serious grounds for charges against their injustice as Missouri gave the Saints. As for not treating them as ordinary citizens, who ever heard of *extraordinary* citizens? We are certain that neither the spirit nor the letter of the American Constitution recognises any such. But is not the whole treatment, which the Saints were in this instance made the victims of, strong evidence that the debt was not of their contracting, and that Government should make Missouri discharge it to the last farthing? Thus far, then, the Saints are not rebels, even against the *letter* of the Constitution.

With the loss of homes and all their earthly possessions fresh in their minds to

aggravate the actual sufferings and privations which the poor exiles were then subject to—with their murdered friends, brethren, fathers, and children horribly mutilated and ghastly in their gore, haunting their vision, while excited imagination would heighten the scene by painting their assassins re-acting their accursed parts in the martyrdom again—with the imprisonment of their leaders, the indescribable pangs and horrors of the past, and scores of Saints *indirectly murdered*, sinking beneath their insupportable burden still painfully distinct and fresh in their memories—with a thousand wounds, which the act of extermination necessarily inflicted, still bleeding—the Saints, worn out and destitute, sought and found a temporary asylum in Illinois. Here they again gathered themselves together, and by their unparalleled industry, energy, and organization, which all are forced to admit so strikingly characterized them, they flourished. Like mighty giants, sweeping all obstacles away, breaking all barriers down, and almost compelling destiny to aid them, they marched onward and built for themselves a position which they had never occupied before.

Missouri pursued them even into exile. Again commenced those harrassing, ruinous, and illegal prosecutions, villanously unjust in their nature, and designed to entrap the leaders of the Church into the hands of their enemies. At the instigation of Ex-Governor Boggs—that same ruffian under whose exterminating order the Saints were murdered and exiled—Missouri sought to gain possession of the Prophet. Carlin, Governor of Illinois, while professing a disposition to administer justice to the Saints equally with all other citizens of the State, sanctioned the proceedings, granted a writ, and lent his official co-operation to the accomplishment of the hellish designs of Missouri. Notwithstanding that the defendant demanded the right of trial in the State to which he then belonged—notwithstanding that it was represented to the Governor, both by petition and otherwise, that the design was to murder the Prophet—a fact that was thought hardly necessary to be hid even with the covering of pretence—Carlin persisted in lending his countenance to the murderous suit. Notwithstanding it was urged that the charge was without just grounds, and

that evidence was offered to substantiate the plea—notwithstanding that the cruelty as well as the illegality of the suit was insisted on, Carlin refused to investigate the case, and determined to give the defendant up, in reality, for execution, pretending that he had no authority to interfere. Yet his successor, Governor Ford, and the Supreme Court of the State gave their decision that his course had been illegal and the demand of Missouri unconstitutional. To escape the assassins who sought his life under the shadow of law, aided by official human bloodhounds who abused their authority, the Prophet hid himself from his pursuers, and his brethren concealed the retreat. But this yielding to the strong natural instinct to preserve life, and to escape a demand illegal and unjust, only having weight for its justification, was not rebellion on the part of Joseph. The disposition of the Saints to preserve their Prophet, when they knew his innocence—when they realized that to give him up would not be the surrendering of a criminal into the hand of justice, but like giving a victim to the knife of a butcher, certainly did not constitute them rebels. The Prophet held himself continually on hand to submit to a fair and Constitutional investigation. Such a disposition neither manifested the consciousness of crime nor the spirit of a rebel.

At length, on a similar malicious prosecution, Illinois demanded the person of the Prophet. Notwithstanding that the Saints knew the bloody meaning of the requisition—notwithstanding Joseph and his brother felt a presentiment that they were going to the slaughter, at the same time confident that, if he gave the word, thousands of true hearts would gasp out their life in his defence, he gave himself into the hands of the authorities of the State. Though Governor Ford pledged his personal faith, coupled with the faith of the State, what was the result? All the world know. The brothers were murdered; and Ford and Illinois stand to this day stained with perjury! This was yet the climax! Something like forty times the Prophet had answered malicious charges at the tribunal of his country; but, though comparatively a considerable portion of his life was spent in prison and under arrest, whenever a trial was granted him, the substance of the decision was, "We find no fault in

this man." Now, what does all the foregoing prove? Does it not show that the Saints and their leaders were neither rebels nor criminals.

When the bloody deed was communicated to the people of Nauvoo, did they revenge it? No! As they listened to the voices of the speakers—voices which had but just then told the dreadful tale, counselling them to leave vengeance to the Lord, they bowed their heads to the stroke and left their cause with heaven.

Again the exterminating order came! The Saints were required to leave the city of Nauvoo. Beautiful, no doubt, it had often appeared to their fond vision when a momentary sunshine chased the clouds away. They were compelled to give up their sacred Temple and their all, and seek an asylum among savages, whose untamed natures were less to be dreaded than the tender mercies of Christian professors and the degenerate sons of America. Their pioneers left to find a home in the Rocky Mountains, where the cursed lawlessness of the white man reigned not, and where the hand of the assassin dipped not itself in the blood of Saints. Then, when the flower of the Church had departed into the wilderness, few, excepting the sick, the decrepid, the aged, the women, and the children, were left, contrary to the compulsory treaty, the fiends rushed upon the defenceless remnant, and drove them at the point of the deadly bayonet. Who were the rebels then—the rebels against the Constitution as well as humanity? Were they the Saints?

Previous to this, however, after their Leader and the strength of the Church had been forced into exile, at the suggestion of certain magnanimous senators, Government more magnanimously demanded five hundred men from this bleeding community. Yes, five hundred men from a religious body! Not on a State, not on a Territory, not on a political branch of the Union, but on the Saints, as a Church, was this levy made. Their rights of citizenship had been wrested from them; their political organization had been broken by extermination; they were now exiles—were almost bowed to the earth with the burden of their wrongs; and the history of their sufferings would have made any hearts but those of adamant bleed: yet on them, in such a time, the demand was made. The requisition was villainously uncon-

stitutional and fiendishly cruel. Injustice, was this not a time to call a blush to thy stony cheeks! The design to exterminate them from the earth, as they had been already exterminated from civilization, was forcibly realized by the authorities of the Church. "But how was the devilish requisition met? "You shall have your battalion at once, if it has to be a class of our Elders," said the Prophet Brigham! Was this an act of rebels? Did this manifest a spirit of rebellion, even against the letter of the Constitution? Such patriotism and love of country so strong and sublime have never found a parallel in the whole record of history. It was patriotism which even injustice could not conquer—a love of country which even that country's neglect and cruelty could not smother!

Not to dwell upon the trials, the difficulties, and privations of intervening scenes, we find them a few years later making Government for admission into the Union; for they had grown to be important enough for a Territorial organization. Yes, they cried to that

(To be continued.)

country from whom they had received so many bruises, and so little protection and love, to open her arms and receive her natural child—to open her heart and give to Deseret a portion of a mother's love. From that day to this, the Saints have sought to earn a broader relationship with their national parent, and to be bound with stronger ties in the great sisterhood of the American Union. Their proud ambition and their fervent hope have been, not to withdraw from the Federation, but to gain admittance as a State. Utah all the day long has cried to the parent to receive her, and to the sister States to acknowledge her. They have shown more veneration for the Constitution than any other people in America; they have manifested more enthusiasm in celebrating the great day of Independence, and have delivered orations and speeches fuller of ardent patriotism than any State or Territory in the Union. Does this constitute rebellion? Has this made them deserving the stigma of rebels?

DIRECTION OF A WORLD.

(Continued from page 165.)

CHAPTER II.

With daring hand and proud and impious mind
To guide a world—to hold and rule mankind,
Vain mortals undertake the task. They fail!
And sad experience tells the doleful tale.

That the direction of a world is a work which belongs to the Creator is most consistent. It is one of those truths which is so nearly self-evident as to render argument unnecessary and almost superfluous. The extent and magnitude of the work to be accomplished directly point to the Almighty as the only adequate power. The government of a world is at least a parallel task to its creation. Indeed, it is a work of much greater magnitude. To sustain and govern a world is a complicated and advanced task, whereas simple creation is the primitive stage of progressive existence, and shows the first efforts of Deity. The one may be illustrated by the bringing forth of

man; the other, in taking him through all the stages of life, from infancy to youth, from youth to maturity, from maturity to the full completion of the object of his creation. To sustain and govern a world demands larger capacities, greater experience and judgment, a mind more exalted, wisdom more Divine, power more strictly almighty, with administrative ability and creative skill at once more delicate, just, minute, and yet comprehensive, than are called forth in primitive creation. The generation and bringing forth of a world, is, if we may so express it, the first effort of a God. It is that which constitutes Creator. It is Deity commencing practice. It is creation in its simple form. But in the proper and efficient government of a world Deity is seen in His most exalted character. It calls forth the sublimest efforts of a God and belongs to the highest order of Divine administra-

tion. It is the task of a Being ripe with creations, full of experience, and perfect in practice. The latter comprehends all that the former embraces, and enters into a branch of administration that the other does not reach. It is at once creation in a complex form, and creation brought under a system of legislation. The creative power did not cease its operations when the earth and our first parents were brought into existence. It has been operating from that day to this, reproducing itself in higher forms, and travelling in more advanced circles. To this complex creation, which has succeeded the primitive one, and the progressive evolutions and growth of the world, which at its commencement was merely the *germ*, must be added creation sustained, led onward, kept in harmony, developed to the extent of its capabilities, and carried on to endless exaltation. All this is comprehended in the proper and efficient direction of a world. It is obvious, therefore, that a task more stupendous than creation itself, and indeed one which embodies creation in a higher form, none less than the Creator is equal to accomplish.

How mad, then—how impious—how vain is man to undertake the work which calls forth the sublimest efforts of a God. But it will, perhaps, be urged that human legislators, in undertaking the government of the world, do not pretend to tread in the path of creation, and are not, therefore, chargeable with all that we would seem to throw on their shoulders. We do not intend to say that they do. But this is the point—government is even a higher work than creation, and, in the administration of Deity, comprehends all that precedes it. Man, therefore, in undertaking government, undertakes the more advanced work of a God—a greater task than that which called forth the first efforts of Deity. O man, how inconsistent—how unequal to the task—how presumptuous, to undertake the crowning work of a God! How certain must failure be the reward of thy impious daring!

Government is evidently a task Divine. Man has no right to engage in it, unless appointed, qualified, and instructed by the great rightful Lawgiver and Governor of the world. It is true that, in the absence of legitimate government, expediency may offer some justification for human legis-

lation to interfere. Still, even in this case, man assumes a fearful amount of responsibility. He must bear the burden, and it is not lessened by the expediency. When man arrogates to himself to be the head of government—when he undertakes to give laws to the world—when he leads, instead of following—when he officiates in the place of his Maker, without Divine appointment and qualification, his conduct is madly daring, his mind impiously vain, and his capabilities immensely unequal to the task. Granting that, in the absence of the legitimate system, human governments are expedient, what makes the expedient necessary? for the law of expediency is at best a subject for suspicion. Jeremiah gives the clue in the following passage:—"Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." This has been the case, not only with Israel, but also with the Gentiles. When grace has been offered them—when God has sought to establish legitimate government amongst them, they have been stiffnecked and unbelieving. They have forsaken the fountain of living waters, and have hewn out for themselves broken cisterns. They have apostatized from the truth, refused to allow their Creator to govern them; and He has hidden his face from mankind in displeasure. This is the ground upon which the expediency of human legislation is based—a sandy foundation indeed!

That man would fail in the attempt to govern the world we might have concluded by *a priori* reasoning. But we are not dependent upon a system of induction for means to solve the problem of human inefficiency. We have the experience of a world for our *data*, and the direction which it has taken as a sure basis for the conclusion.

The developments of society, the phases which it presents, and its workings during six thousand years take us directly into the very heart of the matter. Here we see the magnitude of the work, the nature of the difficulties, how they have operated, and the elements which have made up failure.

We have now the results of six thousand years of human legislation before us.

summed up in the present existing state of society. We have the legislative skill of all ages concentrated in this. The experience, wisdom, and acts of kings, rulers, and lawgivers of the world, modern politicians have for their study; the rise and fall of empires are examples for them to go by; and nearly all systems of politics, philosophy, and religion are crowded together on the platform of the nineteenth century. Yet who are satisfied with the result? Where is the class of legislators that are deemed efficient—that can long hold sufficient confidence to give the shadow of general satisfaction, or even to carry on a system of popular administration for any length of time in their several nations? Everywhere we hear the cry raised against the inefficiency of legislators; and where the voice and judgment of the people are of any authority, they fail to give satisfaction even during their short period of administration. They come into office, flicker their glimmering light for a moment, become extinguished by the breath of parties, and expire amidst general disgust. Their successors also flicker for a time, to meet the same fate. There is no doubt that a great deal of this is chargeable to popular caprice and party strife. But the experience of the world in administrative failures is too tangible, and the grounds for discontent too certain, for us to suppose that this general dissatisfaction is altogether delusion, and the result caprice. Indeed, this uncertain, chaotic, and changeable state of affairs is of itself, from beginning to end, evidence of misgovernment and striking proof of human inefficiency.

But by far the most painful and tangible

(To be continued.)

evidence of human incompetency to govern a world is to be found in its condition. The feverish, fretful, and deranged state of the body politic is truly symptomatic of disease. The madness, failures, neglect, squandering, injustice, perfidy, tyranny, aggression, &c., which legislators, conquerors, and kings have so abundantly manifested, coupled with their occasional almost utter prostration of power, are unmistakable signs that the world has gone in a wrong direction, and, besides confirming the fact that man is unequal to the stupendous task of a world's government, prove that generally the wicked and unworthy have ruled mankind. But it is in the awful amount of misery, ignorance, misconduct, depravity, crime, and rottenness that has so thickly spotted the social body that best shows the degeneracy of mankind, and the downward direction which the world has taken. It is the frightful groupings of distress, famine, temptation, vice, murder, war, prisons, madhouses, work-houses, prostitution, and a legion of pitiful and loathsome objects crowded on the stage of life, with an immense army of police and law-officers to keep society in check, that proclaim with more than a thousand tongues how badly the world has been directed.

But what do the history of six thousand years, the experience of all nations, and the phases and conditions which society has shown, go to prove? Does it not all establish the fact that, without Divine authority and power, and aid from on high, man is fearfully unequal to the government of a world? The task is indeed the work of God. Man has dared to undertake it; and how signally awful and complete is the failure!

HISTORY OF JOSEPH SMITH.

(Continued from page 168.)

[November, 1842.]

Sec. 6. It shall not be lawful for the Municipal Court, on a second writ of Habeas Corpus obtained by such prisoner or prisoners, to discharge the said prisoner or prisoners, if he, she, or they are proven guilty of the charges clearly and specifically charged in the warrant of commitment

with a criminal offence; but if the prisoner or prisoners shall be found guilty, the Municipal Court shall only admit such prisoner or prisoners to bail, where the offence is bailable by law or ordinance, or remand him, her, or them to prison, where the offence is not bailable; or being bailable, if such prisoner or prisoners shall fail to give the bail required.

Sec. 7. No person or persons who have been discharged by order of the Municipal Court on a Habeas Corpus, shall be again imprisoned, restrained, or kept in custody for the same cause, unless he, she, or they, be afterwards indicted for the same offence, or unless by the legal order or process of the Municipal Court wherein he, she, or they are bound by recognizance to appear, the following shall not be deemed to be the same cause. First, if after a discharge for defect of proof, or any material defect in the commitment in a criminal case, the prisoner or prisoners should be again arrested upon sufficient proof and committed by legal process, for the same offence; second, if in a civil suit the party or parties have been discharged for any illegality in the judgment or process, and are afterwards imprisoned by legal process, for the same cause of action; third, generally whenever the discharge has been ordered on account of the non-observance of any of the forms required by law, the party or parties may be a second time imprisoned, if the cause be legal and the forms required by law observed.

Sec. 8. If any person or persons shall be committed for a criminal matter, in case of the absence of a witness or witnesses whose testimony may be considered to be of importance in behalf of the people, the Municipal Court may adjourn from time to time at its discretion, provided they decide upon the case within thirty days, if it shall appear by oath or affirmation that the witness or witnesses for the people of the State are absent, such witness or witnesses being mentioned by name, and the Court shown wherein their testimony is material.

Sec. 9. Any person or persons being committed to the city or county jail, as provided in the Charter of the City of Nauvoo, or in the custody of an officer, sheriff, jailer, keeper, or other person or persons, or his or their under-officer or deputy, for any criminal or supposed criminal matter, shall not be removed from said prison or custody into any prison or custody, unless it be by Habeas Corpus, or by an order of the Municipal Court, or in case of sudden fire, infection, or other necessities; if any person or persons shall, after such commitment as aforesaid, make out, sign, or countersign any warrant or warrants for such removal, then he or they shall forfeit to the prisoner or prisoners aggrieved a sum not exceeding five hundred dollars, to be recovered by the prisoner or prisoners aggrieved, in the manner hereinafter mentioned.

Sec. 10. If any member of the Municipal Court, or the Clerk of said Court shall corruptly refuse, or neglect to issue writ or writs of Habeas Corpus when legally applied to in a case where such writ or writs may

lawfully issue, or who shall for the purpose of oppression unreasonably delay the issuing of such writ or writs, shall for every such offence forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not less than five hundred dollars and not exceeding one thousand dollars, and be imprisoned for six months.

Sec. 11. If any officer, sheriff, jailer, keeper, or other person or persons upon whom any such writ shall be served, shall neglect or refuse to make the returns as aforesaid, or to bring the body of the prisoner or prisoners according to the command of the said writ, within the time required by this ordinance, all and every such officer, sheriff, jailer, keeper, or other person or persons shall be guilty of a contempt of the Municipal Court who issued said writ: whereupon the said Court may and shall issue an attachment against said officer, sheriff, jailer, keeper, or other person or persons, and cause him or them to be committed to the city or county jail as provided for by the City Charter of the city of Nauvoo, there to remain without bail or mainprize, until he or they shall obey the said writ; such officer, sheriff, jailer, keeper, or other person or persons shall also forfeit to the prisoner or prisoners, party or parties aggrieved, a sum not exceeding one thousand dollars, and not less than five hundred dollars.

Sec. 12. Any person or persons having a prisoner or prisoners in his or their custody, or under his or their restraint, power, or control, for whose relief a writ or writs of Habeas Corpus is issued, who, with intent to avoid the effect of such writ or writs, shall transfer such person or persons to the custody of, or place him, her, or them under the control of any other person or persons, or shall conceal him, her, or them, or change the place of his, her, or their confinement, with intent to avoid the operation of such writ or writs, or with intent to remove him, her, or them out of the State, shall forfeit for every such offence one thousand dollars, and may be imprisoned not less than one year, nor more than five years. In any prosecution for the penalty incurred under this section, it shall not be necessary to show that the writ or writs of Habeas Corpus had issued at the time of the removal, transfer, or concealment therein mentioned, if it be proven that the acts therein forbidden were done with the intent to avoid the operation of such writ or writs.

Sec. 13. Any sheriff, or his deputy, any jailer or coroner having custody of any prisoner or prisoners committed on any civil or criminal process, of any Court or Magistrate, who shall neglect to give such prisoner or prisoners a copy of the process,

order, or commitment, by virtue of which he, she, or they are imprisoned, within six hours after demand made by said prisoner or prisoners, or any one on his, her, or their behalf, shall forfeit five hundred dollars.

Sec. 14. Any person who, knowing that another has been discharged, by order of the Municipal Court, on a Habeas Corpus, shall, contrary to the provisions of this ordinance, arrest or detain him or her again for the same cause which was shown on return of such writ, shall forfeit one thousand dollars for the first offence, and two thousand dollars for every subsequent one.

Sec. 15. All the pecuniary forfeitures incurred under this ordinance shall be and inure to the use of the party for whose benefit the writ of Habeas Corpus was issued, and shall be sued for and recovered with costs by the City Attorney, in the name of the city by information, and the amount when recovered shall, without any deduction, be paid to the parties entitled thereto.

Sec. 16. In any action or suit for any offence against the provisions of this ordinance, the defendant or defendants may plead the general issue, and give the special matter in evidence.

Sec. 17. The recovery of said penalties shall be no bar to a civil suit for damages.

Sec. 18. The Municipal Court, upon issuing a writ of Habeas Corpus, may appoint any suitable person to serve the same, other than the Marshal, and shall endorse the appointment on the back of said writ.

Sec. 19. This ordinance to take effect and be in force from and after its passage, any act heretofore to the contrary thereof in any wise notwithstanding. Passed November 14, 1842.

JOSEPH SMITH, Mayor.

JAMES SLOAN, Recorder.

Many other bills were discussed on this and previous days.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 20, 1858.

TITHING.—Much has already been written on the subject of Tithing in this country; yet in many instances it does not appear to be clearly and correctly understood in all its bearings, either by the Priesthood or Saints generally. We therefore deem it wisdom again to call the attention of the Saints to this subject.

Tithing, as has been before remarked, is for the building of the Temple and preparing a place in which the Saints may receive blessings, light, knowledge, intelligence, advancements, and exaltations, which they can receive nowhere else. The desires of all true Saints are Zion-ward; and they feel that their only real and true interests are there, and that those interests cannot be secured and their hearts satisfied until they have received the blessings of the House of the Lord, and are prepared to abide His coming.

Every one who desires to go to Zion is vitally interested in this matter, and the experience of thousands, who have been punctual and honest in paying their Tithing every week to the uttermost farthing, proves that the faithful and cheerful discharge of this, as well as every other duty, brings the blessings of peace and joy to their souls; and not only so, but that they are also blessed in temporal things—that they have more wisdom to apply their means, live better, and are able to lay by a larger amount for their own emigration than they have been wont to do on former occasions.

Upon the other hand, those who have been neglectful or careless, and have not made their weekly payments of Tithing, but have suffered it to remain unpaid for two, three, or four weeks at a time, have also learned by experience that the same blessings have not attended them. The amount due from them has increased beyond their means to pay; the money that should have been paid week after week for Tithing,

has been otherwise used, and cannot be replaced; and they realize that they have not been materially benefitted,—and now, when they do set about it, can only pay a small amount of what they feel and know they really ought to do. Instead of that peace, joy, and satisfaction—that cheerful contentedness, which would have flowed into their souls on their punctual discharge of this duty, they experience only care, anxiety, and disappointment. They realize that the blessing of Heaven is not upon them as they desire, and that they are not entitled to it. They really suffer loss.

Here, then, in the experience of these two classes is a proof that the faithful and honest observance of the law of Tithing (like all other laws of the kingdom of God,) secures blessings to the righteous which none others can realize.

In some instances the Saints are widely scattered, and so situated, that it is very difficult to get out every Sunday to their meetings, and are not often visited by the Elders or Teachers, and consequently have not the opportunity of paying their Tithing weekly. This is an error that should be corrected. It is the duty of Presidents of Branches to visit themselves, or see and know that their Teachers and Elders visit every Saint in their respective Branches, at least once in each week, to receive their Tithing, and otherwise bless, comfort, and instruct them, and remove all excuses for not paying it. It is also the duty of the Branch President to see that all such moneys are faithfully paid over to him by the Teachers and Elders, and by him paid over to his Travelling Elder or President of Conference, as the case may be, regularly every week, or, at farthest, every two weeks, in those cases where the scattered condition of the Conference renders it quite impracticable to attend to it weekly. It is the duty of Presidents of Conferences to pay all moneys which come into their hands to their respective Pastors, to be by them forwarded to this Office monthly.

By this means, we hope to secure a large amount of money annually for the building of the Temple and advancing the work of the Lord that has heretofore been used for other and illegitimate purposes. The possession of money creates the desire and an imaginary necessity (if nothing more) for its use; and when Tithing lies three or four months in the hands of Presidents, much of it will very likely be eventually used up and never find its way to this Office. If the plan here advised is adopted, we feel sure that the Saints will be blessed, and the cause benefitted thereby.

It is desirable—nay, absolutely necessary, that order should be introduced and maintained in all matters pertaining to the Church and Kingdom of God, whether spiritual or temporal. Order, as has often been observed, is the first great law of Heaven. Without it, nothing pertaining to that kingdom can prosper and move on with that harmony and satisfaction that should invariably attend every movement of the work in all its particulars. In order to bring about so desirable a result and a uniformity in business transactions, we purpose, as soon as practicable, to forward to each Conference a Tithing Record, so arranged, ruled, and headed, that those most inexperienced in book-keeping may be able to keep their accounts correctly.

We wish particularly to call again the attention of the Saints to what has already been written on this subject in *Star* Number 86, Volume xix., page 569, and in Number 7, page 104, present Volume, and ask them to seek to understand and enter into the spirit of what is there written, and especially in regard to expending or using Tithing funds.

We wish the Branch Presidents and Councils particularly to understand that they have no authority whatever for using one penny of Tithing for the relief of the poor, or any other purpose whatever, only as it is expressly given them for the particular and specified case by the Pastor and President of the Conference.

Pastors and Presidents of Conferences have no authority for granting any general license, or discretionary power, to Branch Councils to appropriate Tithing for any purpose whatever. They are, however, authorized to direct the payment of the necessary legitimate expenses of Conferences and Branches, consisting chiefly of hall rents, lights, &c. ; and also to exercise a discretionary power in regard to exacting the immediate payment of Tithing from such as, from occasional lack of employment, would for the time being require assistance in return to procure the necessities of life. They may, in their discretion, upon an investigation of the case, release the party from the present payment of Tithing under such circumstances, requiring him however, to keep a strict account of the amount which should have been paid, and thus by permission retained, and to pay it by instalments as soon as his circumstances will allow of it. In short, they are required to be fathers, and not masters to the people, and to watch over all their interests as they would over those of their own children. This cannot be done without a thorough knowledge of their circumstances ; and that cannot be obtained without they are visited by the Elders or other proper officers : and we hope our ears will not again be pained, as they have been on former occasions, in our visits to Conferences, by the confessions of the Elders that there were Saints in their districts who, because they were poor, or a little on one side, had not been visited by the Elders for months—who had been for month after month, for long periods, without the visit or presence of an Elder in their habitations to instruct, comfort, cheer, and bless them.

Let the Elders be faithful, diligent, and untiring in the discharge of their duties, and magnify their high and holy calling, if they would secure the favour and blessing of the Lord upon their labours.

LETTER OF GOVERNOR BRIGHAM YOUNG TO COLONEL ALEXANDER.

(From the "Weekly Council Bluffs Bugle.")

Great Salt Lake City, Utah Territory,
October 16, 1857.

Sir,—I have the honour to acknowledge the receipt of your letter of the 12th inst., at 8.30 this morning, and embrace the earliest opportunity to reply out of courtesy to your position at this late season of the year.

As you officially allege it, I acknowledge that you and the forces under your command have been sent to this Territory by the President of the United States ; but we shall treat you as though you were open enemies, because I have so many times seen armies in our country, under colour of law, drive this people, commonly styled "Mormons," from their homes, while mobs have followed and plundered, at their pleasure, which is now most obviously the design of the General Government, as all candid, thinking men

know full well. Were not such the fact, why did not the Government send us an army to protect us from the savages when we first settled here, and were poor and few in numbers ? So contrary to this was their course, that they sent an infernal requisition for five hundred of our best men (while we were in an Indian country, and striving to leave the borders of the United States, from which its civilization (?) had driven us) with a preconcerted view to cripple and destroy us. And do you fancy for a moment that we do not fully understand the tender (?) mercies and designs of your Government against us ? Again, if any army was ordered here for peaceful purposes, to protect and preserve the rights and lives of the innocent, why did Government send here the troops withdrawn from Minnesota, where the Indians were

slaughtering men, women, and children, and were banding in large numbers to lay waste the country?

You say that it is alone in my gubernatorial capacity that you have any business with me, though your commanding officer, Brevet Brigadier General Harney, addressed his letter by Captain Van Vliet to "President Brigham Young, of the Society of Mormons."

You acknowledge the receipt of my official Proclamation forbidding your entrance into the Territory of Utah; and upon that point I have only to inform you that the matter set forth in that document is true, and the orders therein contained will be most strictly carried out.

If you come here for peaceful purposes, you have no use for weapons of war. We wish, and ever have wished for peace, and have ever sued for it all the day long, as our bitterest enemies know full well. And though the wicked, with the Administration now at their head, have determined that we shall have no peace except it be to lie down in death, in the name of Israel's God, we will have peace, even though we be compelled by our enemies to fight for it.

We have as yet studiously avoided the shedding of blood, though we have resorted to measures to resist our enemies; and through the operation of those mild measures, you can easily perceive that you and your troops are now at the mercy of the elements, and that we live in the mountains, and our men are all mountaineers. This the Government should know, and also give us our rights, and let us alone.

As to the style of those measures, past, present, or future, persons acting in self-defence have of right a wide scope for choice, and that, too, without being very careful as to what name their enemies may seem fit to term that choice; for both we and the kingdom of God will be free from all belial oppressors, the Lord being our helper. Threatenings to waste and exterminate this people have been sounded in our ears for more than a score of years, and we yet live. The Zion of the Lord is here, and wicked men and devils cannot destroy it.

If you persist in your attempt to permanently locate an army in this Territory, contrary to the wishes and constitutional rights of the people therein, and with a

view to aid the Administration in their unhallowed efforts to palm their corrupt officials upon us, and to protect them and blacklegs, blackhearted scoundrels, whoremasters, and murderers, as was the sole intention in sending you and your troops here, you will have to meet a mode of warfare against which your tactics furnish you no information.

As to your inference concerning "public and private letters," it contains an ungentlemanly and false insinuation; for, so far as I have any knowledge, the only stopping or detaining of the character you mention has alone been done by the Post Office Department in Washington; they having, as you must have known, stopped our mail from Independence, Missouri; by which it was but fair to presume that you, as well as we, were measurably curtailed in mail facilities.

In regard to myself and certain others having placed ourselves "in a position of rebellion and hostility to the Government of the United States," I am perfectly aware that we understand our true and most loyal position far better than our enemies can inform us. We, of all the people, are endeavouring to preserve and perpetuate the genius of the Constitution and constitutional laws, while the Administration and the troops they have ordered to Utah are, in fact, themselves the rebels, and in hostility to the General Government. And if George Washington was now living and at the helm of our Government, he would hang the Administration as high as he did Andre, and that, too, with a far better grace, and to a much greater degree subserving the best interests of our country.

You write—"It becomes you to look to the consequences; for you must be aware that so unequal a contest can never be successfully sustained by the people you govern." We have counted the cost it may be to us. We look for the United States to endeavour to swallow us up, and we are prepared for the contest, if they wish to forego the Constitution in their insane efforts to crush out all human rights. But the cost of so suicidal a course of our enemies we have not wasted our time in considering rightly, deeming it more particularly their business to figure out and arrive at the amount of so immense a sum. It is now the kingdom of God and the kingdom of the Devil. If God is for us, we will prosper; but if

He is for you and against us, you will prosper, and we will say, "Amen! let the Lord be God, and Him alone we will serve."

As to your obeying "orders," my official counsel to you would be for you to stop and reflect until you know wherein are the just and the right, and then, David Crocket like, go a-head. But if you undertake to come in here and build forts, rest assured that you will be opposed, and that you will need all the force now under your command, and much more. And in regard to your warning, I have to inform you that my head has been sought during many years past—not for any crime on my part, or for so much as even the wish to commit a crime, but solely for my religious belief; and that, too, in a land of professed constitutional, religious liberty.

Inasmuch as you consider your force amply sufficient to enable you to come to this city, why have you so unwisely dallied so long on Ham's Fork at this season of the year?

"Carrying out the views of the Government," as those views are now developing themselves, can but result in the utter overthrow of that Union which we, in common with all American patriots, have striven to sustain; and as for our failure in our present efforts to uphold rights justly guaranteed to all citizens of the United States, that can be better told hereafter.

I presume that the "spirit" and tenour of my reply to your letter will be unsatisfactory to you; for doubtless you are not aware of the nature and object of the service in which you are engaged. For your better information, permit me to inform you that we have a number of times been compelled to receive and submit to the most fiendish proposals made to us by armies virtually belonging to the United States, our only alternative being to comply therewith. At the last treaty forced upon us by our enemies, in which we were required to leave the United States, and with which we have hitherto complied, two United States' Senators were present, and pledged themselves, so far as their influence might reach, that we should no more be pursued by her citizens. That pledge has been broken by our enemies, as they have ever done when this people were a party; and we have thus always proved that it is vain for

us to seek or expect protection from the officials or the administrators of our Government. It is obvious that war upon the State is all the time determined; and now we, for the first time, possess the power to have a voice in the treatment that we will receive; and we intend to use that power, so far as the Constitution and justice may warrant,—which is all we ask for. True, in struggling to sustain the Constitution and constitutional rights belonging to every citizen of our Republic, we have no power to trust in any but Jehovah, and the strength and ability which He gives us.

By virtue of my office as Governor of the Territory of Utah, I command you to marshal your troops and leave this Territory; for it can be of no possible benefit to you to waste treasures and blood in prosecuting your course upon the side of a rebellion against the General Government by its administrators. You have had, and still have, plenty of time to retire within the reach of supplies, at the most, or go to Fort Hall. Should you conclude to comply with so just a command, and need any assistance to go east, such assistance will promptly and cheerfully be extended. We do not wish to destroy the life of any human being; but, on the contrary, we ardently desire to preserve the lives and liberty of all, so far as it may be in our power.

Colonel, should you, or any of the officers with you, wish to visit this city, unaccompanied by troops, as did Captain Van Vliet, with a view to personally learn the condition and feelings of this people, you are at liberty to do so, under my cheerfully-proffered assurance that you will be escorted from our outposts to this city and back, and that, during your stay in our midst, you will receive all that courtesy and attention your rank demands.

Doubtless you have supposed that a great many of the people here would flee to you for protection on your arrival; and if there are any such persons, they shall at once be conveyed to your camp in perfect safety, so soon as such fact can be known.

Were you and your fellow-officers as well acquainted with your men as I am with mine, and did they understand the work they are now engaged in as well as you may understand it, you must know that many of them would immediately

revert from all connection with so ungodly, illegal, unconstitutional, and hellish a crusade against an innocent people: and if their blood is shed, it shall rest upon the heads of their commanders.

With us it is the kingdom of God or nothing.

I have the honour to be your obedient servant,

BRIGHAM YOUNG,
Gov. and Supt. of Indian Affairs, U. T.
E. B. ALEXANDER,
Col. 10th Infantry, U. S. Army,
Commanding.

FOREIGN CORRESPONDENCE.

LETTER FROM PRESIDENTS PRATT
AND BENSON.

Bitter Springs, 125 miles North East
of San Bernardino, and 350 miles
South West of Cedar City,
Utah Territory, December 23, 1857.

Dear Brother Asa Calkin,—We, in company with brothers John A. Ray, John Kay, William Miller, and John Scott, arrived at New York, per steamer *Baltic*, October 25th, and sailed for California on November 5th.

We reached Aspinwall in eleven days from New York, and started thence per rail for Panama, which we reached in about five hours. The atmosphere there was excessively warm. Persons with the thinnest summer clothing suffered much with heat.

On the 17th, at 5 o'clock p.m., we sailed per steamer *Sonora* for San Francisco (a slow boat). We touched at two points on the way. Mail steamers never touch at St. Diego or San Pedro.

We arrived at San Francisco on the 30th November. On the 3rd of December we sailed for San Pedro, and arrived at that place on the 6th. We arrived at San Bernardino on the 10th, where we completed our purchases for teams, &c.

On the 13th we left San Bernardino for the Plains. We have been out ten days, and have travelled 125 miles. We expect to reach our first settlement, Cedar City, about the 10th of January.

The Saints at San Bernardino are selling their property at a great sacrifice, and moving to Utah as fast as they can. By this time the great majority of those in the faith have left. San Bernardino is now getting to be full of apostates and wicked men. It is no longer a home for the Saints. The *Western Standard* has been discontinued, and the editor and his

associates are with us on their way to G. S. L. City.

It has cost us a great deal more to go home by this route than we anticipated. We have to take food for our animals, and, in many places, carry water for them. So far, this is the worst road that we ever travelled, in consequence of deep sand and steep hills. In passing the Cahoon Pass, Sierra Nevada Mountain, we had eight span of mules to a light waggon, with 1,500lbs. of loading, and with difficulty made the ascent.

We have no news from the Valley later than Nov. 5th. The troops were then within a few miles of Fort Bridger, and seemed determined to force their way into Salt Lake City, while the Saints were as determined that they should not.

Rumour says, Governor Young has notified the officers of the army that if they will surrender or leave behind their arms and munitions of war, and enter the Territory as peaceable citizens, that they will be kindly received and kindly treated, and Governor Cumming duly installed into office as Governor of Utah. But, as an armed mob, they will not be allowed to enter, Governor Young having received no official notice of troops being sent to the Territory.

December 26th. Near the Lead Mines, about 200 miles from San Bernardino. We have just met the Utah mail, carried by four of our brethren. The Indians refuse to let the former mail-carrier pass. The news that we glean is that the United States' troops are wintering at Fort Bridger, with the expectation of entering Salt Lake City next spring. They had said that they would enter this fall or die; but their courage failed. Nearly all our brethren have returned to their homes for the winter, only enough at present remaining in the mountains.

keep watch over the movements of the troops. Our brethren have been shot at many times, but none of them as yet have been hit.

We wish to be remembered kindly to

all our brethren. May the blessings of our God rest upon you and all Saints.

ORSON PRATT, Sen.,

E. T. BENSON.

LEGISLATION MAD.

AN EXTRAORDINARY PLAY PERFORMED WITH IMMENSE SUCCESS AT THE XXXVTH CONGRESS OF THE UNITED STATES BY THE HONOURABLE MEMBERS OF THE HOUSE OF REPRESENTATIVES.

(Concluded from page 174.)

ACT II. Scene 1.

Mr. Warren, at midnight, moved an adjournment. Negatived by 76 against 102.

The House resumed the call of the House.

Mr. Boyce called for the regular order of business.

The *Speaker* said, technically speaking, the morning hour had not arrived.

Mr. Boyce pointed to the clock, which indicated half-past twelve. [Laughter.]

The sofas were occupied by sleepers, while other members were sleeping in their chairs.

The names of absentees were called, and the yeas and nays taken on excusing each of them. These proceedings were occasionally interrupted by motions to adjourn.

Mr. Davis, of Mississippi, unacceptably proposed by way of variety that the House have a few speeches.

Mr. Grow objected.

The proceedings were exceedingly dull, about one-tenth of the members being either asleep or nodding in their seats: a few were smoking cigars, and others going to and coming from the refreshment rooms.

Mr. Quitman had a proposition to make. It was now manifest that all this contest would come to no practical result. He had no authority to speak for his friends, but he suggested that they come to the understanding that all motions subsequent to the previous question shall be withdrawn.

Just at this point, the House was thrown into the most violent excitement, and a fearful scene of confusion took place.

Mr. Grow was walking down the aisle on the Democratic side of the hall, when Mr. Keitt and a friend approached him. A squabble quickly took place between Mr. Grow and Mr. Keitt. Mr. Keitt struck Mr. Grow, when the parties were separated by friends. They then exchanged words in an evidently excited and menacing manner, when Mr. Keitt again dealt a blow at Mr. Grow, the latter knocking him down. The respective friends of both parties rushed to

the rescue. Various members on each side engaged in the fight, which took place in the area fronting the clerk's desk.

Mr. Washburne, of Illinois, was conspicuous among the Republicans, dealing heavy blows.

The *Speaker* loudly and imperatively demanded order, and called on the Sergeant-at-Arms to interfere.

That functionary, carrying his mace of office, together with his assistants, hurried to the scene and crowded into the thickest of the fight, in which at least a dozen members were engaged.

Some minutes elapsed before this truly fearful contest was quieted.

The members having reluctantly returned to their seats, there was a dead calm, in comparison with the scene just enacted.

Mr. Quitman proposed that they now adjourn, and take the question on the reference of the Kansas Message on Monday at one o'clock.

Enphatic and general responses from the Republican side—"No," "No," "No."

The confusion began to break out afresh, when the *Speaker* said he would direct the Sergeant-at-Arms to put under arrest those who disregarded the order of the House.

Mr. Campbell said he foresaw that disagreeable feelings would result here from the exciting questions connected with Kansas.

Mr. Barksdale—I call the gentleman to order.

Mr. Campbell wished the gentleman from Mississippi (Barksdale) to know that he (Campbell) was his peer.

A member of Congress, who was witness to the difficulty in the House between Mr. Grow and Mr. Keitt, gives the following particulars:—

Mr. Grow objected to Mr. Quitman's making any remarks. Mr. Keitt said, "If you are going to object, return to your own side of the House." Mr. Grow responded, "This is a free hall, and every man has a

right to be where he pleases." Mr. Keitt then came up to Mr. Grow and said, "I want to know what you mean by such an answer as that." Mr. Grow replied, "I mean just what I say. This is a free hall; and a man has a right to be where he pleases." Mr. Keitt (taking Mr. Grow by the throat,) said, "I will let you know that you are a d—d Black Republican puppy." Mr. Grow knocked up his hand, saying, "I shall occupy such place in this hall as I please, and no nigger-driver shall crack his whip over me." Mr. Keitt then again grabbed Mr. Grow by the throat, and Mr. Grow knocked his hand off; and Mr. Keitt coming at him again, Mr. Grow knocked him down. The fight took place at twenty minutes to two o'clock.

Further difficulties are apprehended.

Scene 2.

Three a.m.—The House is still voting, by yeas and nays, to excuse absentees.

Mr. Quitman wished to make a proposition, with the view of ending this unprofitable contest.

Objections were made, but were afterwards withdrawn.

Mr. Quitman's proposition read, that all motions now pending, since the call for the previous question on the amendment of Mr. Harris, of Illinois, shall be withdrawn; and that a vote shall then be taken on the demand for the previous question; and, if carried, the House will then adjourn till Monday; and at one o'clock on that day a vote shall be taken on the main question.

Mr. Harris, of Illinois, hoped the proposition would be adopted, as it embraced everything gentlemen could ask for.

Mr. Cobb said no man had a right to compromise his position without consulting him.

Mr. Stanton thought the proposition just, and hoped it would be agreed to unanimously.

Mr. Phillips said, as the proposition was for a vote to be taken to-night, he objected.

The Speaker said he could not entertain the proposition without unanimous consent, and this was denied.

Scene 3.

Four a.m.—The House has just refused to adjourn. There is no immediate prospect of a vote being taken on any of the questions connected with the Kansas Message.

No nation ever yet rejected the messages of High Heaven, stoned, persecuted, and murdered the Prophets and holy men that were sent unto them, and prospered after. Can the United States hope to be an exception? Can they lift their arm to contend against the Almighty with impunity? Can they deal thus with the Anointed of God without meeting a day of just vengeance and recompense?

Ever since the Saints were plundered and driven from their homes, their Prophets and holy men murdered, the blood of the innocent shed by ruthless mobs, and all redress denied by the Government and people, their cries for justice treated with contempt, and their appeals for protection as American citizens laughed to scorn, who cannot see the retrograde movements of that once great and glorious nation? Ever since she consented to and sanctioned the shedding of the blood of the Prophets, who cannot see that she has been making rapid and gigantic strides towards her own dissolution and overthrow? From that time, the spirit of mobocracy and ruffianism has increased and spread till it covers the whole land, and enters into all her social relations. It is found in her political gatherings and her worshipping assemblies, in her deliberative bodies, Courts of Justice, and Legislative Halls, till at last the Halls of Congress—the National Legislature—are turned into gladiatorial arenas, in which scenes of outrage and ruffianism are enacted, that would do credit to the bullies of the lowest grogeries or vilest dens.

Who cannot see that the spirit which animated the noble breasts of the founders of the once glorious Republic has taken its departure from their degenerate sons, and that in its place disunion, discord, variance, strife, anarchy, confusion, and all the elements of dissolution reign?

Who cannot see that God is not in their counsels—that the presence and guiding influence of His Holy Spirit is not in their midst, and is not sought after?

Who cannot see that in their hearts they have rejected God and all His ways, and are rushing—madly, blindly rushing, to their utter destruction? How humiliating—how melancholy the thought. "How are the mighty fallen!"—ED.

VARIETIES.

A CHEAP SUBSTITUTE FOR A VAPOUR BATH.—Professor Serle recommends the following means of inducing abundance of transpiration:—Take a piece of quicklime, about half the size of your fist, and wrap round it a wet cloth, sufficiently wrung to prevent water running from it. Place one of these packets on each side of the patient when in bed. An abundant humid heat is soon developed by the combination of the lime with the water, which induces copious transpiration,—the effect of the apparatus lasting for two hours at least. When sweating is fully established, withdraw the lime, which is now reduced to a powder, and is easily removed. In this way, neither copious drinks nor loading the bed with coverings will be required.

PASSING EVENTS.—Delhi has been placed under the authority of the Punjaub Commissioner. 100,000 insurgents are said to be in arms and around Lucknow. The Rajpootana field force captured Avas on the 23rd January, and Awah on the 24th. The Central Indian field force captured Ratguth on the 29th January. The *Official Journal* of the Two Sicilies, of the 18th ult., in its total list of sufferers during the late earthquake at Naples, reports 9,350 dead, and 1,359 wounded. Crimes of more than ordinary atrocity are becoming unusually frequent in France. A young man has recently murdered his father and two sisters with a hatchet, horribly mutilating their bodies, for the sole purpose of robbing the house. Rumours are afloat of the Government of France having received information of a general rising. The number of persons arrested in France since the 14th January exceed 1,500; the arrests in Paris alone amounting to 300: numerous arrests take place daily. Only one Senator had courage to vote against the Public Safety Bill,—namely, the brave General M. Mahone, who commanded the assault on the Malakoff Tower.

ADDRESS TO ERIN.

Hark! a silver-toned call from the mansions of glory
Proclaims to all people a heavenly story:
From the west—from the west, rising clearer and higher,
Shout seraphs—join angels—the heavenly choir.
Heaven's minstrels feel the sound,
Sweetly stealing all around,
And in holy raptures greet,
Thine so sacred, song so sweet;
And with joy swell the burden of love—holy love,
Through all worlds and creations below and above.
Rejoice, rejoice! O Erin, verdant isle;
Look up, and in the face of heaven smile!

Down-trodden, mocked at, trampled o'er, and cursed!
God's just: soon will His mighty vengeance burst,
And the tyrant sink in mire,
And the honest poor aspire.
Rejoice! for now thy shores are blest and trod
By heaven's nobles, and by men of God,—
Some of the chosen judges of their race,
Ordained before earth rolled into her place.
Praise God, ye few who bear the name of Saint;
Praise Him in song, in prayer, nor fear nor faint:
Offer the incense of a grateful heart
To those who bless you, ere from you they part.

EDWARD L. SLOAN.

ADDRESSES.—C. C. Shaw, 4, Fox Terrace, Dewsbury Road, Leeds.

Edward Phillips, 19, York Street, Allen's Field, Southsea, Portsmouth, Hants.

MONEY LIST, FEBRUARY 27—MARCH 5, 1858.

Edward Oliver	£20 0 0	Brought forward.....	£30 15 0
William Norris	2 0 0	William B. Child.....	2 10 "
B. W. Brindle, (per W. Budge)	6 15 0	James Oakley.....	4 10 "
William Brownlow	2 0 0	E. D. Miles	2 0 "
Carried forward.....	£30 15 0		£30 15 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 13, Vol. XX.

Saturday, March 27, 1858.

Price One Penny.

WHO ARE THE REBELS ?

(Continued from page 180.)

The importance of taking the foregoing into our investigation is obvious. It is necessary to take the past history and dreadful experience of the Saints into consideration, that their present feelings and position may be accounted for, that their lack of confidence in an Administration which sends an armed force against them may be duly appreciated, and that their determination to abide extreme results rather than trust themselves again to the tender mercies of their enemies may be properly understood.

Allow us here to ask several questions, which, in this stage of our subject, have become pertinent. Supposing, after the horrible past, which we have only feebly described, and the continual insults, neglect, injustice, and disregard of the unanimous voice of the people of Utah on the part of the General Government, the Saints had at last been driven to rebellion, what less could reasonably be expected? Can the forbearance of human nature be expected to last for ever under the accumulating burden of wrongs? Should it not be considered that the time for human patience to be exhausted had come, and that an indignant outburst was almost necessary to keep the very stones from crying out?

But, in spite of all this, the people of

Utah have not been driven to the painful extremity of rebellion against the institutions of America. They are not now rebels against the Constitution, nor have they yet become aliens to the interests of their country. They still venerate that glorious legacy left to them by their patriotic ancestors. The first word has never been extorted from them in their most agonizing moments to its disparagement. Their speeches are full of eulogy towards the Constitution. They teach that it was given by the inspiration of the Almighty, and believe it to be an especial part of their mission to uphold it in its integrity. They do not design to put themselves without the pale of its authority. They desire to be amenable to its laws; and, while they claim its guarantees, will cheerfully submit to any constitutional process, and ask no more than to travel unmolested within its limits. They have with laudable emulation brought their indomitable energy, for which they are so eminently characterized, to the development of their country's resources, and would proudly shed the last drop of their blood in her defence. It is true they believe that unjust and wicked administrators have held the reins of power and have trampled the Constitution under their feet. Their own experience strik-

ingly illustrates this; and, in their own name, and in the name of the Constitution, they protest against the abuse of power and the rebellious acts of men in high places.

But why should we be called upon to defend the Saints against rebellion—at least up to the time that Buchanan's Administration dispatched a Utah Expedition? Government has not yet shown just grounds for such a proceeding. It has not yet published a statement of charges upon which the people of that Territory have been tried, convicted, and found guilty. Such trial, conviction, and condemnation have not even taken place up to this period. The conduct of Governor Young has not been shown to be unconstitutional, or to exceed his authority as the supreme Federal officer of that Territory, nor has the state of society there been shown to justify the extraordinary measures of Government in the matter. It is not enough to tell us that Governor Young and the people of Utah have been denounced, that the general prejudice is against them, and that their enemies would gladly put them out of the way. Until legally and constitutionally shown in the eye of the law, nothing has been shown.

Why should we be called upon to prove that the sending of an army of invasion to Utah was unconstitutional until the grounds of such a movement have been legally and justifiably established? Though we do not admit that Governor Young has ever exceeded his authority, or that the Saints are now in rebellion against the Constitution, it is asking too much of us to account for events consequent on the sending of the Utah Expedition. Whatever might have been its results, if the act was unconstitutional, Mr. Buchanan's Administration are alone chargeable with the matter, and must answer for it. The conduct of Government in this movement as a *first* act would be considered unconstitutional and contrary to the fundamental laws of all nations in the most extreme case. It is like giving a man into the hands of the executioner before he has been committed to the charge of the jailer, leaving out all the intermediate process required by law.

Until a proper and constitutional investigation had been made for the purpose of arriving at the facts of the case and administering justice without sectarian

partiality or prejudice, until the General Government had been shown, and satisfactory evidence thereof put into its possession, that the acts of Governor Young were unconstitutional, that he had exceeded his authority, that both himself and people were in rebellion, and the state of society in the Territory sufficient grounds for such a measure, a Utah Expedition is, to say the least of it, altogether out of place. For, unless the state of society and organizations of the Territory have been shown to be repugnant to the Constitution, and that military force was necessary to re-organize it and give to the people a constitutional basis, such military force is uncalled for, as it must also be oppressive, burdensome, and coercive in all its workings. Unless the Territory of Utah was in rebellion at the time the "Expedition" was determined on,—unless it was in tangible hostility to the Constitution and the Union,—and unless the people had refused to submit to civil authority, then this movement was at best groundless and unnecessary. If there was no rebellion, military force had nothing to subdue. If the people did not refuse to be amenable to the civil power, then General Government could have reached them through its means, and have remedied all that was repugnant to the Constitution of America and the Organic Act of the Territory. Unless society in Utah answered to the above, and, upon due investigation, the case had been shown to be such at the time of decision upon sending an armed force to Utah, then this measure of Government, viewing it in its best light, was uncalled for and unjust, exhibiting at once a blundering policy and an oppressive disposition on the part of the Administration towards the people of that Territory. It is almost unnecessary for us to observe that such investigation has not even yet been made.

There are three views to be taken of the Utah Expedition measure:—1st. Upon the supposition that a due investigation had shown that the workings of society in Utah were unconstitutional, that the people of the Territory had resisted competent civil authority delegated by General Government to rectify the Territorial Administration according to the Constitution, and the people were really in rebellion. 2nd. Upon the supposition that the intentions of the Administration

towards the people of Utah were, in the abstract, well-meaning and designed to preserve the integrity of American institutions; but that the measures of Government in carrying their well-meant intentions into operation were informal and unconstitutional: indeed, upon the supposition that a series of blunders has been committed of such a serious nature, that even good intentions cannot excuse in those who undertake to hold the destiny of a great nation. 3rd. Upon the supposition that the Utah Expedition was designed in malice,—that its intentions were to coerce and subjugate by military force the people of that Territory, and perhaps to exterminate them,—that it was designed to take from them their just rights, and to deprive them of the guarantees of the Constitution, and, consequently, that Buchanan's Administration were rebels against that Constitution.

The first supposition is known to be not according to the facts of the case. The second we believe to be partially true; while we hold that the greater stress must be laid upon the third supposition. Our grounds for the conclusion are the following:—

1st. The Utah Expedition was at the instigation of private malice and the agitation of political demagogues, and incited by popular prejudice against the Saints as a religious body. It has the appearance upon its face of being only an extension of that persecuting, coercive, and exterminating policy of which the Saints have been so long the victims. The Expedition was not the result of a due investigation and a constitutional resort to suppress a rebellion shown to exist, and is, therefore, corroborative evidence of our views.

2nd. It was generally understood that such were the designs of the Administration, and the press has liberally endorsed this understanding. It was looked upon as the means to "solve the Mormon problem," which was understood to mean the breaking up of the Mormon community as a religious body, and the extinguishing of the "peculiar religion" of the Saints. That such was not their intentions, the Administration has not been very particular to disavow.

3rd. The very fact of the existence of a Utah Expedition was, under the circumstances, suspicious. The dispatch of an army thought to be sufficient to intimidate

and subdue the people cannot be considered other than the result of a coercive policy. To contemplate an armed force of 2,500 men marching into Utah with any other intentions is to look upon the movement merely as a design of the administration to treat the nation with a stupendous farce.

4th. The soldiers composing the Expedition considered the designs of Government to be the breaking up of the Saints as a community of religionists. All along the road they boasted of their intended gallantries with the females of Utah, and in imagination had already engaged in countless adventures to drive away the "peculiar institution." The press thus understood it, and supplied their readers with a variety of pictorial scenes of Mormon women rushing lovingly into the arms of the United States' troops. In an address to the army, its Commander is considered to have intimated, as a stimulant, the division of Utah among his soldiers; and it is certain that they have entertained the expectation of such a reward. Now, it is evident, unless the designs of Government correspond with that of its military representatives, that its choice of its *army of order* destined for Utah has been a serious blunder, and its instructions to it very ambiguous, and capable of a wicked and unconstitutional construction.

5th. The civil authority has the unquestionable right, if necessary, to call to its aid a *posse comitatus* to execute the laws. But the militia of Utah is the *posse comitatus* for the Territory at the command of its supreme Federal Officer. Until that *posse comitatus* has refused to uphold the Governor of the Territory, and a hostile condition of society has rendered it necessary to call in the foreign aid of a United States' army, it is informal, unconstitutional, and can only be looked upon as an aggressive and coercive measure.

These are some of the reasons for our views of the Utah Expedition.

Now, although the Constitution admits of aid lent by the military arm to strengthen the civil power in the lawful discharge of its functions, it does not contemplate an army of invasion upon a State or Territory which has not been duly shown to be in rebellion, or to demand such an extreme measure. It does not contemplate an army of *extermination*.

does not design to coerce a people upon the strength of popular prejudice or the injustice of any administration; nor does it propose to break up a religious body, or to interfere with the faith and consciences of the people. Every officer and citizen of the Union is justified in protesting against and resisting such a rebellious movement, though headed by ten thousand times a Buchanan, with all Congress and the United States' army at his back.

New, how did it stand with Governor Young and the people of Utah up to the time that the Utah Expedition was determined on? Governor Young was and is still the supreme Federal authority of the Territory. He had not been duly notified of his removal and of the new appointment. Up to this day his successor has not been installed into office as provided for by the Organic Act of Utah, granted by Congress. Moreover, he has, in common with the United States' officers, refused the invitation of Governor Young to enter Salt Lake City with peaceful intentions, where his installation could have been duly attended to. The Saints, it is said, were industriously following their usual avocations of life, and enjoying a peace, contentment, and prosperity unknown before in their experience. They had never refused to act as a *posse comitatus* to the civil authority, nor to uphold the Constitution. Then came the tidings of a Utah Expedition. Ominous, indeed, was the sound to them! Their past history had taught

them too well the meaning of such a movement.

In such an extremity, what were Governor Young and the Saints to do? They knew the design was to break them up as a body and to subvert their rights. Had the Governor tamely submitted to this high-handed injustice, he would truly have countenanced rebellion against the Constitution, and have been unworthy the trust and confidence of those whom he was sworn to protect and preserve against all unconstitutional movements, even though they should be at the instigation of the President of the United States. It is known what he did. He dared to be faithful to the institutions of his country, his oath, and to those committed to his charge. The people, on their part, dared to support him. The future will yet laud the patriotism of both the Governor and the community—a patriotism not unworthy the sons of the heroes of American Independence.

We have endeavoured, in our investigation, to show that the Saints are not rebels; and we think that our readers have anticipated our final decision as to "who are the rebels." They are all those who have thought to deprive the Saints of their constitutional rights—all who have persecuted, murdered, exterminated, and designed to break them up—all such, from the ruffianly Missourians to President Buchanan and his Administration—all who have designed, led, or abetted an army of extermination against the Territory of Utah.

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

It is a well-known fact that the appellation of "Mormons" is one that has been given by the world to the Latter-day Saints as a nickname rather than as a true cognomen. But it is, perhaps, not so well known that the term "Christians" was also a nickname applied to the Former-day Saints by their enemies. Yet such is the case. By degrees it got into common use, and by succeeding generations was adopted as a sufficiently characteristic term to represent the followers of Christ. Now-a-days, however, the word "Christian" is not considered distinctive enough for those who profess the Chris-

tian religion. The religious community is divided into so many different sects, that each one must distinguish itself by the name of its founder, or by some term which will express the most prominent feature of its peculiar faith or system. Then, again, many of these sects are subdivided into minor parties, all differing from each other upon the various points of dispute, and all adopting some particular title accordingly, in order to distinguish themselves and prevent the various subdivisions from being confounded. None of the sects are satisfied with the name of Christians, and even

their own partisan titles are not deemed sufficiently explicit to classify them. No sooner does one part, or party, separate from another, and call itself by a new name, than it again, according to its own inherent spirit of division, breaks up into other schismatic parties, thus giving rise to more new names; and thus the work of division continues from time to time, every new sect forming a new outpost of Satan's kingdom—Great Babylon. But it will not always be so. The many-headed "beast" crowned with "names of blasphemy" will be finally overcome. The Prince of Babylon will be bound; and his kingdom, so divided against itself, that it cannot stand, will ultimately fall, to rise no more.

We are informed, by the writer of the Acts of the Apostles, that "the disciples were called Christians first in Antioch." (Acts xi. 26.) Antioch, which was the Syrian metropolis, was a large and notoriously-depraved city; and its inhabitants, who were heathen, were particularly noted for their propensity to ridicule, nicknaming, and mimicry, and for their bold and insolently contemptuous usages. Procopius, in his History of the Persian War, says—"The people of Antioch, being men of no earnestness, but altogether addicted to scoffing and lawlessness, heaped insults upon Choaroes from the battlements, and mocked him with disorderly laughter." It was the scornful and insolent treatment which this Persian king (Chosroes) received from the Antiochenes that so enraged him and induced him, in revenge, to burn the city, after he had captured it, and also to put the inhabitants to death.

It was these people of Antioch, then, who were so given to taunting and jesting, who first called the primitive Saints, or disciples of Jesus Christ, by the appellation of "Christians." And what else could it have been but a derisive by-name?

Christ was regarded as a deluded fanatic—a madman—an impostor—a false prophet, &c.; and his followers were regarded in the same light. It is not, therefore, likely that the term "Christian" would be used in a very complimentary sense, but the contrary.

However strange and impious the declaration may appear to those who, from antiquated custom and long usage of the term, venerate the word "Christians," we do not consider it to be a strictly proper name for the recognized people of God. If we take the Biblical Record as a standard in the matter, we find that the acknowledged people of God were anciently known as "*Saints*." The Apostles, throughout their Epistles to the people, continually address them and speak of them as "*Saints*," but not as Christians. There are only three passages in Scripture where the expression "Christians" or "Christian" occurs. The first is the one already quoted from Acts xi. 26:—"And the disciples were called Christians first in Antioch." The second occurs in Acts xxvi. 28:—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The third and last is contained in 1 Peter iv. 16:—"Yet if any man suffer as a Christian, let him not be ashamed." In the first case, there is merely an allusion to the fact that the Antiochenes designated the disciples "Christians." In the second text, the term Christian is merely given as the expression of a heathen, who used the word which was in common use among the scoffers. And in the last case cited, Peter, in addressing his brethren, merely takes up the same term used by their enemies and persecutors, and conjures the Saints not to be ashamed of their being accounted "Christians," or of their being, or suffering from being, what the world derisively called "Christians."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

[November, 1842.]

Tuesday, 15th. About home. Wrote for the *Times and Seasons* the following "Valedictory":—

"I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfil the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves

upon me renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career.

JOSEPH SMITH."

Elder Taylor proceeded to his duties as editor.

Elder Bradley Wilson died suddenly in his 74th year. He received the Gospel in Ohio, removed his family to Missouri, and was driven to Nauvoo in 1839. He has left seven sons and thirty-nine grandchildren residing in Nauvoo.

Wednesday, 16th. About home. In the evening started on a journey to the counties north, in company with John D. Parker.

Thursday, 17th. There was a severe snow storm, and Elder Alpheus Harman (who was just returning from a mission,) and another man were frozen to death on the prairie between Nauvoo and Carthage. The Mississippi was frozen over, which fulfilled my prophecy of the 5th instant.

Monday, 21st. A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, W. Woodruff, John Taylor, George A. Smith, Amasa Lyman, and Willard Richards, assembled at the house of Elder Kimball, in Nauvoo, and decided by unanimous acclamation that the printing of the *Millennial Star* and all other publications in England relating to the Church of Jesus Christ of Latter-day Saints be suspended, on the return of Elder Parley P. Pratt from that country, until further instructions from the quorum; and that the foregoing minutes be forwarded to Elder Pratt or to the Editor of the *Star*, which was done by letter from the President and Clerk of the Council.

Tuesday, 22nd. I arrived at home, after a pleasant out, in good health and spirits.

Wednesday, 23rd. At home all day.

Thursday, 24th. By report of the papers, the island of Madeira was visited by a dreadful storm. The summer was hot and weather fine till the 15th, when the rain commenced falling heavily, and continued to the 24th. At one o'clock in

the afternoon the water fell in torrents, the sky became dark, the streets in the capital became inundated, and the affrighted inhabitants in town and country fled to the mountains. Upwards of two hundred houses were destroyed at Funchal, and much corn and wine. The damage to lives, houses, and crops on the island, and boats in the harbours was incalculable.

Saturday, 26th. At home in the morning. At ten, met in City Council, which resolved that the inscription for the seal to be procured for the Municipal Court of this city shall consist of a circle, including the words "Municipal Court, City of Nauvoo," within which is to be a book circled with rays, on which is to be inscribed the words "Constitution and Charter."

Wrote as follows:—

Nauvoo, November 26, 1842.

Horace R. Hotchkiss, Esq.—Dear Sir,—Yours of the 8th instant to S. Rigdon has been received; and, in consequence of his not knowing anything concerning the matters therein mentioned, or being in any way connected or interested in my affairs, he of course has handed the letter to me, which I shall proceed to answer.

And, sir, permit me to say, on the subject of the deal between myself, as Trustee-in-Trust for the Church of Latter-day Saints, and you, that I am as anxious as ever to have the contract continue good between us, and to meet the obligations specified in the contract. I am not, neither have I ever been, wishful to shirk down in any manner whatever, but intend to make payments as fast as my circumstances will admit.

But, sir, you are unacquainted with the extreme hardness of the times and the great scarcity of money, which put it out of my power to meet all the payments as they fell due, and which has been the only cause of any failure on my part; and should you feel disposed not to press the payments, but offer a fairly equivalent to the state of the times, then, sir, I shall yet endeavour to make up the payments as fast as possible, and consider the contract as still good between us.

I would here say that when I found it necessary to avail myself of the benefits of the Bankrupt Law, I knew not but that the law required of me to include you amongst the list of my creditors, notwithstanding the nature of the contract between us. This explains the reason of my doing so.

I have since learned, from a decision of the Judge of the Supreme Court, that it was not necessary, and that the law has no jurisdiction over such a con-

tract. Consequently, as I have before stated, I am disposed to hold it, provided you will not press the payments. Under these circumstances, I consider it unnecessary to give you the information required in your letter, in regard to the number and kind of houses on the land, &c.

I shall expect to hear from you again soon. In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has been the case with a great quantity of letters from my friends of late, and especially within the last three months.

Few if any letters for me can get through the Post Office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that S. Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the censure I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the Post Office business. Having said so much, I must close for the present.

You will hereby understand my feelings upon the subject and the reasons of the course I have hitherto pursued.

With sentiments of due respect, I remain, as ever, yours respectfully,

JOSEPH SMITH.

P.S.—Should it suit you better, I am ready on my part to renew the contract, and would prefer it.

J. S."

In the evening went to see President Brigham Young, in company with Dr. Richards. He was suddenly and severely attacked with disease, with strong symptoms of apoplexy, which was followed immediately with laying on of hands and prayer, accompanied with the use of herbs. Profuse vomiting and purging followed, which were favourable indications. Although few so violently attacked ever survive long, yet the brethren were united in faith, and we had firm hopes of his recovery.

Sunday, 27th. At home, except visiting President Young, who remained extremely sick.

Monday, 28th. At home all day. Charges of an unequal distribution of provisions, giving more iron and steel

tools to Reynolds Cahoon's sons than to others, giving short measure of wood to Father Huntington, also letting the first course of stone around the Temple to the man who would do it for the least price, &c., having been instituted by the stone-cutters against the Temple Committee, —viz., Cahoon and Higbee, I requested the parties to appear at my house this day to have the difficulties settled by an investigation before myself and Counsellor William Law. President Hyrum Smith acted as Counsel for the defendants, and Elder Henry G. Sherwood for the accusers. The hearing of testimony lasted until four o'clock, at which time the meeting adjourned for half-an-hour. On coming together again, President Hyrum addressed the brethren at some length, showing the important responsibility of the Committee, also the many difficulties they had to contend with. He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. President Hyrum explained some remarks before made. Elder William Law made a few pointed remarks, after which I gave my decision, which was that the Committee stand in their place as before. I likewise showed the brethren that I was responsible to the State for a faithful performance of my office as sole Trustee-in-Trust, &c., and the Temple Committee were responsible to me and had given bonds to me, to the amount of \$12,000, for a faithful discharge of all duties devolving upon them as a Committee, &c. The trial did not conclude until about nine o'clock in the evening.

Tuesday, 29th. In council with brother Hyrum, Willard Richards, and others, concerning bankruptcy. Afternoon, attended Court at the house of Mr. Hunter, grocer, before Alderman Spencer, for slander. I forgave Hunter the judgment, but he was fined \$10 for contempt of Court.

Wednesday, 30th. Morning, in Council in the large Assembly Room preparing evidence in the case of bankruptcy. Afternoon, had Amos Davis brought before the Municipal Court for slander; but, in consequence of the informality of the writ drawn by Squire D. H. Wells, I was nonsuited.

A severe storm of snow, rain, and wind is reported to have been experienced

at Boston this day and evening, doing much damage to the ships and wharves.

Thursday, December 1st. Emma was sick, which occupied some of my time, Visited George A. Smith and Brigham Young, who were sick. Called at Mr.

Angel's, in company with Elder Richards, to give some counsel concerning a sick sister. Called on William W. Phelps to get the historical documents, &c.; after which I commenced reading and revising History.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 27, 1858.

THE LORD OF ALL.—The Christian world are unanimous in assenting that Jesus is this mighty Potentate. With what eloquence and pathos has it been sounded forth from the pulpit that he has long reigned in power over the Christian Church! How many have delusively imagined such to be the fact! With what meaningless enthusiasm have congregations sung—

"Bring forth the royal diadem,
"And crown him Lord of all!"

Yet, though the personage which the general assent of the Christian world has fixed upon is indeed the "Lord of all," how little is the evidence that he has reigned! The homage of the mouth has been given to him in abundance: "Crown him! Crown him!" has been the loud and reiterated acclaim of ten thousand tongues; yet, how far short of the reality is the assumed fact that Christ has been Lord of *all*, even over those who have professed his name!

It is not our object now, however, to dwell upon the short comings of others. Our design, in going in this direction, is to give the subject a practical bearing upon the Saints. A mere theoretical submission and bare lip-homage are unworthy of the Saints. Such an offering to their God would be an awful insult against the Majesty of heaven. A phantom-kingdom is not a kingdom for the righteous to de-ire, nor one over which the King of kings will reign.

This Church teaches, as a fundamental doctrine, that Christ is Lord of all. It stands as a living monument and testimony of his right. The Saints profess that they will have him to reign over them, and they will with equal enthusiasm and far more conscientiousness than any other people raise the shout "Crown him! Crown him!"

But is he "Lord of all" even among the Saints? If we compare his authority over them with that which he holds over any other portion of mankind, then is that authority very great. To a great extent he is indeed their king, and they are his people; and the homage which they pay him is not worthless and wordy. There never was a time when Christ gained so large and complete a dominion in so short a time as he has over his latter-day subjects. More especially is this the fact with the Church at head-quarters. But the Saints are by no means so completely under the dominion of the Lord as He designs, nor as they ultimately must be. Yes, brethren He must be the Lord of *ALL*—the persons, family, talent, influence, possessions—*all*, *ALL* belong to Him.

There are some who come into the Church without duly counting the cost. They give to the Lord a part—a very small part. Even their persons do not belong to Him. They give no more than an *assent* to the work. The power and light which

accompany it are so great that they cannot resist yielding thus much.⁹ But it does not deserve even the name of a gift. It is forced from them by the weight of evidence. They are not *devoted* to the cause. In reality, they have no part in the matter; for they never invest anything. Are they rich? They leave their riches out of the Church. Have they nothing but themselves to give—nothing but their persons, their lives, their energies, their labours, their hearts, and their love? They make no investments with these. Are their persons needed in a time of danger and difficulty? The test is come, and they are—gone! Are their riches required? Oh, that question is not so easily settled. They believe in the “glorious first principles of Mormonism;” but their faith is not so far advanced as to acknowledge that Christ is the Lord of their wealth. At least, they must decide that point some future day—in the Valley—when the Saints are perfect, Zion built up, and Jesus reigning on the earth—or, perchance, when they get to heaven! Does Zion want their lives to stand in her defence, or to be consecrated to her interest? Well, they want them too! That is the time to grow weak in the faith—to *withdraw* from their “dear brethren;” or, if residing in Utah, urgent business requires that they should take a trip to California with some Gentile merchants—of course to return to the bosom of the Church full of faith when it is victorious! Are their energies and labours needed? They also need them to better their circumstances and take care of their families. As for their hearts and love, their course soon determine where these are centred. They give their *assent*! What a gift to offer a God! As well might a man take credit for saying the sun shines as to make a merit of such. Being destitute of the more weighty matters, when the day of trial comes they lose their faith. This is the great secret of apostasy in general. When will such learn how worthless is a barren faith? When will they learn the difference between being a Saint by mere *assent* and being a Saint in heart, disposition, interest, destiny—a Saint altogether?

There are also too many of years’ standing in the Church who do not fully realize how much belongs to the Lord. It is *all*—ALL! Brethren and sisters, have you energies, intellect, talents, riches, poverty in this world’s goods, or aught besides? He is the Lord of all! To endeavour to make him such is the great aim of our mission; and it is your duty and privilege to aid in the work. Let it be with us a practical matter, and our acclaim of “Crown him Lord of all!” something better than mockery.

PREACHING THE GOSPEL.—The preaching of the Gospel is a most important part of of the Latter-day mission, and is the means by which the glad tidings of great joy are communicated to mankind. It is the first effort which the holy Priesthood makes for the salvation of the world. Through its instrumentality, those who are now Saints have been converted; through its means they are in the Church of Christ and on the road to exaltation; and through its influence the honest in heart have still to be convinced, and Israel led to the knowledge of God’s purposes and the obtainment of the blessings promised to the Fathers. There are many ways of preaching the Gospel, but the principal are by oral communication and through the publications of the Church.

In preaching the Gospel, the great object of those called to discharge that duty should be to lay before their hearers or readers the clearest exposition of its doctrines, evidences, character, and tendency. The aim should be to do it in the most simple, concise, comprehensive, forcible, and convincing manner which the speaker or writer can command. The principles of the Gospel should be treated with spirit and energy, yet with self-command, and in a style that will command the attention of the people. The plan of salvation should be laid down in a manner worthy of its Divine cha-

acter. The purposes of God should be unfolded in their sublime comprehensiveness as well as in their details; and all the evidences and the strongest arguments should be brought to bear on the work of the last days, to give to that work authority and weight, and to invite the attention and conviction of investigators. This should be the aim of the preachers of the Gospel. If they do not make this the object of their endeavours, and the honest, because thereof, remain in darkness, then the blood of the unconverted seeker after truth will be found on the skirts of those who did not faithfully discharge their duties. And even supposing that God in His providence should lead these lovers of righteousness through a mysterious path into His kingdom, still those who preach the Gospel unworthily will not be found guiltless.

We have often sat and listened, we are sorry to say, to men who have almost altogether disregarded these things—who have, as it were, gone all round creation, impoverished every subject in one discourse, and been loose, feeble, and obscure on every point they touched. We have heard them speak for a period tediously lengthy, even with an interesting speaker and subject,—but, as it was, almost unbearable. It would have puzzled more than a Solomon to have understood what they intended to communicate. Indeed, they did not know themselves. They had no definite intentions, no purpose, except, perhaps, to talk and “show off.” They had no subject and no connection, and consequently conveyed no information. They have wearied and disgusted their audience, including ourselves, who, of course, are supposed to have a tolerable share of patience. Then, to cap the climax, they have informed their hearers that they had been preaching the Gospel of Jesus Christ by the power of the Holy Ghost, as revealed through Joseph Smith, and as believed by all Latter-day Saints. We certainly never should have imagined that we believed in such nonsense, had not the speaker kindly informed us of the fact. Now, we protest against having the Gospel so dishonoured. We do not like to be so painfully disgusted ourselves, nor to see an intelligent audience go away dissatisfied, and with low impressions of our glorious religion. Our desire is to see such errors effectually remedied. Let the Priesthood in this respect, as well as in every other, copy after the highest authorities of the Church. Joseph never justified such preaching, nor has Brigham, either by teaching or example. The sermons of Brigham are full of subject, ideas, and arguments, and are remarkably clear, forcible, connected, and convincing. Let those discourses be their examples.

We have heard some, whose special duty it was to preach the Gospel, stand before a congregation, and almost boast that they had nothing to say—that they were *empty*! Now, this is a disgrace to them, and is an evidence that they have not magnified their calling. They should be *full* of the Gospel, *full* of subject, *full* of truth, and *full* of arguments. We by no means expect them to go to the platform with written discourses, trusting in human strength. They should go trusting in God, but full of matter, that the Spirit may enable them to deal it out to their hearers as they severally need. It is evident that unless the treasures are in the storehouse, and their minds prepared to receive the inspirations of God, the Spirit cannot bring out of *emptiness* treasures new and old.

Perhaps it will be asked if we desire to hear great preaching and vain display. By no means. We have a decided repugnance to all such. But it is necessary that the Gospel should be preached clearly, effectively, and with the power of God. We also like to hear the *local* Priesthood speak and bear their testimony. We believe this kind of Gospel-preaching, if properly conducted, to be very effective and interesting, and sometimes more so than regular, set, and talented discourses. It matters not how simple and unlearned a speaker might be,—if he is clear in thought,

endeavours to convey information, and is not ostentatious and vain, he will interest his audience, and none but fools will criticise him.

Do we despise genuine oratory, learning, and logical arrangement? By no means, providing it all be judiciously directed, used with an eye single to the glory of God, and is not made to display the vanity and wisdom of man. Those to whom the Lord has given the talents we would like to see surpass the brilliance, clearness, dignity, and artistic treatment of Cicero, and the simplicity, power, and overwhelming eloquence of Demosthenes. But they must be something better than "sounding brass and a tinkling cymbal." They should be the mouthpiece of the Holy Ghost, and their only object be the preaching of the Gospel and the convincing of the honest.

There are a class of men whose principal object is the display of their own imaginary great talents. We have found a few such, though we are pleased to say only *few*, even among Presidents of Conferences, where they most assuredly should not be found. They seem to imagine that it is their duty to take up all the speaking at Councils, Saints' meetings, as well as the evenings' meetings. When their Pastors are present, or they are at head-quarters, they will over-reach themselves and try to preach big sermons, instead of following the dictates of the Spirit, and letting the prayers of the Saints have effect in their behalf. Instead of conveying to their hearers the principles of the Gospel, they will talk about that which they do not understand, blunder over definitions of learned terms, and make a discourse that altogether puzzles us to give meaning to—much more the Saints and strangers. Being ignorant and dark themselves, they do not realize the fact that others can see their ignorance and darkness. Will such take the hint? Or will it be necessary to make our remarks *more pointed*? We can, if required, extend their fields of labour, even to "the highways and hedges" and "the streets and lanes of the city," and thus give them ample opportunities for gratifying their propensities to "much speaking." Will the Priesthood generally profit by the whole of the foregoing remarks? We hope they will.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 149.)

OBJECTION.

"We have instances of persons being converted before baptised; therefore it cannot be essential. Cornelius received the gift of the Holy Ghost before he was baptised. Peter did not preach to him remission of sins through baptism, but through Christ. After he had received the Holy Ghost, he commanded him to be baptised."—"The Mormon's *Only Way to be Saved*" NOT the Way to be Saved," published by P. Drummond.

ANSWER.

"It is undeniably true that 'we have instances of persons being converted before baptised.' Indeed, they are the only

kind of instances worth having! It is the custom of professing Christians in the present day to administer what they call baptism to unconscious infants, that are of course entirely ignorant as to what conversion is. But in the Scriptures there is no record to be found of any such baptisms having taken place in the Church of God. "Instances of persons being converted before baptised!!" Yes, indeed, we have many such instances; and we have by no means the slightest inclination to deny it. But what seems remarkable to us is, that our sagacious and *professedly logical* objector should deduce from this fact such an out-of-the-way and illogical conclusion as—"Therefore it cannot be essential!" The order of the Gospel, as laid down in

the New Testament, is, that after persons have experienced a change of heart and mind—after they have believed on the Lord Jesus Christ, and truly repented of their sins—after they have been thus converted, or turned from sin and Satan to serve the Living God, accepting in all sincerity, with full purpose of heart, the truths of the Gospel and its blood-bought blessings, it is necessary that they should be *baptised* in water in the name of the Father, Son, and Spirit, as a sign, seal, and token of the remission of their sins, their adoption of the New Covenant, and their initiation into the Church and Kingdom of God.

This is the true order of the Gospel, as revealed in the Scriptures, where we find many cases recorded as examples; or, as our objector says, “we have instances of persons being converted before baptised:” yet from this acknowledged fact he draws the extraordinary conclusion that “*Therefore it cannot be essential!*” But why “*THEREFORE?*” Does the fact of persons having been converted before baptism render their baptism non-essential? If so, then, to carry out this system of logic, it must follow, as “we have instances of persons being converted before” *saved*, that “*therefore*” SALVATION “*cannot be essential!*” Or, to apply this method of reasoning to modern usages, it would follow, as in modern churches “we have instances of persons being” baptised before converted, that “*therefore*” CONVERSION “*cannot be essential!*”

With regard to the case of Cornelius, it is evident from Scripture testimony that, as our objector says, “Cornelius received the gift of the Holy Ghost before he was baptised.” But how that proves baptism to be *non-essential* is certainly beyond the limits of our comprehension. Yet this is the object for which our sage logician has cited the case. Certainly his logic is of a very peculiar and elastic nature. Caoutchouc-like, it will stretch to any length required, and in any direction. It lacks, however, one important characteristic—namely, *soundness*. Sound logic, or the true science of reasoning, is at least consistent with itself. But such wretched attempts at reasoning as are made by the author of the *professedly*-logical tract before us (sub-titled “*The Plausible Logic of Mormonism Refuted,*”) exhibit not only their own inconsistency and imbecility, but also

the weakness of the cause which requires such miserable props for its support.

“Peter,” says our would-be-thought acute reasoner, “did not preach to him remission of sins through baptism, but through Christ.” If we had the particulars of Peter’s discourse with Cornelius and his company, we should doubtless find that, as an Apostle of Jesus Christ, he fulfilled the commission given to him by his Divine Master—“Teaching them to observe all things whatsoever I have commanded you:” and that baptism, as an essential ordinance of the Gospel, was one of the things commanded by Christ and obeyed by Cornelius, is so evident from the Scriptures, that any attempt to prove it would be superfluous. When giving his last commission, Christ said emphatically, “He that believeth AND IS BAPTISED shall be saved:” and though Peter well knew that “he that believeth not shall be damned,” whether baptised or not, he had no authority and assumed no authority whatever to disparage the sacred ordinance or to nullify its Divinely-authorized connection with faith, in reference to salvation. The angel said to Cornelius, “Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved.” Is it reasonable, then, to suppose that the Apostle forgot or disregarded his Master’s parting words? Would he be likely to say, as a servant of Christ, He that believeth, and is *not* baptised, shall be saved? or He that believeth, *whether baptised or not*, shall be saved? Not so. He knew better. We doubt not that he taught his hearers to observe all things whatsoever Christ had commanded; and we have reason to believe also that he gave to baptism, as a saving ordinance of the Gospel, all the prominence and importance which his Lord and Master attached to it in his commission. Is it to be supposed for a moment that Peter, who, when preaching to the people in the Temple porch, said, “Repent ye, therefore, and be CONVERTED, that your sins may be blotted out,” and who, when preaching at the day of Pentecost, salvation through Christ, said to the assembled multitude, “Repent, and be BAPTISED every one of you in the name of Jesus Christ FOR the remission of sins,” would fail to preach the same doctrine in the house of Cornelius? Surely not.

The order of the Gospel undoubtedly is, that persons should receive the gift of the Holy Ghost through the laying-on of hands *after* having been baptised for the remission of sins; but that does not in the least prohibit God from bestowing that gift upon whom he pleases *before* baptism, or, indeed, whenever he pleases, or for whatever purpose he pleases. It is a common saying among sectarians that "He who makes a law is above that law." If so, then, why may not that Being who issued the Gospel law of baptism for the remission of sins, and the laying-on of hands for the gift of the Holy Ghost, deviate from that order or rule whenever he may be so disposed, for special purposes, and thus, under some circumstances, remit one person's sins before baptism, or confer a gift of the Holy Ghost upon another before either baptism or the laying-on of hands? Yet this does not nullify the order of the Gospel, nor does it in the least warrant us in departing from that order.

A temporary suspension of an established law by the Lawgiver is not to be regarded by its observers as a violation of order; nor is it to be viewed by its non-observers as a warrant for their disregard and non-observance of it. Thus, although Cornelius had received the Holy Ghost before Peter commanded him to be baptised, it does not follow that we have any right to expect such a gift before baptism. In the case of Cornelius, there was evidently a special reason for this suspension of the general Gospel law. Cornelius and his family were Gentiles; and as Peter, in common with his Jewish brethren, entertained the notion that Gentiles were not entitled to the privileges of the Gospel, this would have prevented him from administering to them the ordinances of salvation. He, however, had received a vision from the Lord for the purpose of correcting his national prejudice, and to prepare him for carrying out the will of God in bringing the Gentiles to a knowledge of the Gospel and of the blessings of salvation. Even when, according to the instructions of the Spirit, he paid a visit to Cornelius, and found a number of Gentiles gathered together in the house, he said to them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I

should not call any man common or unclean. Therefore came I unto you, without gainsaying, as soon as I was sent for." After hearing from Cornelius a relation of his vision, wherein an angel had instructed him to send for Peter, the latter exclaimed—"Of a truth I perceive that God is no respecter of persons; but, in every nation, he that feareth Him, and worketh righteousness, is accepted with Him." He then preached the Gospel to the assembly, and "the Holy Ghost fell on all them which heard the word." His Jewish brethren who accompanied him were "astonished" to find that "on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God." Thus old prejudices were effectually removed, and the newly-revealed doctrine of the universality of the Gospel was confirmed and established. Peter then exclaimed—"Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as me?" We then find that "he commanded them to be baptised in the name of the Lord."

We thus learn, from the plainest Scripture testimony that the case of Cornelius was an evident deviation from the general rule as to the order of the Gospel, and that it was for the special purpose of removing from Peter's mind (as well as from the minds of his brethren) the prejudice which he held concerning the Gentiles, and to impress upon him and them the fact that God was no respecter of persons, but that the honest in heart of every nation were equally acceptable in His sight. When Peter found that God had favoured Gentiles with the ministration of an angel and the gift of the Holy Ghost, his prejudices gave way, his narrow mind expanded, his views of God's purposes were changed, and he could no longer "forbid water"-baptism to the uncircumcised and "unclean" Gentiles, seeing that they had "received the Holy Ghost" as well as himself and his Jewish brethren. Hence we find that although Cornelius was "a just man," and a "devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway," he was not in a saved state; for Peter had to tell him words whereby he and his house should be saved (Acts xi. 14): he had to tell him what he ought to do, to

effect that object. (Acts x. 6.) He had not yet obeyed the Gospel, which was "the power of God unto salvation." Thus, after he and his company had heard and believed the word, and had even received the gift of the Holy Ghost, we find that

Peter "commanded them to be baptized in the name of the Lord." And why? Because he well knew that baptism was a Divinely-appointed and indispensably essential ordinance of the everlasting Gospel of salvation.

(To be continued.)

TESTIMONY OF THE LAST GENTILE FROM UTAH.

(From the "New York Herald.")

MR. BELL AN AUTHORITY UPON THE SUBJECT.

Mr. Bell, of the firm of Livingston, Kinkead, and Co., of Great Salt Lake City, having arrived here within the last few days, direct from Utah, via California, and being the last of the "Gentiles" who left that Territory, our reporter sought an interview, for the purpose of obtaining reliable information on matters and things generally in Mormondom, and submits the following as the substance of an interesting "talk" with that gentleman:—

Mr. B. went out to Utah with one of the principals of the firm, in 1849, for the purpose of establishing business relations with the inhabitants of that Territory. Being well received, they immediately opened store, and from that time till the 8th November last, with the exception of six months' absence, Mr. B. has been a resident of Great Salt Lake City. From his long residence there, and the nature of his business throwing him in contact daily with every class of citizens, probably no one who has been to Utah has had better opportunities of forming an opinion of that people, nor could speak with more certainty on the course of their procedure.

MORALITY OF THE MORMONS.

As a community, he represents them honest, sober, and very industrious, fully convinced themselves that they are the people of God, and that Brigham is His Prophet. Notwithstanding, there are plenty of persons in the Territory who are far from being ornaments to society, or models worthy of imitation. Some of the rising generation are fond of a spree, fun, and frolic,—not over particular how they raise a shindy, or at whose expense they have it. Of

this class there are a sprinkling who sometimes forget the wholesome teachings of Father Mathew. With all their faults, admitting, he says, the legality of polygamy, there is, "taking them all in all," not a more moral community in the world than is to be found in Utah, nor, indeed, any moral, anywhere that he knows of.

TREATMENT OF GENTILES.

Outsiders, or "Gentiles," have not been subjected to abuse or annoyances on account of negative faith in Mormonism. The troubles between the Gentiles and the Mormons have sprung from meddling, unnecessarily and uncalled for, on the part of the former. Many had come to Utah with the idea that the new faith and "peculiar institution" were matters which everybody had a right to criticize, talk about, joke about, ridicule, and oppose; and such have invariably got themselves into trouble: but others, who have gone there, and who have regarded Mormonism and polygamy as matters pertaining to the Mormons, and attended to to their own affairs, have lived in peace and been respected by the community. That a prejudice exists against Gentiles in general is very certain; but it has no practical results, if they mind their own business.

FEDERAL OFFICERS.

Mr. B. says that he has seen federal officers arrive and seen them leave. He has watched their proceedings, but never took part for or against them there; and here he purposes to pursue the same course. Some federal officers were much respected by the Mormons, and they had always amicable intercourse with each other: hence he infers that all might have had the same experience. A federal officer who would go there without pre-

judice against the people, and attend strictly to his own business, would have no difficulties. The fact should not be concealed from the public, that the commencement of difficulties has almost invariably sprung from personal matters—not official.

REFUTATION OF CHARGES OF MURDER.

On such grave charges as those of the murder of Captain Gunnison, of Col. Babbitt, and of poisoning Judge Shaver, preferred by Drummond, he considers it his duty to protest against the imputation of such crimes being laid at the door of the Mormons. There is no room for doubting the murder of the two former by the Indians, far from the influence of the Mormons, and under circumstances which demonstrate that it was entirely an Indian affair. At Judge Shaver's death, Mr. B. was called on the Coroner's jury, and there were no grounds for the insinuation of the Judge being poisoned by the Mormons; nor were any such thoughts expressed or entertained by any of the jury, or any persons cognizant of the circumstances attending his death.

SPECIAL COMMISSIONERS EXPECTED.

The present position of Brigham Young and the inhabitants of the Territory is the consequence of the past difficulties with such persons as Drummond—so they believe. They are, therefore, determined to oppose the approach of the army. Their labours heretofore have been confined solely to crippling the Expedition and hindering its advance, with a view to preventing the effusion of blood. Mr. B. had a lengthy interview with Brigham just previous to his departure, and assures us that such was his explanation of the stampeding cattle, &c. Brigham thinks that through the winter the Government

and Congress will have time to consider the matter thoroughly, and, if they wish, withdraw the troops and send in special commissioners. To an investigation they would never have objected, and he thinks they will not even now object; but to an army entering their valleys, under such circumstances, they will not consent: and, sooner than the army should enter, they will fight, and, if overpowered, burn all their possessions and take to the mountains. Some have thought Brigham's discourses were for effect outside of Utah; but our informant thinks to the contrary, and considers that Brigham's works sustain his words.

NO PREPARATION FOR BURNING.

The people are devoid of fear touching the future. They are in hopes that there will be no fighting,—but, if it must come, that victory will perch on the banners of the Saints. Nothing has been done by way of preparation for the burning. Brigham has counselled the Saints in all settlements to sow, plant, build, and improve the same as usual; and he attends to his affairs as before.

BRIGHAM'S HONOUR IN BUSINESS.

The firm had extensive business transactions with Brigham—from first to last, probably, to the amount of \$500,000. They speak of him as an honourable business man, whose word or honour cannot be questioned. An attempt had been made by some parties to trouble the Gentile stores; but immediately on the intelligence reaching Brigham, he and General Wells came and gathered all the information they could, and the following Sunday denounced from the stand the conduct of the offenders; and predictions have since been uttered against all who may be found guilty of stealing, even from the army.

VARIETIES.

PASSING EVENTS.—At Chalons, France, on the 6th instant, 40 revolutionists tried to get possession of the railway station and intercept communication with the barracks, crying "*Vive la République*:" 15 rioters were captured, and the rest dispersed. Count Walewski has been dismissed from the French Cabinet. There are premonitory symptoms of a great convulsion in France. The gaols are literally crammed with political prisoners. No less than 15,000 "suspected" persons have been imprisoned within the last few weeks. The entire country is now swarming with police spies, who have power to arrest any individual whom they may suspect as being hostile to the existing despotic Government. On the 13th instant, Orsini and Pierri were executed at Paris: Rudio was pardoned.—**AMERICA:** The Douglas combination is in considerable trouble: Ex-Governor Walker and several of its most important members have deserted Mr. Douglas. The New Orleans

Delta states, in an editorial, that the slave trade in the South has been re-opened and a regular *depot* established on Pearl river, Mississippi, where cargoes of negroes have arrived and been sold and put to work. It is understood that James Gordon Bennett, of the *New York Herald*, will, on the adjournment of Congress, receive his commission as United States' Minister to Austria. On the 25th ult., the Administration were defeated on the Army Bill, proposing the increase of four or five thousand to the regular army especially designed for the Utah Expedition. An inveterate hostility to the bill in every shape was manifested by the Senate. Buchanan's big gun, the *Herald*, roars upbraidings at Congress, charges the Opposition with a lurking sympathy for the Mormons, and speculates upon the probability of Colonel Johnston's force being exterminated before he has performed half of the 250 miles distance between his present position and Salt Lake City. Col. Johnston, in his letter to the War Department, bearing date Jan. 4, says that no incident of any military importance has transpired since his last communication. The greater number of the soldiers who have been on the sick list were rendered unfit for duty by being frost-bitten. Gen. Scott has ordered a train for the Utah Expedition, to consist of at least 206 mule waggons, to be organized with the utmost dispatch at Fort Leavenworth: seven companies of cavalry and infantry will escort it beyond Fort Laramie. The Secretary of War and the General-in-Chief are diligently arranging the spring campaign. Kentucky is supplying volunteers for the Expedition. The young gentlemen of Covington are so enthusiastic that they have placarded the town with their expressed intentions to whip Brigham Young and all his wives. A company has also been organized in Lexington. Captain Marcy arrived at Santa Fé on the 2nd of February, after a tedious trip and loss of a large number of animals. He is expected to have completed his mission and to leave New Mexico about the 20th of March. Brigham Young, Heber C. Kimball, Daniel H. Wells, and other Mormon leaders and others unknown, to the number of one thousand persons or more, have been indicted for high treason by the United States' Court held at Camp Scott. On the 15th December, Governor Young's Message was presented to the Utah Legislature, in which he officially declares himself on the subject of the Expedition: whereupon the Legislature passed resolutions expressing their entire confidence in him and their determination to sustain him and his measures. It has also disorganized Green River County, the seat of Governor Cummings and Judge Eckels' farcical administration, and attached it to Salt Lake County, repealing all laws conflicting therewith.

BIDE YOUR TIME.

(Selected.)

Bide your time! One false step taken
Perils all you yet have done:
Undismayed, erect, unshaken,
Wait and watch: all—all is won!

'Tis not by a rash endeavour
Men or states to greatness climb:
Would you win your rights for ever,
Calm and thoughtful *bide your time!*

ADDRESSES.—Richard L. Kearsley, care of Mr. Watson, Stone Street, Boxford, Suffolk.
William Moss, 11, Mill Lane, London Street, Reading.

MONEY LIST, MARCH 6—12, 1858.

E. L. T. Harrison	£20 0 0	Brought forward.....	£41 10 0
William Shires	10 0 0	William Ajax	2 0 0
R. J. Philp (per G. Reed)	7 18 0	Wilket Harder (per G. D. Keaton)	6 10 0
Thomas Birt	3 12 0	Edward Harding (per G. D. Keaton)	3 0 0
Carried forward.....	£41 10 0		£43 0 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.

No. 14, Vol. XX.

Saturday, April 3, 1858.

Price One Penny.

THE ANGEL'S MISSION.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of water."—JOHN.

In the 4th chapter of his Book of Revelation, John informs us that he heard a voice saying to him, "Come up hither, and I will show thee things which must be **HEREAFTER**." In spirit, he obeyed the call; and in his book he describes the visions which he then beheld. That which we have cited at the head of this article was one of them; and thus the fact is obvious that, in common with the others described, it had relation to events which were to transpire in the *future*. It was therefore a *prophetic* vision that John beheld, which was to be fulfilled "hereafter," in the "hour" of God's "judgment." He saw, in that vision, "another angel fly in the midst of heaven."

And what was the mission of this predicted angel? *To preach the Gospel.* "What!" some may exclaim—"an angel preach the Gospel?" Yes: so John informs us. He speaks plainly of the angel's "*having the everlasting Gospel to preach.*" To whom? The answer is clear, in his own words—"Unto them that dwell on the earth."

In order to elucidate this subject in as full and clear a manner as its importance requires, we will first put the question,

What is the Gospel, which the angel was commissioned to preach to them that dwell on the earth in the hour of God's judgment?

Says one—The Gospel means "the power of God unto salvation." To avoid misapprehension, we would observe, in reference to this supposed definition, that such is indeed the operative characteristic of the Gospel, but not its signification. The Gospel is, *instrumentally*, and *in effect*, "the power of God unto salvation." (Rom. i. 16.) This is what the Apostle means in making the statement. He is not giving the definition, but the character and working result of the Gospel. The same writer describes "the preaching of the cross" as being "foolishness" to them that perish; but to them that are saved he declares it to be "the power of God." (1 Cor. i. 18.) He, of course, does not mean that "the preaching of the cross" signifies "foolishness" or "the power of God;" but simply that its rejectors account it as "foolishness," while to those who receive it and are saved by obedience to its requirements, it is, in its result, the manifestation of "the power of God." The same Apostle (v. 24,) also speaks of "Christ".

as being "the power of God and the wisdom of God;" not that he wishes us to infer that "Christ" means "the power of God and the wisdom of God," but that Christ manifests the power of God—exhibits and demonstrates Divine wisdom. These passages, then, serve as illustrations of his meaning in the one already alluded to—"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." In other words, the Gospel of Christ is the MEANS by which God is enabled, in justice to himself, and in mercy to man, to save all who will accept His Divine overtures. To "every one that believeth" the Gospel in reality, God's willing "power" to save is thus manifestly proved and exercised. The Gospel, therefore, is the exemplification or instrumental means of the display of God's "power" to the true believer.

The word rendered in our version "Gospel" literally signifies *good news*, glad tidings, or joyful intelligence—a message of welcome, hope-inspiring character; and it is used in the New Testament to represent the *Divine Plan of Salvation*—the New Covenant scheme of man's redemption, through the sacrificial atonement of Christ, made available to all mankind on condition of their faith, repentance, and obedience.

But, exclaims one, What necessity is there for an angel to be despatched from heaven to preach this Gospel, or Divine Plan of Salvation, when the Gospel is already on the earth, and has been ever since the days of Christ? To this objecting query we reply—The historic form of the Gospel plan may have been in existence in manuscript or printed books of Scripture; but the mere verbal or skeleton *form* of the Gospel is one thing, and the living and "everlasting" *spirit* of it another. The former may have been enshrined in libraries, shrouded in learned mystery, and even idolized by its professed votaries: it may have been, as it were, da-

guerreotyped, and copies of its outer form carried by the four winds of heaven to the uttermost corners of the earth; or it may have passed through the hands of learned commentators of all "denominations," each one making his own improvements upon this feature or upon that, and each one stereotyping his own version of the Gospel system, and proclaiming the same to the world as "the pure Gospel of Christ." But, we would ask, is this preaching the *Gospel*—the primitive plan of salvation? Alas, no. Each sect and party has its own gospel, or its own model-image of the Gospel: but oh, how perverted!—how distorted its features!—how unlike the divine original! And even if the verbal *form* of the Gospel had been preserved and preached, where do we find its *spirit* manifested? Where can the living spirit and *power* of the Gospel be found on the earth? Let the different classes of sectarians, who *profess* to adore and venerate the Gospel, answer for themselves. Let them point out any class of professed Christians who possess and enjoy the original gifts and blessings of the Gospel, and who are actuated and inspired by the spirit of the Gospel, as the ancient Saints of the Lord were, and we will then show where the "everlasting Gospel" is truly known and obeyed. But such cannot be found. The original Gospel in its purity and power is not known in the so-called Christian world. Its outward form, or rather the sectarian, denominational *models* of its form, may be exhibited by self-authorized priests of the day to public view, both by preaching and writing; but its spirit is not there: and even if the primitive form were really preserved in its original entirety, in the professed Christian Church, it could only be regarded as a mere body, destitute of life. From that body the spirit has long been absent, and on its cold brow might be written the mournful "*Ichabod!*"—for the glory has departed.

(To be continued.)

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

(Concluded from page 197.)

Circumstances are, in these respects, same as those experienced by the Former-day Saints. The world know them not

in their true character. They are recognized only as "Mormons," or "Mormonites."

The Saints were called "Mormons" first in America, simply because they believed in the Divine inspiration of the Book of Mormon and in the truthfulness of the doctrines and principles revealed in its pages. Many, from a thorough conviction of the truths of the Gospel made known in that book, and of the power of the same manifested in the progress and character of the Latter-day Work, have been, not merely "almost," but altogether "persuaded" to become what the world derisively calls "Mormons." And although numbers have been and are called upon to suffer persecution for the sake of their religion, they, like the Saints of old, are not "ashamed," but rather "glory in tribulation," well knowing that all who nobly and valiantly take up their cross and follow their Master through evil as well as good report, willingly sacrificing themselves for His sake and the Gospel's, shall ultimately be glorified, and crowned, and privileged to live and reign with him in his celestial kingdom.

We, as a people, justifiably disavow the appellation of "Mormons," not from any dislike to the name itself merely, but simply because it is not our true title, and is otherwise too exclusive and narrow in its signification. It is by no means adequate and comprehensive enough to express our character as a people. We do not in any way confine ourselves to the Book of Mormon. It is not the alpha and omega of our faith. We have far greater right to call our religious enemies "*Bible-ites*" than they have to call us "*Mormonites*;" for they profess to acknowledge the Bible as the sum total of all revelation, and with them it is "*The Bible, the whole Bible, and nothing but the Bible.*" We, unlike them, but nevertheless like all Former-day Saints, believe in all past, all present, and all future Divine revelation. We believe the Bible (with a far stronger assurance of faith than our professed Christian opponents) to have been a revelation from God, or rather a collection of revelations and historic records: we also believe the Book of Mormon to be a volume of similar character: we likewise believe the Book of Doctrine and Covenants to be what it professes to be—a collection of doctrinal and other revelations pertaining to the work and people

of God now upon the earth: we believe in all other revelations which God from time to time sees fit to give his people, through his authorized channel—the holy Priesthood; and we believe that He will continue to reveal His mind and will, through his legal servants, to his acknowledged people, through all time to come. Taking this view of the matter, then, how can a term of such narrow signification as "Mormons" be considered adequate to express a faith so comprehensive—a theological system so expansive as that which characterizes the religion of the Latter-day Saints?

The professing successors of Former-day Saints have, it is true, as before remarked, adopted the appellation of "Christians," notwithstanding its having been originally given to the Saints as a by-name of contempt, because there was nothing in the mere name itself objectionable, and because it was the name by which they were commonly known and acknowledged in the world. But we are not therefore desirous, on similar grounds, to adopt and patronize the cognomen of "Mormons," or recognize it as a fitting title for the latter-day people of God, however harmless the term may be in itself, or however much we may be distinguished and known by it in the world. We acknowledge no name but that which truly and rightfully distinguished God's people in all ages of the world, as before observed,—namely, that of *Saints*. Our proper designation, as a Church, is not to be given by our enemies. We do not admit their right in this matter. The God whom we worship, and whose people we are, has alone the prerogative to give us that, even as a parent has the sole right to give his child a name. And while we ignore the right of others to dictate our title, we do not even claim the privilege ourselves. Revelation has decided that point. The word of the Lord, through his Prophet and Revelation, was as follows:—"Thus shall my Church be called in the last days, even the Church of Jesus Christ of Latter-day Saints." This, then, is our name, and none other will we own. Our enemies may stigmatize us how they please, but we heed them not. We no more heed their taunting reproaches and contemptuous railery than we do the patterings of a hail-shower or the whistling of the wind.

And we would, in conclusion, advise

our brethren, the Elders, the nature of whose calling necessarily brings them often before the public, not to pander to, but to discourage and distinctly disclaim the inappropriate and exclusive title of "Mormons," which the Gentiles have fixed upon us as a brand. Not that we should be too rigid and unnecessarily tenacious and formal in the matter; for, at times, it is wisdom to accept an opponent's terms rather than appear to cavil at mere words, or evince a disposition to misunderstand his meaning. We do not wish to quibble and "make a man an offender for a word;" but we want the

world to know our true position and character. We desire to call ourselves by the right name, and we desire others to do the same. As we belong to the Church of God, we wish to call ourselves and to be called by the name which He himself has given us — "Latter-day Saints." The Latter-day Kingdom, spoken of by the Prophet Daniel as ultimately bearing universal sway, is to be possessed by the recognized people of God, not as "Mormons," or as a sect of any kind, but as "Saints,"—even "*Saints of the Most High.*"

DIRECTION OF A WORLD.

(Continued from page 182.)

CHAPTER III.

War—all war!—the ceaseless war of Life!
The earth is but a monster battle-field!
Strife—all strife!—a fratricidal strife!
The strong engages and the weak must yield!

War upon humanity well nigh fills up the whole history of the world. All nations have engaged in it. They have wasted their resources, spent their best strength, and exhausted their greatest powers of mind in a fratricidal strife. Ten times ten thousand Chins have dipped their hands in their brothers' blood, while mother Earth has been gorged with the sickening feast of her children's gore.

But the conflict of the sword is not the only nor the greatest war upon humanity. There is a strife in society more exciting and feverish, more subtle and victimizing, more extensive and continuous than the strife on the ensanguined battle-field. It is that universal, social, religious, political, and intellectual war which rages every day, in all nations, between all parties, and with every individual. There have been but few exceptions in the history of the world. Mankind have generally engaged in it. Aye, they have been drawn into the fratricidal strife as into a vortex which whirled them down and bound their powers of resistance. They have been hurried on in the mad direction which society has taken, without power to turn the course or to withstand the current. The only class that may be said not to have warred

against humanity is that composed of the holy martyrs, Prophets, and self-devoted mortals, who, while they laboured for the good of mankind, have been especially victims of the general strife.

It is not the design of this chapter to tell how nearly every man is in some manner combatting his neighbour,—how master competes with master, man with man, and nation with nation,—how sect contendeth with sect, party with party, and member with member,—how society makes prostitutes and criminals, and how these outcasts revenge themselves on society. Nor is it our design to attempt to enumerate all the elements that enter into this great fratricidal war. We shall leave that chiefly to the experience and imagination of our readers.

Life is indeed a battle! The instinct to conquest, increase, and extension is an irresistible tendency of our nature. It is one of the signs of man's immortality and of the infinite and insatiable capacities of mind. It is not a disposition which does not naturally belong to man—a disposition which is acquired after birth; but it is an inherent and the most powerful instinct of his being. It is not an appetite of artificial creation. It is more primitive than the animal craving for food; for the latter depends on the economy of man's physical constitution, whereas the former is an inherent, uncreated instinct of his spiritual being. It is the native disposition of the mind, which life only develops.

Shall we conclude, therefore, that the

human race are depraved in their very nature—that they are immortal devils—that their inherent disposition is to prey upon one another? Let us not so blaspheme the great creative Father. Let us not so libel humanity and its Divine Author. But let us rather believe that this disposition, noble in itself, has been perverted and viciously affected by the wrong direction which the world has taken.

We are not now considering that class who seem to manifest in their organizations a low, brutal appetite for murder,—though, were it our design, we could give views of them, and bring in a *pre-existing* state and action. But we are speaking of the battle of life in a national and social capacity—not of sneaking assassination, which all the civilized world condemns, but of that great universal strife in which all nations engage. This does not arise from a fiendish and cruel disposition in man. Millions lament the existence of such a state of things, but are forced to combat in self-defence and from the stern necessity of circumstances.

Foremost in this warfare on humanity are the leading and conquering spirits of our race. They have shown most intellectual and spiritual energy, manifested a will and power that existed but to subdue, and an ambition too big even for the limits of a world. The higher we ascend the scale of being, the greater is the manifestation of this instinctive aspiration to power, increase, extension, and conquest. It has not been the masses, impiously termed the “herd,” that have created and kept the strife alive. It is true, they have been the fuel, but not so much the fire. It is the men of great spiritual energy and natural endowments—the princes of intellect, warriors, statesmen, kings, priests, capitalists, and leaders of the people generally, who have engaged mankind in a fratricidal war and lighted the world with an awful conflagration. But do we rail against this power and instinct, which in some have been manifested to an almost super-

human degree? No. It is in their perverted development and illegitimate direction that the evil has consisted.

The battle of life is also the battle of the Gods! But with them it is lawful progress, just increase, the subjugation of evil, conquests in creation, and triumphs in government. God, in rolling out the curtain of creation, and spangling immensity with worlds and systems, manifests the instinct and power of increase, extension, and conquest, in the sublimest degree. When Jesus conquered Death, he achieved a conquest more than human; and when the earth shall be redeemed, a victory greater than that gained by any earthly hero will encircle the brow of the mighty Conqueror. The battle of life among immortals is in a legitimate direction. They subdue creation, march onwards to progression, conquer evil, and increase and extend on righteous principles. But man turns the battle of life upon his fellow man, and makes war upon humanity!

How awful it is to contemplate the perverted direction of this instinct and power as manifested by the leading spirits of mankind. When Alexander conquered a world and wept that there was no other for him to conquer, he exhibited an almost supernatural energy misdirected. If we go to higher beings to see the perversion of this instinct and power, it is still more awful. How necessary it is, therefore, that the immense, varied, and infinite energies, dispositions, and powers of spiritual and eternal beings should be properly directed! How fearful the consequences when they are perverted and misdirected.

How necessary it is that God, whose benevolence, wisdom, experience, and legislative skill are alone adequate to the task, should stand at the head and lead mankind! How essential it is that the world should be under the true system of government and moving in the right direction! Heaven, earth, and hell show the *same* powers and instincts travelling in the opposite paths and developed for good and evil. Mark the difference!

(To be continued.)

“WHOEVER is the original aggressor, a feud seldom continues long ere both parties are to blame. Even the aggrieved individual has something to concede; and the way to induce the other to acknowledge his greater offence is for him to confess his lesser one. It is the mark of a noble and ingenuous mind to confess an error and solicit its forgiveness.”—James.

BUCHANAN'S REPORT ON THE UTAH REBELLION.

Congress having called upon the Administration to lay before the House information relative to the Utah question, Mr. Buchanan has responded to the demand.

The *New York Herald* says:—

"The call upon the President for information as to whether the people of Utah are in rebellion against the Federal authorities has been responded to. The documents, however, contain nothing of importance on the subject that is not familiar to the public."

Now, we must insist that this is placing matters in the wrong light. Congress should not have called upon the Administration for information as to whether the people of Utah *are* in rebellion; but it should, with the stern spirit of justice, have demanded information as to whether the people of Utah *were* in rebellion at the time that Government despatched an expedition to subdue that people by military force. Mr. Buchanan, on his part, should not have dared to cast so great a slur on American justice and the consistency of American laws, nor on the dignity of his high office, as to have attempted to prove that the people of Utah *are* in rebellion, until he had first shown, upon the strength of constitutional and adequate investigation, that the people of that Territory *were* in rebellion, and that his extreme measure was justifiable, lawful, and necessary. It would then have been time to consider events subsequent to and consequent upon that measure. But to leap over all this and stand upon a state of things of his own creating, to hide his own culpability, blundering, informality, and unconstitutional course in the issue,—to drive the people to the attitude of self-defence and indignant protestation against being made the victims of extermination and wholesale slaughter,—and then to triumphantly endeavour to show that they are in rebellion, is the most extraordinary burlesque on justice that the world has ever witnessed. It is like jumping over the judgment-seat, acting the character of "Jack Ketch" *impromptu*, and then complaining that the victim struggled. A most dignified character surely for the representative of a great nation, and a most novel and summary way of administering justice! To give another illustration:—A police-

man goes into the house of an individual that is in some manner obnoxious to him or his friends, and commences to beat the man with his bludgeon; whereupon the assailed, to preserve his life, resists, and the judge condemns him for breach of the peace and an assault on an officer of the law.

Now, the whole matter hangs on the decision as to whether the people of Utah *were* in rebellion, and whether Mr. Buchanan's course has been justifiable, constitutional, and duly formal. If they *were* in rebellion in point of fact, but, instead of being legally shown by a constitutional investigation, that fact has only been assumed, and upon this assumption the Administration has unwarrantably acted, and consequently committed itself to an unlawful and informal policy, then that error should, even now, be remedied, and all further movements suspended, until due investigation shall have given a proper basis to further proceedings. If such investigation should be found to establish the fact, which the Saints indignantly deny, that the people of Utah *were* in rebellion, then they should be punished accordingly. But we protest against pre-judgment of the case, and an assumption of guilt, especially when the accused continues to plead not guilty. We insist, also, that the point at issue is not whether the people of Utah *are*, but whether they *were* in rebellion. Mr. Buchanan and his coadjutors are alone responsible for their blundering and unconstitutional policy, and for all its past or future consequences. For the planning, the conducting, and the termination of that Expedition they must answer.

The statement of the *Herald*, that "the documents, however, contain nothing of importance on the subject that is not familiar to the public, after the extreme measure of Government and advanced state of affairs, reflects shame on the Administration, and is presumptive evidence that a constitutional proceeding would not have answered its wicked and oppressive designs. Why, the public are "familiar" with "nothing," whether of little or great "importance," that has been duly and legally shown.

HISTORY OF JOSEPH SMITH.

(Continued from page 200.)

[December, 1842.]

Extract of a letter from Orrin Porter Rockwell, superscribed to N. K. Whitney, dated Philadelphia, December 1, 1842, whither he had gone to escape the hands of those who sought his life in Missouri:—

"Dear brother Joseph Smith,—I am requested by our friend Orrin Porter to drop a few lines informing you that he is in this place. His health is good, but his spirits are depressed, caused by his being unable to obtain employment of any kind. He has applied in different parts of the city and country, but all without success, as farmers can get persons to work from sunrise till dark for merely what they eat. He is most anxious to hear from you, and wishes you to see his mother and children and write all particulars, how matters and things are, and what the prospects are. I pity him from the bottom of my heart. His lot in life seems marked with sorrow, bitterness, and care. He is a noble, generous friend. But you know his worth: any comments from me would be superfluous. He will wait in this place until he hears from you. Please write immediately, as it will be a source of great comfort to him to hear.

If Joseph is not at home, brother Whitney will be kind enough to write. He says every other one he has come across has been afraid of their shadows, but he watches them well. He comes to see me every day, and I keep him a close prisoner! But he does not complain of my cruelty, or being hard-hearted, but, when with me, seems resigned to whatever punishment I may see proper to inflict: but he takes it in good part. Answer this as soon as received.

Yours truly,

S. ARMSTRONG,

for Orrin Porter.

Friday, 2nd. Sat as Mayor on trial of Amos Davis, who was fined in the sum of \$25 for breach of city ordinance for selling spirits by the small quantity. In the evening, called on Elder Richards and Bishop Whitney to take an appraisal of the Printing Office establishment, preparatory to a lease to Elders Taylor and Woodruff for the term of five years.

Saturday, 3rd. Called at the Printing

Office several times. In the afternoon, attended the Municipal Court in the case of Amos Davis, for breach of city ordinance, &c.

Sunday, 4th. The weather being very wet, I remained at home all day.

The High Council of Nauvoo met, heard, accepted, and adopted the report of their Committee for dividing the city into ten Wards, for transacting Church business, as follows:—

The First Ward is bounded on the north by the city boundary line, and on the south by Brattle-street.

The Second Ward is bounded on the north by Brattle-street or the First Ward, and on the south by Carlos-street or the Third Ward.

The Third Ward is bounded on the north by Carlos-street or the Second Ward, and on the south by Joseph-street or the Fourth Ward.

The Fourth Ward is bounded on the north by Joseph-street or the Third Ward, and on the south by Cutler-street or the Fifth Ward.

The Fifth Ward is bounded on the north by Cutler-street or the Fourth Ward, and on the south by Mulholland-street.

The Sixth Ward is bounded on the west by the Mississippi river, and on the east by Main-street or the Seventh Ward.

The Seventh Ward is bounded on the west by Main-street or the Sixth Ward, and on the east by Durfee-street or the Eighth Ward.

The Eighth Ward is bounded on the west by Durfee-street or the Seventh Ward, and on the east by Robinson-street or the Ninth Ward.

The Ninth Ward is bounded on the west by Robinson-street or the Eighth Ward, and on the east by Green-street or the Tenth Ward.

The Tenth Ward is bounded on the west by Green-street or the Ninth Ward, and on the east by the city boundary line.

Monday, 5th. In the morning, attended in council with brother Hyrum and others on bankruptcy, making an inventory of our property, and schedule of our liabilities, that we might be prepared to avail ourselves of the laws of the land as did others. Afternoon, had

conversation with brother Green. In the evening, attended the Masonic Lodge.

Tuesday, 6th. Attended the trial of an appealed case of Amos Davis before the Municipal Court. Judgment confirmed.

Wednesday, 7th. Dined with Elder Orson Hyde and family. Elder Hyde has this day returned home from his mission to Jerusalem. His presence was truly gratifying. Spent the day with Elder Hyde and drawing wood.

Thursday, 8th. Spent the day at home. Received a visit from Elder Hyde and wife.

This day, Thomas Ford, Governor of Illinois, in his inaugural address to the Senate and House of Representatives, remarked that a great deal has been said about certain charters granted to the people of Nauvoo. These charters are objectionable on many accounts, but particularly on account of the powers granted. The people of the State have become aroused to the subject, and anxiously

desire that these charters should be modified so as to give the inhabitants of Nauvoo no greater privileges than those enjoyed by others of our fellow citizens.

Friday, 9th. I chopped wood all day. My brother Hyrum started for Springfield to attend to his case of bankruptcy, with Benjamin Covey as witness. Willard Richards, William Clayton, Henry G. Sherwood, Peter Haws, Heber C. Kimball, Alpheus Cutler, and Reynolds Cahoon accompanied them to attend to my case, present testimony to the Government that I was in Illinois at the time Boggs was shot—consequently could not have been a fugitive from the justice of Missouri, and thus procure a discharge from Governor Ford, on Governor Carlin's writ for my arrest. The weather was very cold, and the travelling tedious; yet my messengers travelled thirty-four miles, and stayed with my brother Samuel Smith, who kept a public-house at Plymouth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 3, 1858.

MAGNIFY YOUR CALLING.—We presume there is hardly a member of the Priesthood who has not uttered the exhortation, "Magnify your calling,"—hardly a Saint who has not heard it reiterated many times, and who is not almost as familiar with it as with the command enjoining baptism for the remission of sins. Nevertheless, we are persuaded that but few realize the extensive signification of the injunction—that but few are impressed with the great meaning which those three words, "Magnify your calling," embody.

Brethren and sisters, what is our calling? Elders of Israel and officers of the Church generally, what is our calling? We are called to be the Saints of the Most High—to bear that name which Prophets, Apostles, martyrs, and the holiest mortals of earth have borne—a name which angels reverence. We are called to be "a chosen generation, a royal priesthood, an holy nation, a peculiar people," that we may "show forth the praises of Him who hath called" us "out of darkness into his marvellous light." We are called to be the oracles of God—to be the recipients of the Holy Ghost—to be the repositories of the revelations of heaven and the riches of eternity—to be the saviours of mankind, and to hold the powers of eternal lives. We are called to be the Latter-day Israel—to become the head of the nations—to be the earthly instruments to accomplish the great restitution, to bear off the kingdom triumphant, and ultimately to be the lawgivers of the world.

What a high calling, then, is ours! How much is comprehended in its scope!

But this must be made something more than a mere pretentious and unsupported claim. We have to become such in *reality*. There is not a member of the Church but looks forward for such a destiny to be eventually realized by the Saints. But they have to magnify their glorious calling, qualify themselves for the mighty work, prepare themselves for this high destiny, and *fulfil* all that has been spoken concerning the exaltation of Israel. "Aye, there's the rub!" It is one thing to be called, and another thing to be chosen. It is joyful to have a glorious destiny open before us; but it should not be forgotten that the race has to be run and the goal reached. When the Saints dwell on the prophecies concerning them, they should remember that to a great extent they have to fulfil them. It is one thing to have a high calling, and another thing to magnify it. The practical working out of this grand destiny, we fear, is too often overlooked. But our religion is a practical religion; and unless the Saints work out this destiny, they will never realize its attainment. To this practical point we would draw attention.

How, then, does the matter stand with the Priesthood generally? They should endeavour to realize, in the performance of their calling, all that appertains thereunto. In government, they should manifest, by their works, skill, tact, comprehension, wisdom, and legislative abilities unequalled by the Gentiles. Their Pastorates, Conferences, Districts, and Branches should show such an organization, order, system, and obedience, so that a very child could work the celestial machinery, if necessary. They should be the best business men in the world, keep clear accounts, and be more than ordinarily straightforward and honest in their official dealings; and in the accumulation and judicious appropriation of means, they should excel all other economists. In preaching, they should be more enthusiastic, energetic, simple, comprehensive, truly eloquent, *learned in truth*, effectual, and powerful than any other preachers. Let them endeavour to excel and be efficient in all their administrations. Let bungling, maffery, and inefficiency, henceforth and for ever be considered a disgrace. They should also endeavour—especially Pastors, Presidents, and Elders—to become skilful in the judgment of human character, and familiar with the manners, customs, movements, legislation, profitable literature, art, science, and business of all nations,—indeed, as much as may be useful for the upbuilding and Glory of Zion, and compatible with their missions. Knowledge and experience are in no case worthless. Unless prepared and qualified, they never will be appointed to govern kingdoms and give laws to the world; nor would nations submit to their rule, or the world receive their laws. Do you understand this matter, brethren? Will you prepare and qualify yourselves by your practice now for the great future?

As for the Saints—the non-official members of the Church—they must magnify their calling; for it is a high and holy one. In *all* things they should make themselves superior to their Gentile neighbours of the same rank, opportunities, and social and intellectual advantages. But more especially should they make themselves acquainted with the revelations, purposes, and wisdom of Heaven. Have they not the sublimest religion, the grandest destiny, and noblest motives to stimulate them? There is not a publication of the Church but they should endeavour to obtain and partake of its light. Especially should this be the case with the European Saints in reference to the *Star*. All should either read it or have it read to them; and there is not a young brother or sister that ought to be excused from subscribing to it regularly, and diligently making themselves acquainted with its contents. The old might have the plea that they cannot read; but this is no excuse for the young. They should *learn* to read.

Many disgrace their calling, disgrace their religion, and disgrace themselves. Take

from some their Priesthood or Presidency, and what is left? Nothing but a mass of worthlessness and inefficiency. Instead of magnifying their calling, they are drags upon it. They would pull it down to their own level. To tolerate them, you have to look over the men, and keep your eye upon their Priesthood, which they dishonour. Were it not for their calling, they would be nothing. Let such remember that the time will come when they will be nothing in very deed! There are also some Saints who, were it not for the name, would not be known from devils,—and those that claim the name of Israel, who would not be known from Gentiles.

Now is merely a day of trial and of temporary arrangements. When the great balance of accounts is struck, it will be seen who have been worthy, and perhaps that day will show a remarkable turning of things upside down. It is not improbable that some, who have been high in the Church and held important and responsible offices, will then be less than “hewers of wood and drawers of water;” and humble, worthy men, now unknown, may then be exalted among the Gods. At that day our subject, “Magnify your calling,” will have a more pointed meaning!

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A. D. 1857.

(From the “New York Daily Tribune.”)

Gentlemen of the Council and House of Representatives,—The people, for the promotion of whose advancement in correct government you are now assembled in a legislative capacity, are so remote from the high-wrought excitement and consequent entangling questions common to the populous marts of national and international commerce,—are so little prone to deem mere property, rank, titles, and office the highest prizes for human effort,—and, through enlightened choice, are so invariably peaceful and law-abiding, that your duties partake but in a small degree of that varied, perplexing, and intricate description so characteristic of the legislation of most, if not all other communities. But, however orderly and upright are a people, the changes and experience incident to transpiring circumstances, and consequent new views and events, afford ample scope for the exercise of that candid deliberation and prudent forethought, without which legislation is liable to be far more detrimental than beneficial.

Those unparalleled habits of industry, sobriety, order, and respect to the just rights of all, which so pre-eminently distinguish the occupants of a region uninviting to dwellers in more favoured climes, have continued in a rapidly-increasing ratio to advance Utah to a position in social and political progress worthy the highest commendation. During the past year, for reasons well understood, our progression has

not been so particularly marked by improvements under appropriations from the Territorial treasury as it has by unostentatious, persevering, and skillful, individual efforts, most successfully applied to extending the area of our tillable land, to the gradual introduction of a more economical, systematic, and judicious cultivation of the various products adapted to our soil and climate, to the requisite care and improvement of stock, to the erection of more commodious private dwellings, and to a large and highly encouraging increase in domestic manufactures. These pursuits and their results, in the comparatively humble, limited, and tardy mode, as yet compelled by the time, thought, and means that can be devoted to their conduct and attainment, are tame and uninteresting to those who dwell amid the whirl of mental and physical energies, constantly taxed to their utmost tension in the selfish, unsatisfying and frenzied quest of worldly emolument, fame, power, and maddening draughts from the syren cup of pleasure; but they are laying for us and our children a foundation broad, deep, strong, and durable, upon which, through the blessings of our God, to rear a superstructure for the temporal well-being of ourselves and the thousands upon thousands who will seek unto us for sustenance and the enjoyment of the inalienable rights of civil and religious liberty.

Whether our agricultural interests, though so broadly underlying and essentially up-

holding all other avocations, require at present the further aid of special legislation, may well be questioned, since private enterprise has accumulated individual means until our agriculturists and graziers are abundantly able, either singly or by a combination of a few of the more energetic, to procure those approved labour-saving machines, and import those kinds and numbers of domestic animals that their ripening experience may dictate. And aside from that constantly-increasing experience and ability, and a higher tone of energy in their application, the Deseret Agricultural and Manufacturing Society have, through the appointment, from time to time, of lectures upon these and other practicable branches of industrial pursuits, and the annual distribution of prizes for the best specimens of home products, diffused a laudable emulation for attaining superior excellence in every department pertaining to our temporal advancement, inasmuch that, with the facilities as yet at our command, it would appear advisable to still leave those and kindred interests to the able management and fostering care of that Society. True, their recurring annual fair, held in this city in October last, owing to circumstances beyond their control, was by no means so fully attended, nor the articles in exhibition so numerous and varied as would otherwise have been the case. Still the most casual observer could not but note and be gratified with the abundant evidence of the industrial prosperity of our Territory.

The mechanical skill of our artisans, so far as material would permit, has also been assiduously applied to the home supply of those necessities and comforts so essential to well-ordered civilized society, thus freeing us, in a goodly degree, from the heavy tax of imported goods; yet there is an ample and ever-increasing demand for the products of their labour, at very liberal rates of compensation, which will, doubtless, afford all necessary inducements for home manufacture, to the full extent of the raw materials in our possession, except, perhaps, in the article of iron. They, also, in common with all other classes of our producers, share proportionally in the benefits arising from the annual exhibition of their handiwork in our fairs.

In some instances, especially so in relation to the sugar cane, cotton, wool, and dye stuffs, the want of the raw materials has been a serious drawback. It therefore affords me the greater gratification to be able to inform you that there is a fair prospect, at an early date, that our wants in those particulars will be amply supplied, independent of the burdens of importation. The Sorghum, or Chinese sugar cane, has

been generally and successfully cultivated in small patches, in a great variety of soil throughout many of our settlements, and has been proved to be well adapted to a wide latitude of our climate. This plant is an almost invaluable acquisition, being singularly prolific in seed, as well as in a large amount of most excellent forage, and affording a remarkably large proportion of juice, highly charged with saccharine matter, which can easily be manufactured into a syrup, almost, if not quite equal, to the far-famed golden syrup of the sugar refineries, thereby relieving us from the necessity of submitting to a burdensome drain of our circulating medium, or the deprivation of a healthful article of diet. A small crop of a very good sample of cotton was successfully cultivated in our southern settlements during the past season, also a few stalks of indigo; and preparations are being made in that region for the production of cotton and indigo to supply our demands, as speedily as indigo seed can be procured in sufficient quantity. Madder can be raised in all our settlements; and it is a matter of astonishment that no seed of so useful and easily cultivated a plant has ever been brought into this Territory, so far as I am informed; and it is to be hoped that our friends abroad will take the earliest steps to supply this want. Our quantity of wool is still far short of an adequate supply, chiefly caused by a measurably culpable inattention to the care of so valuable a class of stock as are our sheep, and to depending too much upon foreign supplies, which are at any time liable to be beyond our reach. Your influence, counsels, and example can do much towards encouraging the production of wool and flax, that our spinning wheels and looms be not compelled to stand idle, and the people caused to suffer through their own improvidence in affairs within their reach and comprehension.

The manufacture of iron has not been prosecuted with that success so fondly anticipated and so much desired; but an engine having been furnished to the company, it is expected that all compatible attention will be given to supplying an article which enters so largely into our various daily operations. In fine, there is no known limit to the resources kindly provided in the elements surrounding us, no trammel upon the skill and energies of the people to hinder any from putting forth their talents to the fullest stretch for enriching, beautifying, and making heavenly the mountain and desert region in which our lot is cast.

Our schools, to those unacquainted with the facts and circumstances connected therewith, may seem not to have received that attention which their importance demands:

at the same time, each Ward throughout the Territory has provided one or more comfortable school-houses commensurate with the number of pupils to be accommodated; and proportionably more has been done in Utah for the true enlightenment of the rising generation than has ever been accomplished, under like conditions, in any other portion of the Union. And aside from the stated hours and exercises of schools, education is constantly attainable from books, from conversation, from reflection, at home; abroad, in highways and byways: and as its developments implant the desire for still higher attainments, academies, colleges, and universities will arise at the summoning wand of increasing wealth and leisure for learned requirements, until, ere long, we shall as far outstrip the world in every branch of true science as we now do in that knowledge which savoureth of eternal lives. In this great cause, also, your influence and example can be made productive of much good, even though your judgment should lead you, during your present session, to waive direct legislation upon this subject.

Reports from the Auditor and Treasurer, which I have the honour herewith to transmit, will furnish you the requisite information touching the condition of the financial affairs of the Territory.

The parent Government exercises a general supervision over the aborigines within its borders; yet a brief allusion to the red men within and around Utah may not here be inappropriate, the more especially since the expense of their care and support has, from the beginning, fallen almost exclusively upon us, and, from present appearances, bids fair to do so altogether; and still, after we have invariably fed and clothed them, and treated them with the utmost forbearance, in proper consideration for their degraded condition, if we do not turn out and, safely and without charge, escort to their destination those passers-through who have cheated and then poisoned and wantonly slain untutored savages, lying and corrupt presses throughout the Union will send forth against us a united and prolonged howl of base slander and false accusations, charging upon us all the murders and massacres occurring between the Missouri River and the Sierra Nevada Mountains, with the sole intent to excite to frenzy a spirit for our extermination. However much we may be disposed to deplore that savage usage which wreaks indiscriminate vengeance, we still more deeply deprecate that double-dyed villainy of fiendish editors and their lie-loving readers, who wilfully suppress and falsely colour facts and subvert truths, for the sole purpose of raising an unhallowed hue-and-

cry against an innocent people; for those editors and readers have been better taught; and suggest that if all such characters would organize themselves into patrolling Vigilance Committees, for the purpose of restraining the cruel and outrageous conduct of a portion of the annual passing emigration, they would soon learn that the Indians are far oftener, if not always, when difference of education and habits is included, "more sinned against than sinning;" that the most forbearing will not forever patiently endure a continued tirade of unjust threats, abuse, and vituperation; that kindness is much more winning than severity; and that the inhabitants of Utah, as ever, are at home noiselessly pursuing their peaceful avocations, and struggling to mete out even-handed justice to all, irrespective of creed or party. But, however Government may neglect, and however enemies may rage and falsely accuse, the experience derived from a long observation of the yearly improvement in some of the most degraded Indian tribes upon the Continent strongly prompts me to again recommend the continuance of that humane policy so uniformly pursued by Utah towards her wild denizens, gradually leading them like children in the rudiments of civilization, which has so often resulted and will ever result in saving lives that would otherwise have been and otherwise will be destroyed, and which my judgment dictates to me to be the wisest, most humane, and even cheapest policy that can as yet be adopted.

You are already aware that, upon examining the bids for carrying the mail on the route between this city and Independence, Mo., in the Fall of 1856, the contract for that route was awarded to Mr. Hyram Kimball, a citizen of this Territory, in compliance with a rule requiring the acceptance of the lowest responsible bid. You are also aware that the requisite service began to be put upon that route so early as February last, upon the first unofficial intimation of the acceptance of the bid, and several weeks before the arrival of official notification, the letter containing that notification having wintered at the Devil's Gate in care of a mail conductor in the employ of the former contractor. So soon as that notification came to hand, arrangements were entered into for the services of the requisite number of trusty and efficient men to transport the mail and select station points at convenient distances, and erect suitable buildings, and provide grain and forage thereat; animals and vehicles were rapidly forwarded throughout the whole length of the route; and with such liberality and energy were these proceedings conducted, that, instead of occupying and often exceed-

ing the schedule time of thirty days, as had heretofore been the custom in the most favourable seasons of the year, the trips were performed in a less and still lessening number, until Mr. John R. Murdock and Company took the July mail through in the unprecedented short time of fifteen traveling days, with every prospect for even that brief period being still further shortened. This prompt, safe, and reliable service, attained by the expenditure of upwards of \$125,000 in a few months, was well understood in the Post Office Department in Washington; but, instead of even making punctual quarterly payments at the low contract rate of \$23,600 a year, and extending every legal facility and encouragement in their power to the contractor, that Department, taking an unjust and altogether unwarrantable advantage of a clause wisely designed for the protection of public rights, tyrannically disannulled the contract, alleging as cause for such outrageous usurpation, naught but a failure in commencing the service at the time required, when they well knew that service was put upon the route weeks before the arrival of the acceptance of the bid, unduly detained through the fault of their pet contractor, and bolstering that allegation with the false and slanderous assertion—"The unsettled state of things at Salt Lake rendering the mails unsafe under present circumstances." To all human appearance, such conduct could only have been actuated by the fell design to prevent Utah from receiving a single dollar of public money for the performance of public service honourably contracted for, even though that service were performed in a praiseworthy manner hitherto unexampled, and to deprive us, if possible, from becoming acquainted with the exterminating plans concocted in Washington against the most loyal Territory known since the days of the Revolution. Would they have dared to thus treat any State or any other Territory, or to have even suggested such treatment? Every one knows that they would not. What is obviously the only inference to be drawn from such tyrannical usage by so important a Department of the General Government? That a deep-settled and pre-determined plan has been agreed upon to deprive us of every vestige of constitutional rights; for that usage accords only with the cry, constantly reiterated throughout the States, "Destroy the inhabitants of Utah," thereby compelling a numerous portion of the citizens of our boasted Republic to fall back upon the indefeasible right of self-defence, and adopt lawful measures for their own protection.

It is a matter of deep regret that officers of a Government, founded at so great a

sacrifice by our forefathers upon "a land choice above all other lands," have become so sunken in degradations as to have utterly lost sight of those pure and just principles embodied in the Constitution, and prefer, in the mad pursuit of low, grovelling, and selfish aims, to adopt and carry out that suicidal policy, a persistence in which can but end in rending to pieces a nation that otherwise might become the happiest and most powerful on the globe. Reckless office-holders and office-seekers have their poisoned fangs so deeply buried in the vitals of the body politic, and are so thoroughly organized and drilled in the defence and attack of the spoils, while the tradesmen, the mechanics, the husbandmen, and the humble labourers—the real virtue and sound intelligence of the Republic—are so busily occupied in their daily toil, and, except here and there a few, are so little aware of the dire portent of the future, and of the measures necessary for insuring public tranquility, that it is a discouraging task to attempt arresting the turbid current of official corruption that would sweep every vestige of truth, virtue, and human rights from our unhappy country: but the crimsoned satellites of plunder, oppression, and usurpation may rest assured that every friend of liberty will resist their destructive progress and stand fast by the Constitution and all laws conformable therewith.

True, all human-instituted governments contain more or less of the weakness pertaining to imperfection; and to this law our Government is by no means an exception. Still I am not acquainted with any man-made form of government in which are sown so few of the seeds of its own dissolution. Lovers of justice as were the Revolutionary patriots,—endowed as they were in their deliberations and acts, with a good proportion of that wisdom which cometh from above, and wielding an influence seldom attained by so small a number, yet they were unable to devise a republican form of government without a system of checks and balances, dividing the federative power into three distinct branches, controllable only by the will of the sovereign people. Their former experience makes it matter of no surprise that in their deliberations and acts they leaned so strongly to the side of the largest degree of individual freedom, nor, having suffered so sorely under the cruel rod of religion established by secular power, that they so clearly and strenuously guarded and guaranteed the widest scope to freedom of conscience and consequent right of worship in accordance therewith. But with the sound judgment and experience possessed by those great statesmen, it is only another evidence of the weakness incident to huma-

nity, even when acting under the best of motives, that, after having so long groaned under the bitter oppression of British colonial rule, and successfully struggled for the establishment of the inherent right of each and all to "life, liberty, and the pursuit of happiness," with the positive guaranty that every one should be privileged with and protected in the blessings flowing from a republican form of government, whose characteristic consists solely in the well-defined and well understood fact, that the rulers and laws shall proceed only from the election and consent of the governed, they should in April, 1784, pass resolutions, and in July, 1787, over two months previous to the adoption of the Constitution, pass an Ordinance specially legislating for American citizens residing on public domain, directly contrary to the very genius of the Articles of Confederation by which they had mutually pledged each other they would be guided. And that very legislation, contrary as it was to the authorities and limitations of the Articles of Confederation existing at the time of the passage of the celebrated Ordinance of '87, and to those of the Constitution adopted in the same year, as well as to the great truth embodied in the Declaration of Independence, that governments derive their just powers from the consent of the governed, could be and was endorsed by Americans, so long as the usurped power was exercised in justice; and the portion of

that illegal legislation copied into "Organic Acts" for Territories could still be endured, were it not so grievously abused, as is the case when officers are attempted to be forced upon a free people contrary to their known and expressed wishes. Still, looking, as our patriot fathers measurably did, to the governmental experience and example of the mother country, and surrounded as they were by so many conflicting views and entangling questions, it is not a subject of so much surprise that they inadvertently took so illegal a course as it is that an early Congress, under the Constitution, continued to perpetuate and endeavour to make legal that which neither was nor ever could be law, without first destroying or remodelling the very Constitution from which Congress derives its power to act. And again, the course of that Congress is by no means so surprising as that Congress after Congress, with a lengthening experience in the workings of the governmental machinery and a boasted increase of enlightenment, should still continue to fasten a portion of that unconstitutional relic of colonial barbarism upon American citizens, whenever a laudable spirit of enterprise induces those citizens to lawfully occupy and improve any portion of the public domain. And it is most surprising of all, that Americans occupying public domain in Territories have so tamely submitted to such long-continued and obvious usurpation.

(To be continued.)

THE "TIMES'" REVIEW OF STANSBURY'S "EXPEDITION TO THE VALLEY OF THE GREAT SALT LAKE."

The *Times* has recently given the public a review of Captain Stansbury's official report of his "Expedition to the Valley of the Great Salt Lake." After lauding the work as the "principal key to the geography of this strange country," and informing its readers that "his survey was made at the expense of the United States' Government," and that "it was also printed by order of the Senate, with that ample illustration by means of maps and engravings which the flourishing state of their finances admits," the *Times* makes reference to his description of society and the character of the people in Utah. It affords another evidence of the pandering spirit of the press to popular prejudices and bigotry, and of the determination of our enemies to hide the true character of the Saints and to throw discredit on any

testimony, no matter how reliable, that gives a favourable view of the people of Utah. It is an unworthy disposition even in the *Times*. By such expressions as the following, it seeks to lessen the weight of the testimony of an honourable gentleman, simply because it is favourable to the Saints:—

"It was the singular result of Captain Stansbury's mission that he was so struck by the worldly prudence which combined with their fanaticism, that he bore an emphatic testimony to their consequent propriety.

"Assistance, and even hospitality, appears to have been afforded, and Captain Stansbury accordingly came to view their domestic institution with a tolerance which is remarkably conspicuous in the following passage." [Here follows the passage.]

The foregoing shows the mean and contemptible spirit of the writer, and his disposition to blot that part of the report creditable to the Saints, though, in every other respect, he admits that it is "unquestionable." Those who have read the Captain's work know that he has not represented the prosperity of Utah as "consequent" on a combination of "worldly prudence and fanaticism." After stating that "nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community," he thus accounts for this state of things:—"I think it may be most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise counsels of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected."

Because of the "assistance" and "hospitality" afforded him, the Captain did not "accordingly" "view their domestic institution" and social state generally with "tolerance." It was on facts that this view was based. All honourable men, Gentile officials, merchants, and others who have sojourned in Utah have viewed them with equal tolerance, and have borne testimony "even" to their "hospitality." When the Anti-Mormon press cannot let the simple statement of a gentleman of high character and talent come before the public until blotted, it shows unmistakably the spirit that inspires it; and when we see our enemies resort to their mean tricks and dodges to blacken evidence and testimony favourable to the Saints, it looks to us the offspring of black hearts. We then have the following closing paragraph:—

"Possibly the Captain's impressions might have changed if he had enjoyed the opportunity of a longer residence. At all events, he could not at the present day insist, as he then did, on the loyalty of the Mormons to the Government of the United States, maintaining that 'a more loyal and patriotic people could not be found within the limits of the Union.' Such expressions suggest doubts of Captain Stansbury's political discernment, though the geographical value of his work, especially at the present time, is unquestionable. For the latter reason only we point it out to our readers as at least enabling them to follow the transactions now commencing."

When Captain Stansbury maintained that "a more loyal and patriotic people could not be found within the limits of the Union," he did so from the evidence before him. He simply narrated facts and merely acted the part of a faithful historian. He related the unprecedented call for five hundred of our best men under circumstances more aggravated than have been known in the experience of any other people. He told how that call was responded to. He bore testimony to the enthusiastic celebration of American independence by the people of Utah in the face of all their wrongs. He heard the patriotic speeches of their leaders and made extracts therefrom. Such evidences of loyalty had never been given by any State or Territory in the Union. Therefore his statement was merely a statement of facts, and not the bare expression of an opinion. It had nothing to do with his political discernment either to suggest doubts or confidence. Any other honourable and truthful man, relating the same events and doing justice to his narrative, would have said as much, no matter what might have been the value of his "political discernment." In this Lieut. Gunnison and others have not been far behind the Captain. The events of the present day do not at all affect the stubborn facts of the past. And the most that can be said is that the Saints have been driven beyond the point of forbearance.

But does not the *Times* know that the true test of loyalty does not consist in sanctioning the oppressive and exterminating measures of any Administration, but in a people's fidelity to the Constitution and to the integrity of the basis of the great Federal Union? Does it not know that the Constitution gives no sanction for a President to turn a Nero and rush on society with his hordes to butcher American citizens, and that it does not demand of a State or Territory that it should tamely submit to such slaughter as the test of loyalty? The *Times* states, in this same review, that the "Expedition" was "intended for their complete subjugation." Does it not know that the Constitution does not contemplate the "complete subjugation" of "a loyal and patriotic people?" Does it not remember that this "Expedition" for the "complete subjugation" of the Saints was despatched prior to the events of the "present day," and that the "present" is

the consequent of that *past* act? Have the brains of the writer been wool-gathering, that he could write so much inconsistency, and so commit himself in one article.

For the "geographical value of his work" "*only*," says the *Times*, "we point it out to our readers." That is,

that they may see the path through which an army is to be led to the "complete subjugation" of Utah. It is another evidence that the Saints have rightly read the designs of their enemies, and that their conduct has manifested another act of "loyalty" to the Constitution, as well as faithfulness to their own rights.

VARIETIES.

TO DRAUGHTSMEN.—By slightly damping or breathing strongly on a pencil drawing, it will be fixed so as to preserve it from being rubbed out.

PASSING EVENTS.—The former sentence of Rudio, the accomplice of Oraini and Pierri, is commuted to penal servitude for life. In Milan, robberies and public street outrages have lately been unusually frequent and alarming. The ex-King of Delhi has been tried, found guilty, and banished for life to the Andaman Islands. His life was spared in consequence of it having been previously guaranteed to him by General Wilson. Oude, at the date of the last despatch, was being invaded. Shorapore was captured on the 8th of February, and the Rajah taken prisoner at Hyderabad on the 12th. The Bareilly rebels were defeated on the 10th February. An address, signed by 3,000 natives, has been sent from Bombay to the Queen, expressing their indignation at the atrocities committed by the Bengal soldiery.

A VOICE FROM ZION.

Ye Saints of the Lord, attend and be still:
For Jehovah has spoken from Zion's fair hill:
His kingdom has come!—let the winds waft the strain

From one end of the earth till it echoes again.

The voice of an angel has published the news—

Salvation has come for both Gentiles and Jews:

The Gospel of Jesus again has been given,

That God's will, on earth, may be done as in heaven.

Now high waves the standard of Zion's great cause;

The nations will see it, and learn of her laws:

The honest in Bab'lon, who now sit at ease,
Will rally around, as it floats in the breeze.

The heavenly Sun, with a sevenfold light,
Will soon chase away the dark shadows of night

From the face of the earth, which has long been oppress'd:

She is panting for freedom, and longs to have rest.

Rejoice, then, O Israel, and shake off your fears;

The long night is breaking—the daylight appears:

Go, sound the glad tidings, and make the earth ring
With anthems of praise to your God and your King.

A. Ross.

ADDRESS.—John H. Kelson, Charlotte Cottage, back of Gloucester Street, New Passage, Devonport, Devon.

MONEY LIST, MARCH 13—19, 1858.

David Davies	£0 15 0	Brought forward.....	£21 7 0
T. A. Jeffery (per W. Bayliss)	10 0 0	B. W. Brindle (per W. Budge)	6 0 0
Edwin Scott (per W. Bayliss)	4 12 0	Henry Brown (per W. Budge)	3 0 0
A. N. McFarlane	2 0 0	John Clarke (per W. Budge)	1 10 0
John Davis	4 0 0		
Carried forward.....	£21 7 0		£21 17 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 15, Vol. XX.

Saturday, April 10, 1858.

Price One Penny.

WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

Everybody who has any knowledge of the events of the age has heard something of Joseph Smith, the "Mormon" Prophet; and all, except those who are too indifferent to form an opinion, have passed judgment in their minds upon his pretensions. Very few, however, have fully examined the evidence which has been offered on both sides of the subject; therefore they have not all arrived at the same conclusion.

Some persons have placed him in the list of religious enthusiasts led by their own overwrought imagination to believe themselves inspired of God and to fancy themselves the subjects of heavenly communications. Others have stated their conviction that he was one of the greatest impostors that ever disgraced the footstool of the Almighty. Others, again,—and these are in the minority,—have declared to the world that they are positively certain that he was one of the greatest Prophets that ever came with "the burden of the word of the Lord."

A proper understanding of this subject is of the greatest importance to the human family; for, if Joseph Smith was a vile deceiver, or himself deceived, all the world should be warned against his system and influence. If he was a Prophet of God, commissioned to declare to the

inhabitants of the earth a message from heaven, then all the world should know it, that they might receive the glad tidings and obey the commandments of the Great Jehovah.

Let us, then, examine the conclusions which have been formed concerning him; for, considering the nature of his pretensions, it is as certain that one of these conclusions is correct as it is sure that the others must be erroneous. If it can be proved that two of these opinions are false, it follows, as a matter of course, that the other is the true view of the subject.

We will first examine the statement that Joseph Smith was deceived by his own fanaticism and led away by an excess of religious zeal. To do this properly, it will be necessary to enquire briefly into some of his history and pretensions.

He informs us that, when about fourteen years of age, he became much concerned upon the subject of religion, and that, through the diversity of the creeds of the day, he commenced the study of the Scriptures for the purpose of finding out the religion of Jesus Christ; that, through reading the New Testament, he was led to enquire of the Lord in secret and earnest prayer in a grove near his father's house. Here, he informs us, in

answer to his prayers, two glorious beings showed themselves to him in open vision, who informed him that the creeds of the various existing sects were opposed to the doctrines of Christ, and promised that the Gospel in its purity and fulness should in due time be made known to him.

Some three or four years subsequent, he was visited in his chamber, at night, by an angel of God, whose glory was beyond description, and who communicated to him the intelligence that he was called of God to commence the Latter-day Work—the preaching of the Gospel, the gathering of Israel, the preparing the way for the second coming of Messiah, and the ushering in of the Millennium. He was also enlightened upon the existence of certain sacred records containing the history of the American aborigines, who were descendants of a branch of the house of Israel. This visit was repeated three times in the same night.

Through the intelligence received in this vision, he went, on the 22nd Sept., 1823, to a hill about four miles from Palmyra, Wayne County, New York, U.S.A. Here he discovered the “records,” enclosed in a stone box and buried in the side of the hill. The angel who appeared to him the previous night now stood before him again, gave him further information concerning the work that he was to accomplish, and instructed him to present himself at that place from year to year, until he was prepared, by experience and the intelligence which should be given him, to take the records into his own possession, and use them for the purpose designed.

For four successive years he presented himself at the appointed place, and each time received instruction from the heavenly messenger; and, on the 22nd September, 1827, obtained possession of the records, consisting of a number of plates resembling gold, filled on both sides with engravings in unknown characters. With the plates was an instrument called the Urim and Thummim, by the aid of which he translated the characters into the English language, after transcribing some of the hieroglyphics and sending them to the learned of America, who were unable to translate them. The book was published in 1830, containing nearly six hundred pages, almost as much matter as the Old Testament. Its title was “The Book of Mormon.” (For a more complete ac-

count of these things, see “Remarkable Visions,” by O. Pratt.)

Now, if any person will carefully examine the above statements, we think he must be forced to the conviction that Joseph Smith was not deceived by his imagination, but that he either saw these visions and received the records, or invented these stories to deceive the world. Passing over the statement about the angel appearing three distinct times in the same night—if true, evidently for the purpose of assuring him that he was not deceived, and, if false, certainly not a *delusion*, but a plain *fabrication*,—let us reflect upon the account of the discovery of the records, the visits year after year to the place of their concealment, the work of translation day after day, and month after month, as circumstances allowed him opportunity, until a large volume was produced of several hundred pages!

If there should be an individual who still believes that Joseph Smith was deceived into the belief of having received heavenly visions, even he must admit that no man, however excited, unless quite insane, could *imagine* that he received those records under the circumstances described, that he had them with him year after year, and that he translated the characters upon them, when there was no characters to translate! But supposing, for the sake of argument, that it was possible for him to be deceived into this belief, what shall we say to the testimony of the “Three Witnesses,” (see their testimony prefacing the Book of Mormon,) who affirm that an angel of God came down from heaven to them, and exhibited before their eyes the sacred records, while the voice of Jehovah from the skies proclaimed that they were translated by His power and authority; and to the testimony of the “Eight Witnesses,” who testify that they saw the plates with their natural eyes, and handled them, and knew of a surety that Joseph Smith had them in his possession? Were they also deceived? If so, it is evident that Joseph deceived them; and he would therefore appear before us, not in the light of a religious enthusiast, but as an artful knave imposing upon the credulous.

It is certain, therefore, that Joseph Smith was either a true Prophet Divinely inspired to bring to light hidden things, or a base impostor who invented a cunning tale for some sinister purpose.

Next, we will investigate the statement that Joseph Smith was a base impostor, who devoted himself to the task of deceiving the world. When we hear of a great scheme of fraud, or of an attempt made by any person to deceive the world or an individual, we are naturally led to ask the question, What were the *motives* of the impostor, or what object had he in view? More especially is this the case when the impostor arrogates to himself the authority of the Deity, and attempts to deceive the world upon so important a subject as salvation. Men have been known to impose on others for the mere pleasure of deceiving them; but these have been petty, mean scoundrels, with nothing great or noble in their character; and their sphere of operations has been within a very narrow compass; for their souls were not large enough to conceive of anything grand or extensive. That Joseph Smith was not a man of this stamp, there is no need to argue; for his whole course, from the announcement of his first vision to his death at Carthage, proves undoubtedly that his vast energies were devoted to the accomplishment of some great purpose; and if that purpose was not to establish the kingdom of God, to reveal truth to the world, and to prepare the way for the coming of the Lord Jesus, for what did he labour? Why did he continue, in the midst of deep suffering and unparalleled persecution, to follow the course which he commenced?

Some, perhaps judging by their own love of Mammon, have stated that his object was to accumulate riches. If, like a hiringling priest, he had required his followers to provide him with a handsome salary, or to yield up their property for his private and particular benefit, there might be some foundation for that idea; but, so far from this, we find him teaching the doctrine that the servants of God should travel "without purse and scrip," depending for their support upon the voluntary contributions of those friends whom the Lord should move upon to assist them. "But," says one, "did he not require his followers to pay the tithe of their property and increase?" He did; but these tithings were not to swell his coffers. Certain men, who were sustained in their calling by the vote of the people, received the tithings for the benefit of the whole Church, such as the building of Temples, the spreading of the

Gospel, the relief of the widow and the orphan, &c.

"But," says another, "it is commonly reported that when people with property joined his Church, he forcibly deprived them of their wealth and left them to starve or shift for themselves." It is very easy to make accusations against any man. The greatest difficulty—as anti-Mormons have found by experience—is, to prove them. If Joseph Smith deprived any one of his property, why was this not proved before a Court of Justice, and judgment passed upon him as a swindler and a thief? Many a court of law in America would have been pleased to convict him, if there had been the slightest evidence on which to found a conviction; and the very fact of his never having been convicted is circumstantial proof that these flimsy stories are as false as they are absurd.

Can it be shown by any one that Joseph ever did accumulate wealth by the system which he established? No, it cannot; and when we consider the dreadful suffering, both of mind and body, which he endured through that system, we are led to conclude, if he had commenced his career with the idea of becoming rich in this world's goods, that, after suffering so much and failing in his designs, he would have abandoned a course so unprofitable and dangerous. Besides, a man with so great a mind as his—for it is now almost universally acknowledged that he was a man of great intelligence and powerful abilities—could have obtained wealth in a much easier way by a course either honourable or dishonourable. No man is fond of suffering; no one takes delight in pain inflicted upon himself: therefore, if Joseph had formed the design of becoming rich, he would, after failing in his first attempts, have turned his talents into another channel and invented some plan less likely to produce pain and more likely to produce riches. But, notwithstanding increased opposition and trouble, though the floods of persecution swelled to an overwhelming torrent, he still continued on his way, never swerving, never faltering; but, until he lost his life because of the principles which he advocated, in every circumstance acting without personal pecuniary benefit, as the Prophet of the Lord and the revealer of His will to mortals.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 206.)

OBJECTION.

"There is an account [in the Book of Mormon] of persons going by the Red Sea from Jerusalem to the wilderness. The Red Sea is not in the way from Jerusalem to the wilderness. Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*. Then this river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea! Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains."—*"The Doctrines of Mormonism," published by the Religious Tract Society.*

ANSWER.

The author of the foregoing objection commences it with a false statement. He says, "There is an account of persons going by the Red Sea from Jerusalem to the wilderness." (The italics are his own.) But WHERE does the Book of Mormon, or any other book, give such an "account?" We are entirely unaware of the existence of the said account: indeed, we have no hesitation in affirming that the objector never read anything of the kind either in the Book of Mormon or in any other book published by the Latter-day Saints. The statement is his own, and, like many others of his in the tract before us, entirely false. We know just as well as he does that "the Red Sea is not in the way from Jerusalem to the wilderness; and we never heard or read any intimation that it was. Instead of Nephi giving an account of his father and family's "going by the Red Sea from Jerusalem to the wilderness, he, on the contrary, describes their going from Jerusalem into the wilderness, even down to the neighbourhood of the Red Sea! In order to prove the correctness of our statement and the falsity of our objector's forged "account," we need simply to subjoin Nephi's own words, and let him speak for himself:—"And he [Lehi] left his house, and the

land of his inheritance, and his gold, and his silver, and his precious things, and took nothing with him, save it were his family, and provisions, and tents, and departed into the wilderness; and he came down by the borders near the shore of the Red Sea; and he travelled in the wilderness in the borders which are near the Red Sea." (1 Nephi i. 13.)

Having thus evidenced the fallacy of our opponent's commencing statement, and leaving the reader, without further comment on that point, to determine for himself what credence the author is entitled to, we now proceed to consider his next objection. He says—"Then, in the wilderness, three days' journey, we are told of a river, where there *never was a river*." Nephi, it is true, says—"It came to pass that when he [Lehi] had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." In contradiction to this, our objector affirms that in the wilderness alluded to "*there never was a river*." How does he know that? Supposing that he had himself traversed that region, and found no river there, would even that prove that no river existed there 2,000 years ago? History tells of many rivers in different parts of the world which cannot be found now, having long been dried up. Will, then, our objector, to carry out his principle, denounce such historical records as false? Then, again, it does not follow, because Nephi speaks of a river in the wilderness, which ran into the Red Sea, that it was a river like the Thames, the Severn, or the Mississippi! It may have been, and probably was, a very small river—what we would call a brook or rivulet. He says, "And it came to pass that when he had travelled three days in the wilderness, he pitched his tent in a valley by the side of a river of water." There is nothing novel in the idea of small rivers being found in a wilderness. Scripture and history will furnish the objector with ample evidence of this. We have his assertion that in the wilderness between Jerusalem and the Red Sea, where Lehi and his family

travelled, "*There never was a river*"—an assertion as false as it is bold; and we have, on the contrary, Nephi's testimony that in his day, at any rate, there *was* one, and that he and others pitched their tent by the side of its stream. In the absence of proof to the contrary of this record, we therefore have—to say the least of it—just as good reason for believing Nephi's statement as we have that of our objector's. And, until he is prepared to offer something more than bare denial, or mere contradictory assertion, we are likely to continue to hold our present views of the subject.

Our opponent also objects that "This river is said first to empty itself into the Red Sea, and then into the fountain of the Red Sea." If he assumes, or wishes the reader to infer, that Nephi speaks of "the Red Sea" and "the fountain of the Red Sea" as two distinct things, he is mistaken, and such an inference would be far from the truth; for both expressions evidently refer to the same thing. Of course there is nothing strange in the idea of a river running into the Red Sea. Is there, then, anything particularly objectionable in the Red Sea being spoken of as a fountain? Perhaps the author of the tract on "The Doctrines of Mormonism" might not have so designated it, had he been in the writer's or the translator's place. And, in that case, if he had, we should not be inclined to make him "an offender for a word"—especially if he made no pretensions to learned accuracy. So long as we get an honest man's meaning, we do not wish to quarrel about his terms, when they are the best he has to give. But what great objection can be urged to the phrase, "fountain of the Red Sea?" The Red Sea was a gulf—a portion of the sea which is the great fountain of water. True, the rain descends from the clouds of heaven to fertilize the earth: but whence do the clouds obtain the water which they thus rain down? True, the rivers flow into the sea: but whence are they supplied? From secondary sources, which are relatively termed "fountains." But whence are those fountains supplied? From the sea itself, which is not only the vast reservoir, but also the great fountain of waters. Its "waters under the earth" bubble up here and there, hydraulically, in the form of springs, thus supplying lakes, freshets, rivers, &c.,—the rivers

emptying themselves into the great reservoir again, to be continually re-supplied from the same source, according to the course of nature. If, then, the sea itself is the universal fountain of the earth's watercourses, and the Red Sea, or Gulf, is a part of it—what is called by geographers an "arm of the sea"—stretching into the land, between Arabia and Africa, we would ask, where is the great inconsistency of applying the term "fountain" to it? The river which Nephi speaks of flowed into the Red Sea. And can our criticizing objector undertake to prove that that great gulf which, as an arm of Ocean, stretched so far into the Arabian shore, was not itself the very fountain whose "waters, under the earth," really supplied the stream of the river Laman, which thus again, as Nephi says, "emptied into the Red Sea?"

Our opponent winds up his remarks as follows:—"Evidently the ignorant man who wrote all this nonsense, or spoke it, knew nothing of the geography of the wilderness, and knew little about seas, and rivers, and fountains." We are not aware that Nephi *professed* to know much about "the geography of the wilderness," except what he learnt by experience while passing through it. But we are inclined to think that he practically knew quite as much about it as his wise opponent, who, we presume, was never there. The latter may, perhaps, know a little "about seas, and rivers, and fountains;" but all his knowledge put together could not enable him to disprove the correctness of Nephi's record. He may ridicule and seek to throw discredit on the Book of Mormon, by calling a servant of God an "ignorant man," and his testimony "nonsense." But what of that? Disparaging plain evidence is not overturning it or nullifying it. It is very easy to deride that which cannot be fairly disposed of. Scoffing children could lustily call an aged prophet a "bald head!" and shout with all their might, "Go up, thou bald head!" Yet that sacred head, though bereft of hair, might enshrine more knowledge and sterling wisdom than a host of theirs. So also a child of larger growth, wonderfully wise in his own conceit, may, in contemptuous depreciation of the outward knowledge of a man of God (who, in matters of vital import, is far a-head of him), cry out in pious mockery, "Go down, thou bald

head—thou ignorant man! Down with thy nonsense! What dost *thou* know about the geography of the wilderness—about seas, and rivers, and fountains?" But all such balderdash will amount to nothing. Merely crying down evidence disproves nothing. Calling black white does not make it so; neither does calling white black prove it to be so. Designate a rose by what other name, however disagreeable, we may, a rose it will still remain, and will emit the fragrance of a rose, even after its leaves are dead.

(*To be continued.*)

Both Nephi and his translator Joseph are now numbered with the dead; but the memory of their honoured names, their virtues, and their character will still live and flourish; and the rich legacy which they have left the world will never decay or be forgotten. They and their work will remain, and the memory of their names be cherished and revered by untold millions long after the names of their enemies are forgotten and blotted out of the pages of the book of life.

HISTORY OF JOSEPH SMITH.

(*Continued from page 216.*)

[December, 1842.]

Mr. Davis, of Bond county, introduced a resolution to the House of Representatives at Springfield, concerning the Charter of Nauvoo, and urged its repeal.

Mr. Hicks was in favour of having the State arms taken from the Mormons.

Mr. Owen thought they had no more than their quota.

[The arms referred to consisted of three cannon or six-pounders, and a few score of muskets, swords, and pistols, which were furnished by the United States to Illinois, for the supply of her Militia for common defence, of which the Nauvoo Legion had received but a small portion to which it was entitled.]

My brother, William Smith, representative to Hancock county, colleague with Mr. Owen, made the following speech in the House, in reply to Mr. Davis:—

Mr. Speaker,—I beg the privilege of making a few remarks on this subject. This, sir, seems to be a question which has excited, to a very considerable extent, the attention of members who compose this honourable body. But, Mr. Speaker, it does really appear to me that this is a question that has been gotten up quite prematurely; for I doubt not many members here have not yet had the opportunity of learning what privileges are granted in the Nauvoo City Charter.

The subject which the gentleman has raised is only an assumption. I doubt not that if the subject had been fairly investigated, and weighed equally in the balance,

by every candid individual in the community, that prejudices of this kind would not have obtained such a hold upon the public mind. In the estimation of genuine democracy, the rights of the people of Nauvoo are just as sacred as those of any other people. The people that live there should have just the same privileges extended to them as are awarded to Springfield, Chicago, Quincy, or any other city in the State.

It is true, indeed, that they have laboured under many embarrassments. The public mind has been heated in regard to what were supposed to be their chartered privileges. But you, Mr. Speaker, are well aware that all the corporate privileges that they enjoy have been granted to them by a previous Legislature. Upon that occasion all that was done was not considered, by any, more than an act of justice towards them. They had no greater rights or privileges given them than were already enjoyed by the citizens of Quincy or Springfield. The people have chartered privileges in both of those cities, and we have the same in Nauvoo. Our condition in that respect is not at all different from Chicago, Alton, and many other chartered cities in this State. It would be hardly worth while, Mr. Speaker, to detain either you or this honourable body by making many preliminary remarks in respect to our religion. This is a matter that cannot at all come under the purview of this Legislature.

I do not fancy myself placed here before a body of sectarians invested, in their own estimation, with authority to enact rules for the government or regulation of any sect upon matters of religion. I do not suppose that I stand in the presence of persons dis-

posed to take away one single religious right pertaining to the people among whom I dwell.

But what could legislation, in regard to this matter, effect? What would it prove? It would neither prove Joseph Smith to be a Christian nor that Tom Thumb came from the moon. It would prove nothing in reference to the principles of any body of religionists. But I do not feel it my prerogative to enter into a discussion of religious principles here. I know very well that the people called "Mormons" are thought to be a very strange people. I come right from among them, and you can all judge whether or not they seem to have the appearance of a strange animal of seven heads and ten horns. You can all decide for yourselves whether, from the appearance I present, I should be numbered among outcasts, or be ranked among human beings.

One word further as to the chartered privileges. They have, as this honourable body is well aware, assembled a population of from five to ten or fifteen thousand inhabitants. It is in consequence of the privileges granted in their Charter that they have been induced to do this. Nauvoo is not, as some may erroneously suppose—a city composed entirely of Mormons. I can inform gentlemen that Methodists, Presbyterians, Baptists, Universalists, in short, many of different kinds of religion, and even infidels may be found there; and all these are tolerated there, just as in any other community. A great many persons have gone to Nauvoo, and there invested their property. They are now engaged in the erection of buildings, which, when consummated, will cost enormous sums of money. But, should the Charter of that city be repealed, individuals who now consider themselves rising to wealth, in consequence of what has been done by a former Legislature of this State, will be reduced to wretchedness and want. In that event, property now worth three to ten thousand dollars will not be worth five hundred, or nothing in comparison to that amount.

There is another point, Mr. Speaker, to which I would call your attention, and that is to the observations which have been made in regard to taking away from the citizens of Nauvoo the State arms. Well, suppose that should be done, would that effect anything? They are now organized, and have under existing laws drawn a certain portion of the public arms. In that, wherein are they acting differently from any other citizens? They have not even that equal portion of arms that they are entitled to by law. Where would be the object in taking away the public arms from the Militia of this State? It surely cannot be

believed that there is any danger of the Mormons' breaking out and killing the people. There is no more danger of that than there is that five, six, or a dozen old women and a few boys should do the same thing. Is this State to be carried by a hue-and-cry of that kind raised by politicians? I own that it is not the design of that people even so much as to molest a hair on the head of a single individual; but that, on the contrary, it is their intention in all things to conform to the Constitution and laws of the land. If prejudices have been accumulating upon the public mind calculated to produce the expression that they are villains, such prejudices are entirely unfounded. It is a great mistake to suppose the contrary. Those people consider themselves bound by the laws, and endeavour to obey them. Have they not, I would ask, contributed their portion towards replenishing your county and State revenues? Have they ever refused to pay their taxes? Have they not always been both ready and willing to obey both the civil and military laws of this State? Where, then, is the necessity that this honourable body should enact a law taking away from them their chartered privileges?

I will not, Mr. Speaker, detain you or this honourable body much longer. I am heartily sorry that a blow has been aimed at the chartered privileges of Nauvoo. I speak in defence of my constituents upon this occasion, feeling myself bound to do so, not by any former pledges, but by principle. I believe in defending the cause of the defenceless, as has already been remarked. All that we claim is equal rights and equal provisions. I would remark, for the satisfaction of my own feelings in this matter, that I was some little interested in the event of the last election. I then was engaged in the cause of Democracy, enlisted in the campaign of canvassing my county; and, in consequence of the many prejudices that were excited against the "Mormons," as they are called, I was placed under circumstances of most unparalleled embarrassment; but still I thought it a favourable opportunity to unite the Democracy of the county.

I know that considerable political capital has been made by the question of Mormonism and anti-Mormonism. Perhaps one thing that now contributes to that result is, that there are hints in the Governor's Message in regard to a repeal of the Nauvoo Charter. It is a circumstance within my own knowledge that, previous to the last election in Hancock county, some few individuals there made strong efforts to get our votes for the Governor's election. By exertions made there, more than a thousand votes were cast for the Governor by Mormon

influence; and since I have been here, a gentleman of opposite politics has said to me, "Now your Governor is paying you off."

I do not allude to this to wound the feelings of any person whatever. I do not consider that the recommendation of the Governor was designed to effect the repeal of our Charter. All that we have to say is, that we throw ourselves upon your mercy. As Democrats, we ask for equal justice and equal rights. Give us those rights, and we are content: without them, we are deprived of that which was purchased by the blood of our fathers.

Saturday, 10th. In this day's paper, William Smith gave his valedictory, resigning the editorship of the *Wasp* to Mr. John Taylor.

Tuesday, 13th. I continued to chop and haul wood, and attend to my domestic concerns. My delegation arrived at Springfield about three o'clock this afternoon, and found the repeal of the Nauvoo Charter in a high state of agitation in the Legislature.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1853.

WORKS NOT WORDS.—The text is itself a sermon. It does not require argument to prove the correctness of the principle and the superiority and power of "works" above "words." Nor does it require amplification or much illustration to bring its truthfulness to the understanding and obtain general consent. It is not an abstract matter, difficult to grasp, realized only by a few of the highest intellects, and illustrated only once or twice in an age. Nor is it something which is but faintly traced in the circumstances of life, the events and movements of the world, or the history of mankind. It is strongly marked everywhere—in every cause and among all nations,—in every age, movement, undertaking, and reformation,—in all development, progression, and experience. There is hardly a person but what has often proved how valueless are words, unless made valuable by works. Indeed, how many have been deceived and ruined by words which have been but treacherous pledges of good works. How much people have been led to expect by the fair words of rulers, politicians, masters, subordinates, relations, friends, debtors, and creditors; and how often has everybody been disappointed; for corresponding works have not followed, and their words have been found worthless.

Our subject is not chosen because of its being little understood, or because of the principle which it embodies being without a thousand illustrations in everybody's experience to make them familiar with its force; but because, like all other maxims and principles, it requires to be continually kept before the mind and more especially *brought home*. Men often forget the lessons which experience teaches, seldom take the matter to themselves, and are prone to condemn in others that which they are ever committing in their own persons. Though every one realizes that works, and not unsupported words should obtain, yet how generally is the opposite the case. Not only is this the case in men's associations and engagements with one another, but they carry it to their professions of religion and into their covenants with God. It is worthless and bad enough when it is between man and man; but when it enters into their religious duties, it is solemn mockery offered to their Maker.

The time has been when a splendid discourse, a beautiful testimony, and an excellent prayer was highly valued, and often taken in lieu of good works. Now, we have no disposition to detract from the real value of such; but we would call the

attention of the Saints to the fact that the present is eminently a day of works rather than words, speeches, testimonies, and prayers, no matter how excellent. We believe in such, if accompanied by good works; but if not, our faith is exceedingly weak as to their value. If there ever was one period of time above another when works and watching stood before words and prayer, it is now. We like to hear splendid discourses, beautiful testimonies, and nice prayers, if they are accompanied by corresponding actions. The former, of themselves, have but little intrinsic value. If they are mere wind, they are valueless. It is the latter that give weight and worth to the other. The Saints may make as large promises as they feel disposed, if they will only fulfil them. Prayers, testifying, and words generally can be far better dispensed with than watching and working. But, as Carlyle expresses it, in his quaint manner, "Labour is worship;" and when that labour is directed to the building up of God's kingdom, it is the highest form in which man can adore his Maker.

Many have declared how firm they were in the Gospel, and how immovable they stood, who, when trial came, clouds passed over them, or difficulties arose, have lost their faith and gone out of the way. We have often remarked how easy such have been thrown out of the right path, how loosely they held the pearl of great price, and how soon they returned as a sow that was washed to wallow in the mire. Some men who make these same "beautiful testimonies" and "nice prayers," and tell of the many "wonderful manifestations" they have had, their devotion to the cause, and how much they would sacrifice for the truth, will at the same time begrudge a penny to build up the kingdom, and scarcely lend an effort to roll it forth. Our estimate of their words is in proportion: experience has taught us the lesson. Others declare that they will die for the cause, make extraordinary promises, and assert that there is nothing that they can be called upon to accomplish that they are not willing to do. Yet, at almost the first call to *do*, they will back out. There is hardly an apostate who has not made all these pretensions.

The experience of all the Saints has doubtless more or less accorded with our own in this matter. Our faith is generally stronger in men of few words than in those who promise much; for we have found the good works of the former to exceed those of the latter; and "Works before words" is our motto. But if men profess much, we expect them to perform accordingly: so does God. And if they do not promise, we expect them to *do*: so also will God; for it is a duty which Saints especially owe to Him.

It would be well if all would remember what they have testified, promised, and professed, and then endeavour to work to that mark. If they made this their rule, there would not, as a general thing, be much cause for complaint. We would, however, much rather see men *live* for the kingdom of God than hear them declare that they would die for it; for those who make such declarations too seldom fulfil their promises; while men who will *live* for the cause do not so often shrink when they are called upon to *die* for it.

The Apostle James uttered a wise maxim when he said, "Show me thy faith without thy works, and I will show thee my faith by my works." Let all the Saints make this their motto, and always remember and manifest that this is a day of works rather than of words.

DEPARTURE.—The ship *John Bright*, Captain Cutting, sailed for New York on the 22nd instant, having on board eighty souls of the Saints from the Scandinavian Mission; also nine from this Mission; all under the Presidency of Elder Iver N. Iverson. This company intend to proceed to Canada or Utah this season.

FOREIGN CORRESPONDENCE.

UNITED STATES.

New York, March 9, 1858.

President A. Calkin.

Dear Brother,—I improve the first opportunity to inform you of my safe arrival in this city on Saturday, the 6th instant. Our passage was a few hours more than two weeks, and as pleasant generally as could be expected at this season of the year. We mostly had head winds during the voyage; and while we were passing through the *Devil's Hole*, the sea treated us very unceremoniously—stove in our bulwarks, and carried off some parts of the vessel, which, although not most agreeable to us, will no doubt be appreciated by quite a number of ship carpenters, who will find employment in making the necessary repairs.

Among the passengers aboard, were several Turks—Mohammed Pasha, the Turkish Rear-Admiral, and his suite; consequently, we flattered ourselves that we were not the only *Jonahs* aboard, as polygamists, in case any were looked for.

On arriving here, we learned that Dr. Clinton had left for St. Louis, *via* Washington, accompanied by Elder A. M. Cannon. Elder W. J. Appleby we found well in spirits, but in poor health of body.

No emigration of importance is expected over the Plains other than the Elders who may return.

To all appearance, the Government is fully determined to prosecute the pending war with Utah, and supplies and reinforcements will be forwarded early. Animals are already purchased in the West for early movements from the frontiers, and Captain Marcy has obtained 1,400 animals—horses and mules, with which he has to leave Mexico for Camp Scott, at Bridger, about the 10th of this month. His march to Mexico is said to be the most severe ever known. In snow from three to five feet deep. At times they could only make three miles a day. They lived eleven days on mule

flesh alone, without salt, and lost forty-four out of sixty-six animals which he took with him. It is said he lost only one man. Colonel Johnston is fearful of his being cut off by Indians or "Mormons;" but, should he arrive in camp successful. Colonel Johnston says he shall advance upon G. S. L. City, without waiting for reinforcements from the States. It is also said that the Colonel has sent to the Flatheads and other Indians in Oregon for animals.

Congress is still in session, doing nothing, and worse than nothing, at which business they intend to continue as long as possible.

The very unsettled and threatening condition of affairs in Kansas and other general news you will learn from the papers you receive.

Elders J. W. and J. B. Young and L. H. Hatch arrived here on the 25th ultimo, and left for Burlington, Iowa, on the 27th, where Elders Snyder and Green are with animals which they have purchased in the North and Canada.

The *Underwriter* has not yet arrived, but is daily expected, having been spoken some days since, about five days out.

I am not yet decided whether or not to stop in this city until their arrival.

No general organization of the Church remains in the Eastern States. Certain men have been appointed to take charge of districts, into which the Conferences have been divided, for the purpose of winding up unsettled business; but no one has been appointed to take the general oversight.

I expect to hear from our Delegate at Washington to-day, but not in time to send you any word of him by this mail.

You may expect to hear from me again before leaving the States.

Elders Haight, Harrocks, Appleby, and Stenhouse wish a very kind remembrance to you, your Council, and the brethren in the Office; in which most fervently, with prayerful solicitude for you and all Saints, joins your brother and fellow-labourer,

S. W. RICHARDS.

An old negro, crossing the river from a dancing frolic, lost his oars, and came near swamping. In terror, he fell down on his knees, and exclaimed—"O massa Lord, if eber drow be gwine to help old Ira, now 's de time!"

MESSAGE OF GOVERNOR BRIGHAM YOUNG TO THE LEGISLATURE,

DELIVERED IN GREAT SALT LAKE CITY, DECEMBER 15, A. D. 1837.

*(From the "New York Daily Tribune.")**(Concluded from page 222.)*

Ever since the more odious features in the Ordinance of '87 have been omitted in Organic Acts more recently passed by Congress for Territories, which acts are but illegal patterns after that unconstitutional Ordinance, officers are appointed to rule over American citizens in Territories, and to have a voice in the enactment, adjudication, and execution of Territorial laws; and worse still, those officers are frequently appointed from a class well known, through the rightfully expressed wishes of large majorities, to be justly objected to by those whom they are appointed to govern. Call you that republican? It is British colonial vassalage, unconstitutionally perpetuated by tyranny and usurpation in the powers that be. It is difficult to conceive how a people so enlightened as are Americans should for so long a period have suffered themselves to be measurably disfranchised by usurpations curtailing their rights when passing a hair-line from a State into a Territory, more especially when that changing of locality is to result in the improvement of regions that would otherwise remain waste.

It is foreign to my present purpose to detail that policy which should have governed from the beginning in relation to enlightened residents in our Territories, a policy that would not have curtailed them in the least constitutional right, and would thereby have utterly excluded that odious and suicidal inconsistency existing from the first until now between the form and the administration of our Government, and would have caused the administration as does the form, to guarantee equal freedom to all, in Territory as well as State; but will merely remark, in passing, that the continued practice of that wretched inconsistency has done and is doing much to undermine the fair fabric of American liberty.

Utah also, like other Territories, saw fit to waive those constitutional rights so illegally denied to citizens who cross certain hair-lines of a common country, to extend the area of civil and religious liberty; and an Act organizing our Territorial Government was passed by Congress on the 9th of September, 1850. Fortunately for us, a wise and good man then occupied the executive chair of our nation,—a statesman whose

sound judgment and humane feelings prompted him to extend to us our rights, so far as the "Organic Act" and hungry office-hunters would permit. He appointed a part of the customary appointees in accordance with the wishes of the people, and no doubt thought that he had appointed good men to fill the remaining offices; but in this he was partially disappointed, being deceived by the foolish, although very common habit of recommending men who are not worthy. I am also confident that his successor endeavoured to make as good appointments for us as circumstances and unwise counsels and recommendations would allow; but, during his administration, prejudice began to set in strongly against Utah, and he was so unfortunate as to appoint, at the instigation and solicitation of a then influential Senator in Congress, a person who proved to be as degraded as his capacity would admit, and who, it is reported, came, acted, left, and still acted in accordance with the instructions from the Senator who procured his appointment, but in a manner outraging morality, justice, humanity, law, and even common decency.

The members and officers of the last Legislative Assembly, familiar with the evils visited upon the innocent by the miserably bad conduct of certain officials heretofore sent here by Government, knowing that all republican governments—which both our General and State Governments are, in form—are based upon the principle that the governed shall enjoy the right to elect their own officers and be guided by laws having their own consent, and, perfectly aware that, by the Constitution, residents in Territories are guaranteed that great right equally with residents in States (for Congress has not one particle more constitutional power to legislate for and officer Americans in Territories than they have to legislate for and officer Americans in States), respectfully memorialized the President and Senate to appoint officers for Utah in accordance with an accompanying list, containing the names of persons who were her first choice for the offices placed opposite those names; but, if that selection did not meet with approval, they were solicited to make the appointments from a list containing other and a larger number of names of residents, who

were also the choice of the people; and if that selection was also rejected, to appoint from any part of the Union, with the simple request, in such event, that the appointees be good men. In this matter of appointment of officers, what more rights could the most tyrannical in a republican government ask a Territory to waive? Yet, up to this date, no official information concerning the action, if any, taken upon that memorial has ever reached us.

Time glided by, and travellers and newspapers began to confirm the rumour that the present Executive and a part of his Cabinet had yielded to the rabid clamour raised against Utah by lying editors, corrupt demagogues, heartless office-hunters, and the ignorant rabble, incited by numbers of the hireling clergy, and were about to send an army to Utah with the sole and avowed purpose, as published in almost every newspaper, of compelling American citizens, peacefully, loyally, and lawfully occupying American soil, to forego the dearest constitutional rights, to abandon their religion, to wallow in the mire and worship at the shrine of modern civilization and Christianity, or be expelled from the country or exterminated. Where now are constitutional rights? Who is laying the axe at the root of the tree of liberty? Who are the usurpers? Who the tyrants? Who the traitors? Most assuredly those who are madly urging measures to subvert the genius of free institutions and those principles of liberty upon which our Government is based, and to overthrow virtue, independence, justice, and true intelligence, the loss of either of which by the people, the celebrated Judge Story has wisely affirmed, would be the ruin of our Republic—the destruction of its vitality. And ex-President James Madison, among other purposes, declared it to be the purpose of Government “to avoid the slightest interference with the rights of conscience or the functions of religion, so wisely exempted from civil jurisdiction.”

Has Utah ever violated the least principle of the Constitution, or so much as broken the most insignificant constitutional enactment? No; nor have we the most distant occasion for so doing, but have ever striven to peacefully enjoy and extend those rights granted to all by a merciful Creator. But so unobtrusive and wise a course does not seem to please those who live and wish to live by office and those who make and love lies; and since those characters are numerous, and also powerful through well-disciplined organization, and since Utah has yielded right after right for the sake of peace, until her policy has emboldened the enemies of our Union, it must needs be that President Buchanan, if he has ordered an army to

Utah, as reported—for he has not officially notified me of such a movement by his order—has at length succumbed, either of choice or through being overcome, to the cruel and nefarious counsels of those enemies, and is endeavouring to carry out a usurpation of power which of right belongs only to the people, by appointing civil officers known to be justly objectionable to freemen, and sending a so-called army under mere colour of law, to force those officers upon us at the point of the bayonet, and to form a nucleus for the collection and protection of every gambler, cut-throat, whoremaster, and scoundrel who may choose to follow in their train. Such a treasonable system of operations will never be endured, nor even countenanced, by any person possessed of the least spark of patriotism and love of constitutional liberty. The President knew, if he knew the facts in the case, as he was in duty bound to do before taking action, that the officials hitherto sent here had been invariably received and treated with all the respect their offices demanded, and that a portion of them had met with far more courtesy than elsewhere would have been extended to them or their conduct deserved; he also knew, or had the privilege of knowing, that the Memorial to the last Assembly, as already stated, respectfully informed him that Utah wished good men for officers, and that such officers would be cordially welcomed and obeyed; but that we would not again tamely endure the abuse and misrule meted by official villains, as were some who have formerly officiated here. Such being a few of the leading facts, what were the legitimate inferences to be drawn from the rumours that the President had sent a batch of officials, with an army to operate as their *posse*? That he had wilfully made the official appointments for Utah from a class other than good men, and placed himself, where tyrants often are, in the position of levying war against the very nation whose choice had made him its chief executive officer.

Fully aware, as has been justly written, that “patriotism does not consist in aiding Government in every base or stupid act it may perform, but rather in paralysing its power when it violates vested rights, affronts insulted justice, and assumes undelegated authority,” and knowing that the so-called army, reported to be on its way to Utah, was an undisguised mob, if not sent by the President of the United States, and if sent by him in the manner and for the purpose alleged in all the information permitted to reach us, was no less a mob, though in the latter event acting under colour of law, upon learning its near approach, I issued, as in constitutional duty bound, a Proclamation

expressly forbidding all bodies of armed men, under whatsoever name or by whomsoever sent, to come within the bounds of this Territory. That so-called army, or, more strictly speaking, mob, refused to obey that Proclamation, copies of which were officially furnished them, and prosecuted their march to the neighbourhood of Forts Bridger and Supply, (which were vacated and burnt upon their approach,) where it is said they intend to winter. Under these circumstances, I respectfully suggest that you take such measures as your enlightened judgment may dictate, to insure public tranquility and protect, preserve, and perpetuate inviolate those inalienable constitutional rights which have descended to us—a rich legacy from our forefathers.

A civilized nation is one that never infringes upon the rights of its citizens, but strives to protect and make happy all within its sphere, which our Government, above all others, is obligated to accomplish, though its present course is as far from that wise and just path as the earth is from the sun. And, under the aggravated abuses that have been heaped upon us in the past, you and the whole people are my witnesses that it has more particularly fallen to my lot, and been my policy and practice to restrain rather than urge resistance to usurpation and tyranny on the part of the enemies to the Constitution and Constitutional laws, (who are also our enemies and the enemies of all republics and republicans,) until forbearance under such cruel and illegal treatment cannot well be longer exercised. No one has denied or wishes to deny the right of the Government to send its troops when, where, and as it pleases, so it is but done clearly within the authorities and limitations of the Constitution, and for the safety and welfare of the people: but when it sends them clearly without the pale of those authorities and limitations, unconstitutionally to oppress the people, as is the case in the so-called army sent to Utah, it commits a treason against itself, which commands the

resistance of all good men, or freedom will depart our nation.

In compliance with a long-established custom in appointing officers not of the people's electing, which the Supreme Court of the United States would at once, in justice, decide to be unconstitutional, we have petitioned and petitioned that good men be appointed, until that hope is exhausted; and we have long enough borne the insults and outrages of lawless officials, until we are compelled, in self-defence, to assert and maintain that great constitutional right of the governed to officers of their own election and local laws of their own enactment. That the President and the counsellors, aiders and abettors of the present treasonable crusade against the peace and rights of a Territory of the United States may reconsider their course and retrace their steps, is earnestly to be desired. But, in either event, our trust and confidence are in that Being who at his pleasure rules among the armies of heaven and controls the wrath of the children of men; and most cheerfully should we be able to abide the issue.

Permit me to tender you my entire confidence that your deliberations will be distinguished by that wisdom, unanimity, and love of justice that have ever marked the counsels of our Legislative Assemblies, and the assurance of my hearty co-operation in every measure you adopt for promoting the true interest of a Territory beloved by us for its very isolation and forbidding aspect; for here, if anywhere upon this footstool of our God, have we the privilege and prospect of being able to secure and enjoy those inestimable rights of civil and religious liberty, which the beneficent Creator of all mankind has, in His mercy, made indefeasible, and perpetuate them upon a broader and firmer basis for the benefit of ourselves, of our children, and our children's children, until peace shall be restored to our distracted country.

BRIGHAM YOUNG.

RESOLUTIONS

Expressive of the sense of the Legislative Assembly of the Territory of Utah, relative to the Message and official course of his Excellency Governor Brigham Young.

Resolved: That we unanimously and most cordially, for ourselves, and in behalf of the well-known feelings of our constituents, concur in the sentiments and doctrine advanced in the Message delivered by his

Excellency Governor Young to the Legislative Assembly of this Territory, convened in the Representatives' Hall, in Great Salt Lake City, December 15, 1857.

Resolved: That the entire policy and all

the acts of his Excellency Governor Young have been able, just, and humane—conducive to and protective of the development of the best interests and welfare both of this Territory and of the General Government, so far as that policy and those acts could accomplish so desirable a result.

Resolved: That we hold ourselves, our means, and influence in readiness to sustain his Excellency Governor Young in every act he may perform or dictate, in accordance with the Constitution and constitutional laws of the United States, and the laws of Utah, for the protection of the lives, peace, and prosperity of the people of this Territory.

Resolved: That neither the present nor any other Administration of the General Government shall enforce profane, drunken, and otherwise corrupt officials upon us at the point of the bayonet, and that the attempt so to do, by the present incumbent of the executive chair of our nation, has incurred that contempt and determined opposition of all good men which such an act of usurped authority and oppression so richly deserves.

Resolved: That, while we deprecate the bitter hostility manifested towards a most loyal and innocent people, by the present Administration of the General Government, we will continue to resist any attempt on the part of the Administration to bring us

into a state of vassalage by appointing, contrary to the Constitution, officers whom the people have neither vote nor voice in electing; nor shall any persons appointed to office for Utah by the present Administration, either qualify for, or assume and discharge, within the limits of this Territory, the functions of the offices to which they have been appointed, so long as our Territory is menaced by an invading army, (for such an army cannot have been sent to protect either the citizens or the passing emigration, but is manifestly sent to aid in trampling upon American liberty,) nor so long as such appointees are so pusillanimous as to require a numerous armed force to attend their beck, to enable them to carry out their traitorous designs concocted for depriving American citizens of their inalienable and vested rights.

Resolved: That we will at least have our constitutional right to a voice in the selection of our Territorial officers, and in the enactment of local laws for our Government.

Resolved: That these resolutions be signed by the Members of the two Houses and be printed in the *Deseret News*.

Unanimously adopted and signed, Dec. 21, 1857.

[Here follow the signatures of the said members.—Ed.]

PASSING EVENTS.

GENERAL: Great agitation prevails in Russia, owing to the opposition of the nobility to the emancipation of the serfs. Many have fled to the capital for their lives. Marshal Pelissier (Duke de Malakoff) is appointed French Ambassador to the British Court, in place of M. de Persigny. A corps of 150 mounted police is ordered to be organized for service in Paris. The secret police of France is considerably augmented and scattered throughout the capitals of Europe, especially in England. Newspapers and letters containing any liberties of speech are daily seized at the Post-office. Arrests are numerous. Recently, sixty natives of Provence were embarked in one week for Marseilles without trial. France assumes a threatening attitude towards Europe generally, and affairs present an ominous aspect, especially between that nation and England: the Government has received a telegraphic despatch announcing that four more Italian assassins have left Genoa to make another attempt. At Genoa, Mazzini and five others of the insurgents have been condemned to death: 28 have been condemned to various terms of imprisonment, from 7 to 20 years, with hard labour: 29 have been acquitted. Mazzini has published a defence of the late Genoese insurrection, in which he upbraids the wealthy "Italian Patriots" with indifference, and endeavours to stimulate his countrymen. There is very great political ferment in Italy. A republican proclamation has been extensively circulated in Madrid. At date of February 15, Canton was quiet and trade re-opened. The blockade of the city had been raised on the 10th. America and Russia had joined the alliance, and a course of common action was agreed upon. Lieut. Osborne has taken and dismantled Kunwarsa and Tyeragoogurh, capturing 17 guns. General Inglis defeated the Gwalior mutineers, near Calpee, on the 4th. Colonel McCauland, with 1,000 men, defeated the Rohilcund mutineers, 4,000 strong, near Moradabad; and also 4,000 rebels at Buheree, on the 10th. The Etawah rebels were defeated by

the police and Zemindaree levies. The Rajah of Honapore was taken prisoner on the 12th of February. Preparations have been made for an attack on Lucknow on the 21st of February. On the 21st February, about 11 a.m., a shock of earthquake was felt at Athens. At the same hour a shock was also experienced at Corinth and Calamaki, both of which towns were almost totally destroyed. Only six houses were left standing in Corinth, thirty people being killed, and sixty seriously injured. Nearly the whole of what was left standing of the Temple of Minerva has fallen, and the fortress on the Acropolis was overthrown by the shock.

AMERICAN: A bill has passed the Kentucky Legislature, signed by the Governor, authorizing the Executive of that State to raise a volunteer regiment for the Expedition. A Washington despatch states that Dr. Bernhisel has recently received letters from Brigham Young predicting the annihilation of the troops unless recalled by Government, also suggesting the appointment of a Commission to proceed to Utah to enquire into the condition of affairs there. An extensive religious mania is raging in different parts of America. Multitudes attend the meetings of various denominations under influences of great excitement. Such is the *furor* of the worshippers that shrieking, stamping, and jumping are common occurrences. At Kingston, (Canada,) one person is said to have fairly jumped over a stove in a paroxysm of religious feeling, and another to have become a hopeless maniac. From the American news just received we learn that the *Underwriter* had arrived at New York, having on board 25 Saints. The *Council Bluffs Bugle* says that Mr. Wingate had just arrived from Salt Lake, which he left on the 25th January, and reports that there is no snow in the Valley, and very little in the mountains. He says the Saints are making great preparations for defending all the passes to the Valley, and are manufacturing small cannon with percussion locks and telescopic sights, which will carry a two-pound ball, and, from their peculiar construction, will do execution at a distance of a mile-and-a-half with as much certainty as common rifles will at 120 yards. He also states that Governor Young is willing to receive the civil officers, and allow them to enter on their duties; but that if the troops attempt to enter the city, they will be every one cut off. They are also manufacturing revolvers, of which 500 are turned out every week, and a coarse powder, which they calculate to use in the construction of mines, whereby they will be able to blow up a train without running any risk themselves. He reports that a skirmish has taken place between the picket guards and the "Mormons;" also that Brigham Young predicts that not a blade of grass or other green thing will be left on the Plains for the support of the enemy's cattle; and that Kansas, Nebraska, and Iowa, Missouri, will be made desolate, and a famine prevail over the whole land. General Harney and Captain Pleasanton left Fort Leavenworth on the 1st of February for Washington, to procure aid for the Utah army. The Quartermaster at Leavenworth had bought 500 mules for the Expedition. Thirty or forty thousand yoke of cattle are declared to be necessary to haul the trains; and some three thousand men are required to conduct them. The officers who are on leave of absence have had their furlough prolonged from the 20th of March to the 20th of April.

VARIETIES.

PREACHING AND PROPHECYING—A country clergyman, who, on Sundays, was more indebted to his manuscript than to his memory, called unceremoniously at a cottage, while its possessor, a pious parishioner, was engaged (a daily exercise) in perusing a paragraph of the writing of an inspired prophecy. "Well, John," familiarly enquired the clerical visitant, "what's this you are about?" "I am prophesying," was the prompt reply. "Prophesying!" exclaimed the astounded divine; "I doubt you are only reading a prophecy." "Weel," urged the religious rustic, "if reading a preaching be preaching, is not reading a prophecy prophesying?"

THE MORMON TERRITORY.—The *New York Atlas* says:—"It may be a matter of some importance to our readers to know something of the comparative extent of territory of the United States, whose chief officer is bidding defiance to our Government. According to Colton, the area of Utah is 269,170 square miles. To engineers and a few others this will give a just idea of its vast extent; but the majority of the people will form a better estimate by being told that it is as large as the whole of the New England States—New York, New Jersey, Pennsylvania, Delaware, Maryland, Kentucky, and Tennessee. Or, to compare it with European countries, it is equal in extent to Great Britain and Ireland, Switzerland, Prussia, and Denmark, with the islands of Guernsey, Jersey, and Man, and the Ionian Islands added."

THEY who think twice before speaking once, speak twice the better for it.

A PAPER, in announcing the marriage of Richard Wolf to Mary Lamb, says—"The wolf and the lamb shall lie down together, and a little child shall lead them"—after a while!"

CAPTAIN Ewell in his report of the late exploring Gila expedition, New Mexico, says—"I reached the Gila in the Valley, the lower end of which was ought of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich, and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble acquia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pimo Indians say these were the homes of their ancestors." Captain Bonneville also says—"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it." "These mountains enclose one of the most fertile and healthy spots on earth, beautiful to perfection. This valley (about 40 miles wide) was remarked by all as most fertile—extensive bottom lands, a rolling country on either side, offering the finest grazing to the very foot of the mountains. This valley, like every other capable of being cultivated, gives evidence of a former people, agricultural in their pursuit, and no doubt for more civilized than the present race who desolate it."

A SONG OF GRATITUDE.

We bless our God for daily bread—
For all the bounties earth has spread—
For every bright and cheering ray
Emitted by the king of day.

We bless Him for the boon of health—
That mine of rich and real wealth,
And ne'er forget, whene'er we bend,
To thank him for the faithful friend.

We bless him for the homes we share,
And all the comforts centred there,

For parents, brothers, sisters, wives,
With promise of eternal lives.

We bless him for the peaceful Vale,
Where truth and virtue e'er prevail—
Where peace looks down with heavenly smile,
Unmixed with Babylonish guile.

We bless Him for the sacred page
Revealed in this the latter age,
And that we live in days so bright,
Emblazoned by the Gospel light.

HANNAH KING.

ADDRESSES.—William G. Noble, } 58, Abdon Street, Birmingham.
Frederick W. Blake, }

MONEY LIST, MARCH 20—27, 1858.

James Oakley (per J. Cook)	£9 0 0	Brought forward.....	£19 9 0
Thomas Birt	3 14 0	Edward Harding (per G. D. Keaton).....	0 10 0
James McGhie	1 5 0	P. Q. McComie	6 0 0
Willet Harder (per G. D. Keaton)	6 10 0	Richard Holt (per G. Taylor)	1 10 0
Carried forward.....	£19 9 0		£27 17 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 16, Vol. XX.

Saturday, April 17, 1858.

Price One Penny.

ANTAGONISM TO THE WORK OF GOD.

BY ELDER GEORGE TAYLOR.

Nearly eight and twenty years have passed away since the Church of Jesus Christ of Latter-day Saints was organized with six members. Since then the Elders of the Church with great zeal and intrepidity have crossed and re-crossed the oceans, and preached the Gospel in many lands; and the fruit of their labours is seen in the thousands that have embraced the Gospel and gathered up to the mountain home of the people of God.

Many and various have been the devices of the wicked to bring the Latter-day Gospel into disrepute. There have been arrayed against it the foul breath of the slanderer, the pen of the corrupt editor, the eloquence of the lecturer, and the studied rhetoric of the preacher. Cries of "Delusion!" and "False Prophets!" have abounded, and malicious and lying pamphlets have been circulated in all directions.

But, with all this opposition, what has been accomplished? In spite of it, the Gospel has rolled forth, and will, until there shall be an end of all Gentile rule and power. If the Gospel as preached by the Latter-day Saints is the Gospel of heaven, it will accomplish everything that the Lord requires; and the unbelieving might as well undertake to batter the

solid rock to pieces with straws as to attempt to impede it in its progress. On the other hand, if it is not from God, like the tradition of men, it will work its own overthrow. How vain, then, is man's attempt to war against God! for, in the end, he must be vanquished, and there is none that can contend with ultimate success against the God of Israel.

David understood this matter. He exclaims, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth and the rulers take counsel against the Lord and against His anointed." The word heathen is commonly associated with the idea of black skins, flat noses, and woolly heads. But it does not follow that a heathen must necessarily be clad in a dark skin. There are heathens in white skins as well as in black. The most heaven-daring and presumptuous of all heathens are enclosed in white skins, and are now engaged in contesting the progress of God's work on the earth. Of such the Psalmist exclaims, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Such will be the fate of all that fight against God.

If we review history's page, we shall observe that the dire judgments of God have visited those who have defied His

power and been rebellious to His laws. The descendants of Canaan are living monuments of God's judgments upon the disobedient. The Lamanites of the western hemisphere were once "a white and delightsome people"—a people whom God honoured; but mark them now. They show even in their dark skins the mark of outcasts, rejected of God for rebellion. Witness the Jew as he travels from place to place to gain a scanty maintenance by peddling his wares from door to door. Mark him, as he wanders far from his fathers' land. The curse of God is written on his brow. His ancestors killed the Messiah—slew him who said, "My kingdom is not of this world." The Saviour would "have gathered them," but they thrust him from them; and now, the Jews and the covenants, "to whom pertaineth the adoption, and the glory, and the service of God, and the promises, whose are the fathers, and of whom as concerning the flesh Christ came," have to wander from their fathers' home, and must do so until the prophecies are fulfilled; for "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."

The kingdom of God is now set up and will be established on the earth, and its glory, dominion, and power will never cease. No matter how much sectarian priests may dislike it; no matter how jealous politicians and statesmen may be of a Theocratic Government; no matter how unwilling potentates may be to give up their usurped power; no matter how many thousands of troops may be marshalled and brought to oppose God's kingdom: it will roll forth, and every obstacle will be crushed that lies in its way.

The prophet Isaiah gives a clear portrayal of the mistaken idea of those who fight against Zion with the hope of ultimate success. He says, "It shall even be as when an hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or, as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite: so shall the multitude of all nations be that fight against Zion." Thus we see that those "who fight against Zion" only *dream* that they are arresting its progress; and, when they *awake*, they will find that the Gospel of Jesus is still the same, and will

exist when the fancies of its enemies will have ended and dispersed like a bubble.

By a stern decree of the "Immutable One," the earth rotates on its axis daily. By another decree, equally as peremptory, it completes its journey round the sun in a year. Now, it matters little how much men may dislike to be whirled round with the earth once a day, or how much they may object to be carried round the sun every year: there is one thing certain—they cannot help themselves, but go they must. The Lord sends heat and cold; and though some may dislike the chill of winter, they are obliged to put up with it, when it comes. Others may dislike the burning heats of summer; but what God sends they must receive.

So with the Latter-day Gospel; God has sent it into the world for the salvation of the human family; and rich and poor, bond and free, great and small have to obey it or be damned; and none can get over it, or under it, or round about it. All that are saved will yet have to hail it as their friend and only means of salvation.

God has decreed that vice, cant, and corruption shall be swept from the face of this our globe; and a Millennial morn shall dawn, and Jesus and the ancient Prophets will come back to the earth, the dead be raised, and the glory of God cover the earth as the waters cover the sea.

The kingdom of God will be established on the earth, and before it all mundane powers must fall; earthly pomp and human greatness must flee before it; and, like Jonah's gourd, smitten by the sun's heat, the vain traditions of men must perish. However much, then, the Devil may howl and man oppose, God will accomplish His own purposes on the earth. Men and devils have not the power to thwart God's designs, and never will until they will obtain that power by which they can command the seas to flow back, and the pulse of the universe to cease beating—power by which they can forbid the lightning to fly and the thunder to roar, and command the whirlwind to be hushed and the earthquake to cease its devastation—power by which they can ascend into heaven, dethrone the Almighty, trample on the decrees of Omnipotence, and overturn the heavenly institutions.

WHAT IS THE TRUE CHARACTER OF JOSEPH SMITH?

BY CHARLES W. PENROSE.

(Concluded from page 227.)

The accumulation of wealth, then, was not his motive. Was it, as some suppose, to gain the applause of the world? If this was his design, never did a man take so foolish a course for its accomplishment. If he had been able, by his own wisdom, to concoct such a scheme as "Mormonism," he could not have devised a better plan for defeating his own purposes. An impostor, wishing to obtain the applause of the world, would have invented something pleasing to the views and feelings of mankind. But the principles which he taught are so opposite to the views and feelings of the people, that, wherever they have been proclaimed, they have raised a whirlwind of opposition. "Mormonism" comes in contact with popular ideas and customs, social, political, and religious. It is not flattering to the minds of men; for it informs them that they and their forefathers for ages have been in error. It is not pleasing to their feelings; for it requires them to subdue their own will and bend in complete subjection to a superior power. It does not pander to the lusts of men, but puts a check upon their passions and requires strict control over every desire. It does not offer inducements of worldly wealth, but teaches its adherents to devote their time, strength, talents, and riches to spread its principles and influence.

"Ah," says one, "his motive was ambition. He wished to establish a community over which he should be Prophet, Priest, and King, to whom his word would be law, and who would be compelled to submit to his will in all things." If this had been the case, his motive would have appeared in his policy and bearing when the Church was established. But we find that he presided over his followers by their own choice and unanimous vote. Twice every year at least he was presented for their approval or disapproval. If he had attempted to play the tyrant, or to introduce measures dangerous to their liberty, here was an opportunity for them to reject him as a Leader. Was he ever rejected by the

people? Never! Every hand was always raised to sustain him in his calling and as a token that they were willing to receive his counsels. No impostor would ever act on such a plan; and if he did, it would be a sure way to effect his own downfall.

It is admitted by the enemies of Joseph Smith that he gathered round him many men of great shrewdness and varied abilities. Brought up in republican America, with minds as free as air, with souls as independent as the soaring eagle, would they have bent to the mandates of a designing impostor? Would they have allowed an ambitious deceiver to rule over them with supreme authority? Oh no, we cannot think so. Yet we find strong-minded, intelligent men clinging to Joseph Smith in all his adversities, sharing his troubles, obeying his voice, and, without earthly benefit to themselves, crossing the seas, travelling in distant lands, braving the uncertain dangers of the ever-changing ocean, suffering in foreign climes the pangs of hunger and the bitter sting of poverty, far away from loved ones at home, preaching, "without purse and scrip," the principles which he had taught them, though opposed, derided, and imprisoned. Men of this stamp are not the kind to be governed and oppressed by an ambitious knave.

If Joseph Smith was ambitious to set up the government of God, to spread truth and righteousness, to establish true liberty and real freedom, and to have power among men that he might make known to them the laws of God, then his ambition was laudable and founded upon correct principle: nor can it be shown that he was ambitious to attain any other object.

If we attempt to attribute any sinister motive as the cause of his professing Divine inspiration, when we become acquainted with facts in his history we meet with difficulties at every step which cannot be surmounted. The pretensions of Joseph Smith were such that, if he had been an impostor, *his deception must*

have been discovered. Revelation after revelation was published by him as coming from God, containing counsel for the guidance of his followers in almost every kind of emergency, and predictions of events to take place during the course of their own lives. If the counsel, when followed, did not produce the promised results, or if the predictions fell to the ground unfulfilled, their confidence in him would have failed, and his imposture have been made apparent.

If Joseph Smith was an impostor, how did he produce such a work as the Book of Mormon? In the early period of his history he was an illiterate youth, brought up in seclusion and unacquainted with the world and its ways. By such an individual that book could not have been written. A collection of books so replete with incidents, interwoven with principles and doctrines, describing events that had transpired in both the Eastern and Western Hemispheres, containing predictions of events to transpire in the present age, and so linked together that the whole is harmonious and without a contradiction, evinces a knowledge of human nature, geography, and history which, as his enemies will admit, could not be attributed to Joseph Smith in the days of his youth. Grammatical errors, which occur occasionally throughout the volume, are evidences that it was not the work of a learned man; and whoever will read the Book of Mormon from beginning to end, carefully, with an unprejudiced mind, will close with conviction that an impostor could have no object in writing such a book, and that it is easier to believe the book itself than any of the numerous contradictory statements of those who have written and spoken against it. The story of the book's having been produced from a romance written by one Solomon Spaulding has been so many times clearly refuted, that there is no need to attempt to do so here. The best refutation of that widely-spread, but foolish statement, is, the Book of Mormon itself.

If Joseph Smith was an impostor, then the "Three Witnesses" must have been impostors also; and scores of thousands, who are called by the name of Latter-day Saints, must be impostors too; for they declare that, by dreams, visions, revelations, miracles, healings, and the outpourings of the Spirit, the Almighty

has made known to them, in a way which leaves them no room to doubt, that Joseph Smith was His Prophet. The idea of thousands of people in different countries, many of whom have never seen or held communication with each other, uniting together to deceive their fellow-creatures, for no earthly object, is preposterous. And when we take into consideration the fact that adherence to their testimony has cost many of them their lives, and that, even in death, they have persisted in their statements; and also reflect that the promulgation of "Mormonism" produces to them no worldly emolument, but that, on the contrary, they have had to spend their time and money, and to endure the scorn of the world, to brave the wrath of incensed relatives, to suffer privation, pain, and sometimes imprisonment, and to leave friends and fatherland, our minds are overwhelmed with the conviction that they must be sincere and that there is truth in their testimony.

The "Three Witnesses" were cut off the Church for transgression by Joseph Smith. This, also, is an evidence that he was not an impostor. If he had been, he would not have dared thus to dispose of his accomplices; for, through revenge, they would have endeavoured to expose him. But their testimony has remained the same; and, though many inducements to the contrary have offered themselves, they have persisted in the declaration that their eyes beheld the plates, the engravings thereon, and the angel who exhibited them, and that their ears were blessed with the sound of the voice of God bearing testimony to the correctness of the translation.

The life and conduct of Joseph Smith, if we may credit the testimony of those who were constantly in his society, were the very reverse of what would be seen in so base an impostor as he is represented to have been. A man with the vile intention of deceiving the world upon things of so great a moment, must be a bad man, and would surely have betrayed his evil qualities and intentions at some time or other. But the testimony of those who knew him for many years, who saw him by night and by day, in public and in private, in life and in death, and who gain no earthly good by their testimony, is to the effect that they never saw him guilty of a single action, or heard

him teach a single doctrine contrary to virtue, or at any time to do or say anything to violate his character as an inspired Prophet of the living God.

The principles and doctrines taught by Joseph Smith are calculated in their nature to elevate mankind, to increase their intelligence, to promote their welfare, to incite them to acts of virtue and benevolence, to unite them in a bond of brotherhood, and to produce universal peace, concord, and happiness. They have been and never can be refuted by reason or revelation. Men of great learning and ability have attempted to controvert them, but they have signally failed; and, in doing so, they have used such miserable arguments, and made such ridiculous statements, that, if they had been used upon any other subject than "Mormonism," it would have exposed them to the scorn and derision of all possessors of common sense.

If Joseph Smith had such a corrupt heart as he is said to have possessed, he could not have produced such sublime principles and such virtuous doctrines; and if he had been so great an impostor as represented, it would have been an easy task to show it to the world by the errors of his system.

Joseph Smith finished his earthly career by one of the noblest acts that a good man could perform. Although certain that he was going to death when he went to Carthage, he went calmly and cheerfully to his fate; for his object was to *save the lives of his loving followers*. They had declared that he should not be delivered up again to his treacherous enemies—that they would rather die in his defence. He had accomplished the object for which he had lived, toiled, and suffered. The work which he had commenced was so established that his life was no longer essential to its existence. If he had held out, many lives would have been lost to defend him: he therefore determined to sacrifice his own life, that their's might be spared. "I go," said he, "like a lamb to the slaughter; but I am calm as a summer's morning. I have a conscience void of offence towards God and towards all men. I shall die innocent; and it shall yet be said of me, 'He was murdered in cold blood.'"

Witness his conduct in the gaol at Carthage. When his loving brother Hyrum fell—shot dead by the balls of the

bloodthirsty mob, and Willard Richards and John Taylor were in danger of the same fate, he flew to the window, and, throwing himself among his enemies, to save the lives of his friends, fell, pierced by many balls, and exclaiming "O Lord, my God!" This is not the death of an impostor. The words of Jesus here occur to us with peculiar force—"Greater love hath no man than this, that he lay down his life for his friends."

The words of his assassins—"Law cannot touch him, but powder and ball shall," is a testimony given by his most inveterate foes, which ought to put to silence for ever the tongues of his defamers.

Many intelligent men, who have investigated the life, character, and death of Joseph Smith, have come to the conclusion that it is impossible to believe he was an impostor; (and we think sufficient has been said to prove that point;) but, being unwilling to admit his claims to inspiration, believing that the day for prophets is past, they have classed him among those religious enthusiasts who, though sincere and honest in principle, have been led away by their own excited imagination to believe themselves the chosen of Heaven, and have thus become deceivers of others. But we have proved that he was not one of these: therefore, he must have been a Prophet of the living God; and all who reject the message he has brought will bring upon themselves the wrath of the Lord who sent him, and will experience the fate of those who despise the Almighty.

Reader, investigate the doctrines which God has revealed through his servant Joseph. Pray to the God of Israel, in the name of Jesus Christ, for a witness of their truth; and if you do this, really desiring in your heart to know and obey His will, He will regard your prayer; your soul will be blessed with light and knowledge, and you will be able to say with us, "As sure as I know that I exist, I know that God has sent His angel with the Gospel of peace—that He has spoken through His servant Joseph Smith, and commenced the glorious Latter-day Work of which the ancient Prophets have spoken."

Let the Saints of the Most High rejoice and praise the Lord of Hosts for His goodness in saving them from darkness and error; for He hath done

marvellous things! From the bosom of eternity hath He descended, and from the bright glories hath He come down. By His side was His anointed, even His Only Begotten. They have spoken to the unlearned stripling, that the mighty might be confounded. They have sent their angels to reveal the Gospel, and from the unconscious earth to bring forth sacred things. He hath restored to man the long-lost Priesthood, and the

way is opened up to endless glories and eternal lives. By His mighty power shall the truth prevail; evil shall flee as with terror; Satan, the deceiver, shall be bound; the ungodly and the murderer shall receive their portion; and the pure in heart shall sing for joy! Then shall Joseph be exalted: among the princes he shall sit in the eternal councils; and God, even the God of Israel, shall reign over all the earth.

HISTORY OF JOSEPH SMITH.

(Continued from page 232.)

[December, 1842.]

Wednesday, 14th. My delegation at Springfield having made affidavit that I was in Illinois on the 6th of May last, and consequently could not have been concerned in the attempted assassination of ex-Governor Boggs, and also having prepared a petition to Governor Ford to revoke the writ and proclamation of Governor Carlin for my arrest. Called on Governor Ford at four in the afternoon, by their own selection, namely, Dr. Richards, brother Hyrum, Elders Sherwood and Clayton, in company with Mr. Butterfield, United States District Attorney, who read his communication to Sidney Rigdon, Esq., of the 20th October, my petition to revoke and countermand Governor Carlin's writ and proclamation, and the affidavit of Lilburn W. Boggs.

Governor Ford, in reply, stated that he had no doubt but that the writ of Governor Carlin was illegal; but he doubted as to his authority to interfere with the acts of his predecessor. He finally concluded that he would state the case before the Judges of the Supreme Court at their Council next day, and whatever they decided on shall be his decision. He then stated his reasons for recommending a repeal of the Charter, and said that he regretted that he had not recommended a repeal of all the charters in the State.

Thursday, 15th. My delegates at Springfield continued to prosecute my discharge.

On the 16th, brother Hyrum received his discharge in case of bankruptcy. Every arrangement was made with Mr.

Butterfield, whereby I was equally entitled to a discharge, but was put off with a plea that he must write to the office at Washington before it could be granted.

Saturday, 17th.

Springfield, December 17, 1842.

Dear Sir,—Your petition requesting me to rescind Governor Carlin's Proclamation and recall the writ issued against you has been received and duly considered. I submitted your case and all the papers relating thereto to the Judges of the Supreme Court, or at least to six of them, who happened to be present. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause your arrest, but were equally divided as to the propriety and justice of my interference with the acts of Governor Carlin. It being, therefore, a case of great doubt as to my power, and I not wishing, even in an official station, to assume the exercise of doubtful powers, and inasmuch as you have a sure and effectual remedy in the Courts, I have decided to decline interfering. I can only advise that you submit to the laws and have a judicial investigation of your rights. If it should become necessary, for this purpose, to repair to Springfield, I do not believe that there will be any disposition to use illegal violence towards you; and I would feel it my duty in your case, as in the case of any other person, to protect you with any necessary amount of force from mob violence whilst asserting your rights before the Courts, going to and returning.

I am most respectfully yours,

THOMAS FORD."

"Springfield, December 17, 1842.

Joseph Smith, Esq.—Dear Sir,—I have heard the letter read which Governor Ford

has written to you, and his statements are correct in relation to the opinion of the Judges of the Supreme Court. The Judges were unanimously of the opinion that you would be entitled to your discharge under a Habeas Corpus to be issued by the Supreme Court, but felt some delicacy in advising Governor Ford to revoke the order issued by Governor Carlin. My advice is, that you come here without delay, and you do not run the least risk of being protected while here, and of being discharged by the Supreme Court by Habeas Corpus. I have also the right to bring the case before the U. S. Court, now in session here; and there you are certain of obtaining your discharge. I will stand by you, and see you safely delivered from your arrest.

Yours truly,

J. BUTTERFIELD."

"City of Springfield,
17th December, 1842.

Gen. J. Smith.—My Son,—It is useless for me to detail facts that the bearer can tell. But I will say that it appears to my judgment that you had best make no delay in coming before the Court at this place for a discharge under a Habeas Corpus.

I am, &c.,

J. ADAMS."

On receiving the foregoing letters, and Dr. Richards having entered for the copyright of a map of the city of Nauvoo, for Joseph Smith, in the Clerk's Office of the District of Illinois, the brethren left Springfield for Nauvoo.

Tuesday, 20th. Chopping and drawing wood with my own hands and team, as I had done mostly since the 9th. President Young continued very sick. This afternoon, the brethren arrived from Springfield, and presented me with Messrs. Ford's, Butterfield's, and Adams' letters, and general history of their proceedings, which was highly satisfactory.

Elder Lorenzo D. Barnes died this morning at a quarter past three o'clock, at Bradford, England. He is the first Elder who has fallen in a foreign land in these last days. He had been long connected with the Church, and had been distinguished, both in his native land and in Great Britain, for his piety, and virtue, and general amiability of character, that endeared him much to all who knew him. He was one of the most active and efficient Elders, and one whose labours were most extensive, and was eminently successful in his ministry; and while we lament his loss, yet we mourn not for him as without

hope, knowing that shortly he shall come forth in the resurrection of the just, and stand in his lot at the last day.

Wednesday, 21st. At home, transacting a variety of business. Gave instructions about a letter to General James Arlington Bennett.

I appointed Dr. Willard Richards my private Secretary and Historian, and he immediately entered on the duties of his calling.

Elder William Clayton had previously been appointed Temple Recorder, and continued to be Clerk in my temporal business as he had been since Dr. Richards went East in the summer. He is a faithful man, and called on me with the Temple Committee for some advice concerning their laying by provisions, stone cutting, &c. After listening to their business, I wrote the following:—

"Nauvoo, December 21, 1842.

To the hands in the Stone Shop.—Whereas an appeal has been made to me, as sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, for a decision in relation to sundry matters in regulating the stone-cutting, &c., &c., by the Temple Committee,—I have duly considered their complaints, and heard all their arguments in relation to the matter, and am satisfied that a proper deference has not been paid to their high standing by some or many of the hands in the Stone Shop. And further, that their policy in relation to the pork, and beef, and provisions, is for the furtherance of the building of the Temple, in the *ultimatum* thereof. These are, therefore, to advise you to submit patiently to their economy and instructions, and that we, with one accord, with united feelings, submit patiently to the yoke that is laid upon us, and thereby secure the best interests to the Temple of the most High God that our limited circumstances can possibly admit of; and then, having done all on our part, that the great Eloheim, who has commanded us to build a house, shall abundantly bless us and reward us for all our pains. I am, sir, your sincere friend and brother, and fellow-sufferer in the bonds of the good work,

JOSEPH SMITH,

Sole Trustee-in-Trust for the Church."

Thursday, 22nd. I was about home. Read correspondence between Dr. Richards and General James Arlington Bennett, and read German with Elder Orson Hyde. Brother Shearer inquired the meaning of the "little leaven which a woman hid in three measures of meal."

I replied, it alluded expressly to the last days, when there should be but little faith on the earth, and it should leaven the whole world; also there shall be safety in Zion and Jerusalem, and in the remnants whom the Lord our God shall call. The three measures refer directly to the Priesthood, truth springing up on a fixed principle, to the three in the Grand Presidency, confining the oracles to a certain head on the principle of three.

Friday, 23rd. Wrote R. M. Young, Esq., Washington City, that I would accept the proposals of John C. Walsh, and and give him \$2,500 for the north-west quarter of section 8, 6 north, 8 west, said land lying between my farm and the city.

Saturday, 24th. At home afternoon. Read and revised my history with Secretary Richards, and walked with him to see sister Lyon, who was sick. Her babe died a few minutes before our arrival. From there we went to brother Sabine's to compute expense money for our journey to Springfield, having just borrowed \$100 for that purpose. While there, brother Richards asked if I wanted a wicked man to pray for me? I replied, Yes; if the fervent, affectionate prayer of the righteous man availeth much, a wicked man may avail a little when praying for a righteous man. There is none good but ONE. The better a man is, the more his prayer will avail. Like the publican and the pharisee, one was justified rather than the other, showing that both were justified in a degree. The prayer of a wicked man may do a righteous man good, when it does the one who prays no good.

(To be continued.)

Sunday, 25th. I wrote to Orrin Wright, jun., Philadelphia.

The Manchester (England) Conference met, numbering 1,506 members, including thirty-three Elders, thirty-seven Priests, fifty-three Teachers, and nineteen Deacons, under the Presidency of Elder Thomas Ward.

Monday, 26th. In the morning held court, and I was afterwards arrested by General Wilson Law, on the proclamation of Governor Carlin, and Elders Henry G. Sherwood and William Clayton went to Carthage to obtain a writ of Habeas Corpus to take me before the Court at Springfield. General Law gave me in custody of Dr. Richards, with whom I visited sister Morley, who was severely afflicted. We prescribed *lobelia* for her, among other things, which is excellent in its place. I have learned the value of it by my own experience. It is one of the works of God, but, like the power of God, or any other good, it becomes an evil when improperly used. Brother Morley gave me a walking stick, the body of which was from the tooth of the sperm whale, and the top of whale ivory, with an interstice of mahogany. On my return home, I found my wife Emma sick. She was delivered of a son, which did not survive its birth.

The Herefordshire Conference (England) under the presidency of Elder William Kay, met at Colwall, numbering eight hundred and forty-four members, including twenty Elders, fifty-three Priests, twenty-two Teachers, and ten Deacons.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 10, 1858.

THE HOPE OF ISRAEL.—We have always been particularly interested in the young brethren. They are, indeed, the hope of Israel. The authorities and leaders of the Church have ever looked upon them as such. The first Apostles and Elders were called to perform a great and glorious work. But the part allotted to them was, more especially, to send the proclamation of the Gospel into all the world and *establish* the kingdom. But upon their children and the young men of this generation rest the responsibility of bearing off the kingdom triumphant and establishing a universal reign of righteousness.

The first Elders and members of the Church were in reality the young men and

women of the *last* generation. Though scarcely matured then, they are now mellowed with age. They have passed through the scenes, trials, hardship, persecution, and action of more than a quarter of a century. They have borne the labour, travels, and responsibilities of long, world-wide, and trying missions in foreign climes, and travelled without purse or scrip among an inhospitable and ungodly generation. They have sounded the trumpet of warning to the Gentiles, hunted out Israel, made their hearts burn with the glad tidings of restoration, called up within them the spirit of their fathers, and waked the slumbering instincts of their nationality, to bear testimony of their noble origin, and whisper that they are the chosen seed. They have borne the toils of many a weary pilgrimage since they enlisted in the cause of Zion; and looks which, at the rise of the Church, were as black as the plumage of the raven, are now silvered over by time and the events of their singularly eventful life. Prophets, Patriarchs, and Apostles of the last days have passed behind the veil, and many of the early Saints have died the death of the righteous, and joined Joseph and his companions in the spirit-world to move the work along in new fields of action. We realize that, in the common course of nature, but few of the early veterans of the Church can live to see the winding-up scene and the consummation of the Latter-day work. Their labours among the nations are nearly alone. Henceforth we must look upon them as fathers and rulers in Israel—pillars in the house of God. But it is their children and the young Israel of the present that are to be the men of the future. They have to be the bone, sinew, and strength of the Church, and the vigour and vitality of those movements which will revolutionize the world and establish the empire of God on the earth. They are more strictly the young men of *this* generation, and thousands of them will live to see the consummation of the mighty work.

Their fathers and forerunners, to whom the keys of the restitution were committed, have in a short period accomplished an unparalleled work. But, though they have sent and carried the Gospel into many lands—though they have gathered together the nucleus of a universal empire, the great work of the last days has only just begun. What a mighty undertaking is before us! How many startling and wonderful scenes have yet to come! A world has to be redeemed, all Israel gathered and saved, and the kingdom and power of God spread over the whole earth.

Do the young brethren realize the magnitude of that which has to be accomplished? Do they comprehend the part which they have to enact? Are they *preparing* themselves to perform it nobly, with honour to themselves, and in a manner worthy of the cause and of those who have gone before? They should already feel the responsibility which must some day fall upon them. It should arouse all their energies, fire their souls, and absorb their whole being. They should grow with the kingdom, mark out their several parts, feel that they are called upon to be the men of the future to bear off the kingdom of God and bring in the fulness of Zion's glory to the nations. They should look upon their leaders now as men who have been tried and approved, and prepare to take up the work where their predecessors leave it, and let their actions show that they are worthy to be the successors of those great men. Then, when the brave veterans of other days shall be ripe with years, they will commit the governing power into the hands of the "hope of Israel," and go down to their graves with the certain expectation of an early resurrection, to resume their places when every knee shall bow to Jesus, and God be the ruler over the whole earth.

Up, ye youths of Israel, and engage yourselves in the great conflict with right earnestness. Consider yourselves on a mission which, if you are faithful, will con-

tinue throughout eternity. You are not all called to take the field in a literal sense, but you can all be labourers and even heroes in another sense. Live for the great cause, devote your energies, your souls, your *all* to the glory of Zion; and you can be valiant, even in your workshops, and warriors in private life, accomplishing much for the triumph of the kingdom. Prove yourselves worthy of the royal ancestry which you claim—that you are indeed the children of Abraham. Be worthy of the first Elders and founders of the Church, and bear off the kingdom triumphant. Then, when they return at the resurrection of the just, they will take it where *you* leave it, and roll it onward for ever. Then they will dwell with pride and fondness on the reflection that the “hope of Israel” did not fail them, and that the children had answered the expectations of their fathers.

NEWS FROM UTAH.—We have again received intelligence from the Mountains, bearing date January 6th, with Numbers 40 to 44 of the *Deseret News*. All things at *Home* are moving along satisfactorily. Peace, contentment, and plenty reign, and the Saints at *Salt Lake Valley* are preparing to *preserve* themselves.

THE ANGEL'S MISSION.

(Continued from page 210.)

Let us now ascertain if the angel alluded to by John has been and accomplished the object of his mission, or not. One thing is quite certain—that if he has not already been, he has yet to come, or otherwise John's prophetic vision will fail in its fulfilment.

If we inquire of the Roman Catholic whether, in the history of his Church, there is any record of an angel having visited the earth with a commission to preach the Gospel, he will laugh us to scorn, and reply—There has been no necessity for an angel to come to preach the Gospel to the inhabitants of the earth, for the Gospel has been preached throughout the world, ever since the days of the Apostles, by the Catholic priesthood: and, as it is now preached by them, and will continue to be preached by them till the end of the world, no angel will ever be required to come on such an errand. If we make a similar inquiry of the Protestant, he will tell us that ecclesiastical history gives no account of any angel having come down from heaven to preach the Gospel on earth,—that there has been no need for anything of the kind hitherto, and that certainly there is no need for it now, inasmuch as there are thousands of Protestant clergymen, who have been educated in colleges and halls of learning, and are supported by the

State for the express purpose of preaching the Gospel,—that they are doing the duty every Sabbath-day, and will continue to do so till the end of time. If we ask any of the various sects of *Dissenters* whether they have seen or heard of, or ever expect to see or hear of, an angel coming down from heaven to preach the Gospel to the nations of the earth, they will tell us, with disdainful surprise, that there never has been and never will be any need of such an occurrence, for the Gospel has hitherto been, and will still continue to be, as it is now, efficiently preached through the length and breadth of the land by talented ministers of different “denominations;” that Tract Societies are busily engaged in circulating religious tracts; that Scripture Readers are daily employed in visiting families and explaining the Gospel to them; that Bible Societies are publishing the Scriptures, printed in different languages, all over the world; that Missionary Societies of various “persuasions” are frequently sending out well-salaried missionaries to different heathen countries; that thus the Gospel is being faithfully preached, not only from myriads of pulpits at home, but abroad in almost every nation throughout the earth; and that there is, therefore, no necessity whatever for an angel to be sent from heaven at all: indeed, that such

things as ministrations of angels are now entirely done away, because no longer needed.

Thus we shall find that all classes of professing Christians, however much they may disagree with each other in their views of Gospel doctrine, will strike hands in "evangelical alliance" and cordially agree in exclaiming against angelic ministrations in the present day. However rancorous may be the opposition of party against party, sect against sect, they will all unite, heart and soul, in one general phalanx, to oppose the idea of a heavenly messenger being sent here on such a mission as that of preaching the Gospel.

Let us, however, put the same question to the Latter-day Saints that we have proposed to others, and they will unitedly testify to the fact that *the angel referred to by John HAS BEEN to earth and FULFILLED HIS MISSION.*

In the year 1827, an angel descended from heaven and appeared to Joseph Smith, (to whom he had previously imparted full instructions concerning the restoration of the ancient Gospel and the work of the last days,) and delivered to him the original plates of the Book of Mormon, which contained, in all plainness and purity, the fulness of the everlasting Gospel.

Oh, says an objector, I see now what you are aiming at. You want to insinuate that the Gospel referred to is the Book of Mormon, and that by the angel coming to preach the everlasting Gospel is meant the bringing forth of the Book of Mormon.

We do *not* wish to be understood as meaning that the Gospel is the Book of Mormon, or that the Book of Mormon is the Gospel. Nor, indeed, should we affirm that the Gospel is the Bible, or the Bible the Gospel. But we would say of the Book of Mormon, as we would of the Bible, that it *contains* the Gospel, or *records the principles of the Gospel.* There was this great difference, however, between the plates of the Book of Mormon and the translated Bible,—namely, that the former were unalterably the same as when they were written and

deposited in the earth centuries before; whereas the latter has been copied and re-copied, mutilated, and interpolated, and in various ways corrupted by the different hands it has from time to time passed through. See, too, the numbers of versions—not foreign, but English versions—that there are of the Bible, and no two to be found agreeing with each other. The same may be said of the various disagreeing Commentaries of the Bible, to which the professing ministers of the Gospel look for guidance in their interpretations. See also the numberless conflicting views there are in the so-called Christian world upon doctrinal matters more or less connected with the Gospel. The world, at the time of the angel's visit, was already in possession of the Bible, though no two of its believers could be found to agree as to its doctrinal principles. But the Book of Mormon was entirely unknown. It therefore pleased God, through His angel, to reveal its uncorrupted contents to mankind, and in this way restore and publish the original, pure, and everlasting Gospel to "every nation, and kindred, and tongue, and people."

When John says that he "saw another angel fly through the midst of heaven, having the everlasting Gospel to preach," &c., he does not intimate that the angel had the Gospel in his hand, carrying it with him from heaven like a book; but that he came on a mission from heaven, having the Gospel to preach, or *having to preach the Gospel* to them that dwell on the earth. The Book of Mormon, containing the fulness of the Gospel, was hidden in the *earth*. The angel did not bring it with him "through the midst of heaven," but came himself to earth to reveal its hiding-place and its contents, and deliver it and the work of its translation and publication to the world into the hands of Joseph Smith, the Divinely-chosen Prophet, Seer, and Revelator. That angel was Moroni, the same personage who, when the tenant of a tabernacle of flesh and blood, had with his own hands deposited the sacred treasure in the hill Cumorah centuries before.

EFFECTS OF FORTUNE-TELLING.—Mistress: "Not going to remain in a situation any longer! Why, you foolish thing, what are you going to do, then?" Eliza: "Why, ma'am, you see our fortune-teller says that two young noblemen is agoing to marry us; so there's no call to remain in no situations no more."

MEMORIAL TO CONGRESS.

THE MEMBERS AND OFFICERS OF THE LEGISLATIVE ASSEMBLY OF THE TERRITORY OF UTAH TO THE PRESIDENT AND CONGRESS OF THE UNITED STATES.

Gentlemen,—Your memorialists beg leave to represent that, at the last session of the Legislative Assembly of this Territory, resolutions and a memorial to the President of the United States were adopted and presented to him, which partially set forth our grievances and made known to the Government at Washington our desires and wishes in regard to the appointment of the federal officers for Utah. We have received no response to those documents, unless it is to be understood that the appointment of a full set of officers for this Territory, backed by an army to enforce them upon us—as reported by common rumour to have been ordered, and fitted out, and sent to this Territory by the President—is to be deemed an answer. Certain it is that such an army is now invading our Territory, claiming to have been sent by the authority of the President of the United States.

We now forward to you respectfully, to wit, the President and each House of Congress, a printed copy of these resolutions and Memorial. And if it is true that the army now menacing this Territory is at the instance of the President and by the authority of the Government, we request to be informed of the fact, and why it is so; for what reasons our resolutions and Memorial are treated with silent contempt, and a hostile course pursued towards an unoffending people; why it is that our Eastern mails have been stopped, and the communication between this Territory and the General Government cut off.

If officers had been appointed and sent in accordance with the voice of the people, as ever should be the only course in a republican Government, there would have been no need of an army's being sent here. Were the resolutions or Memorial disrespectful or defiant? Read them again and see. There is not a word or sentiment in them that can fairly be construed to throw obstacles of any kind in the way of good men that might be appointed to

rule over us: they simply express a fixed determination not to submit to the misrule of corrupt demagogues who are a disgrace to the Government, and who, as subsequent events have proved, expended their time in endeavouring to create a disturbance between us and the General Government.

Cannot American citizens upon American soil be heard in their own defence? Can they not petition the parent Government without incurring its hot displeasure? Are we to be sacrificed because lying officials and anonymous letter-writers wish it so? And does the Government rely upon their false statements to base its action, and such action, to send an army compromising the constitutional rights, the liberties of freemen? Are the horrid scenes of Missouri and Illinois to be re-enacted by the General Government? Are we to be robbed and plundered, our best men slain, and the residue again driven from their homes by merciless and infuriate soldiery under authority usurped by the General Government?

Do you not know, gentlemen, that when Government ceases to perform its legitimate functions to the people, and to protect them in their inalienable rights, among which, as our fathers declared, are "life, liberty, and the pursuit of happiness," and seeks to oppress and destroy, it becomes an object of dread, of terror, a foul disgrace to its name, and cannot expect the support, respect, and esteem which should be its pride and are its duty to inspire?

We appeal to you as American citizens who have been wronged, insulted, abused, and persecuted, driven before our relentless foes from city to city, from State to State, until we were finally expelled from the confines of civilization (?) to seek a shelter in a barren, inhospitable clime, amid the wild savage tribes of the desert plain. We claim to be a portion of the people, and, as such, have rights which must be respected, and which we have a right to demand. We claim that in a re-

publican form of Government, such as our fathers established, and such as ours still professes to be, the officers are and should be the servants of the people—not their masters, dictators, or tyrants.

To the numerous charges of our enemies we plead not guilty, and challenge the world, before any just tribunal, to the proof.

Are we mistaken in our views in regard to the policy and intention of Government? We hope that you will prove to us that we are. We ask you to reconsider the course that has been taken—to evince, by some act of returning justice, that you respect our constitutional rights, and see whether it will not lighten the burden of oppression which you have inflicted. And that the people may have just cause to rejoice in and applaud—not condemn—your acts, withdraw your troops and give us a voice in the selection of our officers, thus proving to us your willingness to extend peace rather than war.

True, this Territory is a part of the public domain of the United States. But how was it acquired? Did not the people of Utah furnish, at the call of the Government, an altogether unprecedented quota of troops to aid in the war then raging with Mexico, and that, too, under most adverse circumstances? And did not the people settle this Territory while it was still under the dominion of Mexico? And did not the Government discharge the "Mormon" Battalion in an enemy's country, after a most toilsome march of over two thousand miles, without furnishing them the means to return? Your present acts would deprive of life and liberty those very men who so gallantly perilled their lives for the common good.

We do not charge the acts of his predecessors upon the present incumbent. But now restore unto us our rights in Missouri and other States, of which we were inhumanly robbed; reinstate and guarantee unto us the peaceful possession of lands for which you have taken and yet retain our money; bring to justice the murderers of Joseph and Hyrum Smith, who were massacred while in the custody of the law, under the pledged faith of a sovereign State; punish the assassins of Parley P. Pratt, who slew their unresisting victim beneath the portals of the Court which had pronounced him guilt-

less; restore unto us our political, religious, and inalienable rights, that we may have reason to believe that you are our friends and not our enemies; execute justice and judgment upon the guilty, and spare the innocent; let truth, honesty, industry, love of right and liberty stand unmolested and protected by your acts as they are by the very genius of our loved institutions. Do that, and you will do more towards rescuing our beloved country from its foul pollution and its fearful doom than can be accomplished by endeavouring to destroy a people who, under the broad folds of the Constitution, deem it no sin to unite in worshipping God according to the dictates of their own consciences. Pay us a few hundred thousand dollars which the Government honestly owe us for suppressing Indian hostilities and maintaining peaceful relations with the native tribes, instead of expending millions to deprive a portion of our citizens of "life, liberty, and the pursuit of happiness." Try on the plaister of friendly intercourse and honourable dealing, instead of foul aggression and war. Treat us as friends, as citizens entitled to and possessing equal rights with our fellows, and not as "alien enemies," lest you make us such.

You have never cherished nor fostered this as you have other Territories, though having more claim to your generosity, forbearance, and protection. In 1856, we adopted a Republican Constitution and form of Government, and forwarded these documents, a census report, and a petition to be admitted into the Union as a free, sovereign, and independent State; but an unhallowed prejudice was so strong against us that our delegates found no member of Congress willing to present and advocate our petition. Why not grant us admission, and thereby at the same time act justly and peacefully, and wisely dispose of a vexed question?

You have appointed, the newspapers state, a full set of officials for Utah from among entire strangers; and, to do so, were obliged to hawk about the offices from State to State, every honourable and principled man indignantly declining your appointments, until at length you succeeded in finding the requisite number from among the reckless, the drunken, the unprincipled, the dissolute, the houseless, and penniless, who alone feel the need of the backing afforded by bayonets.

and for this reason had far better remain where society is more congenial to their depraved and corrupt tastes. No doubt such is the character of the present appointees; for what other class would accept offices among a people where they well knew they were not wanted, and hence had no right officially to be? All we have further to say of them is, that they had better tarry with their friends if they really have any.

We claim that we should have the privilege, as we have the constitutional right, to choose our own rulers and make our own laws without let or hindrance. Examine our reports, our laws, our acts: they have ever been before the public—they speak for themselves.

All we want is the truth and fair play. The Administration have been imposed upon by false and designing men? Their acts have been precipitate and hasty, perhaps through lack of due consideration. Please to let us know what you want of us before you prepare your halters to hang, or “apply the knife to cut out the loathsome, disgusting ulcer.” Do you wish us to deny our God and renounce our religion? That we shall not do.

We are at the defiance of earth and hell to prove that we have done aught to offend the good.

You have not extended to Utah so much as the customary usage of investigation, which would have placed in your possession the facts of the case. Do you wish us to permit a hireling soldiery to come into our settlements? If so, for what object? Is it to protect the citizens in their rights? That is needless, because those rights have never been in the least infringed upon in Utah; and we are far better prepared to protect ourselves than when we first settled in this Territory, while our young and healthy men were in the United States’ army in Mexico. United States’ troops, acting in their legitimate capacity, are only sent to protect the citizens, or suppress insurrection—never, in any case, to make war upon the people.

We feel as competent to protect ourselves as we have hitherto, and there is no insurrection to quell. That “white heap” within our borders contains something besides meal: there are the deadly fangs to hold the innocent prisoners still, while assassins kill them. We shall not

hold still while *fetters* are being forged to bind us. We have no confidence to believe the present a harmless demonstration intended for our good. The troops, which claim to have been sent by the Government, have openly said, from the time they left the Missouri river, and even before, that they were coming to destroy the leaders of our people, and that that was their object. That has been their constant speech by day and the burden of their songs by night. They have threatened to take our lives and to sport at pleasure with our wives and daughters. That is their openly avowed object; but woe to all who undertake to accomplish it! We trust, therefore, that you will excuse us if we do not entertain a very exalted idea of your humane (?) intentions in sending armies hither.

Give us our constitutional rights: they are all we ask, and them we have a right to expect. For them we contend, and feel alone justified in so doing.

We are aware that we have many enemies, and that they make a strong party against us. From them we expect no mercy. A large portion of them know that, if justice had its due, they would either be pulling hemp by the neck, or learning a trade in the confines of a prison. They roam at large in your community, are boon companions in your halls of business and of pleasure, adorn your circles of fashion, and participate in your festivities; but there is a chord of right, of honesty, of integrity to the institutions of our country, of a love of freedom, and respect for the rights of the weak and comparatively defenceless, that will yet thrill with emotion, vibrate through the honest heart, and respond to the cry of usurpation, tyranny, and oppression exercised upon an innocent people. To that we appeal, and trust that a stern sense of justice yet remaining among the worthy sons of patriotic sires will stay the suicidal band of crawling sycophants and corrupt rulers, and that American liberty may not be immolated upon her own altars nor strangled in the halls of her own citadel by those whose sworn duty it is to be her protectors.

Withdraw your troops, give us our constitutional rights, and we are at home.

[Here follow the names of the Counsellors, Representatives, and Officers of the Council.—ED.]

PASSING EVENTS.

GENERAL.—Another attempt at a revolution has taken place at Luna, which, however, was quelled at its rising. Fever had been raging extensively in West Africa up to the time of departure of last mail. In Jung Bahadoor's force, small-pox has broken out, and cholera is fatally busy in Bengal. At the date of the last despatch, Sir Colin Campbell was before the walls of Lucknow, with a force of 50,000 infantry, 10,000 cavalry, and 200 guns of heavy calibre. The mutineers number about 200,000. On the 19th February, General Franks prevented a junction between Bunde Dussain Chuckladar and Nazim Mowdee Dussain, attacked them, and defeated them with a loss of 800 men and 6 guns; on the 20th, seized the stronghold of Badhayan; and on the 23rd, attacked Bodshahgunge, killed 1,800, took 20 guns, all their ammunition, and a standing camp, with a loss of only 2 killed, and 16 wounded. General Hope Grant's brigade attacked Meangunge, a fortified town in Oude, on the 23rd February; and, after a breach had been effected, the place was stormed by Her Majesty's 53rd Regiment: 500 rebels were killed and 4 guns taken. The Commander-in-Chief seized Dilkoocha on the 3rd March. The rebels had attacked the friendly Rajah of Chodarc, whose troops mutinied: they captured his guns and retired to Calpee on the 21st March. The report that the ex-king of Delhi had been convicted and sentenced to transportation for life was erroneous. His trial, at the departure of last despatch, was not completed.

AMERICAN.—In Mexico a state of anarchy reigns. The House has passed Gen. Quitman's bill, authorizing the President to call for five regiments of volunteers. An express had arrived at Fort Leavenworth from Col. Johnson, requesting immediate supplies of ammunition and men. A correspondent from the above place states that two companies of the First Cavalry and two companies of the Sixth Infantry would proceed on the 10th March to reinforce Col. Johnson's command. The *St. Louis Republican* of the 15th March announces the unexpected arrival of Mr. John Hartnett, Secretary of the Territory of Utah. He left Camp Scott on the 26th of January, and reports that Col. Johnson's command was in very comfortable condition and excellent health, and that everything was going on pleasantly. (?) He states that all intercourse between the Saints and the troops at Camp Scott ceased after the 1st January. It was considered by the army a well-established fact that the Saints were actively employed in fortifying the most important passes, and that they intended to oppose the entrance of the troops. It was admitted in camp that the canyons, when fortified and in possession of determined men, offer very great, if not insurmountable obstacles; and it was seriously discussed whether or not the army should take another route a hundred miles longer. The Territorial Government at Camp Scott was rather passive. 3,000 troops were expected *en route* from Fort Leavenworth in a few weeks. It is stated that the Saints intend to attack Camp Scott if opportunity is given them, and fears are expressed lest reinforcements may arrive too late.

VARIETIES.

KNOWLEDGE is the treasure, but judgment the treasurer of a wise man.—*Penn.*

A KNUCK-DOWN ARGUMENT.—A certain man went to a dervish and proposed three questions:—First—"Why do they say God is omnipresent? I do not see Him in any place: show me where He is. Second—"Why is a man punished for crimes, since whatever he does proceeds from God? Man has no free will; for he cannot do anything contrary to the will of God; and, if he had power, he would do everything for his own good. Third—"How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervish took up a large clod of earth and struck him on the head with it. The man went to the *cadi* and said:—"I proposed three questions to such a dervish, who flung a clod of earth at my head, which made my head ache." The *cadi*, having sent for the dervish, asked him—"Why did you throw that clod of earth at his head, instead of answering his questions?" The dervish replied—"The clod of earth was an answer to his speech. He says he has a pain in his head: let him show it to me, and I will make God visible to him. And why does he exhibit a complaint against me? Whatever I did was the act of God, and I did not strike without the will of God. What power do I possess? And as he is compounded of the earth, how can he suffer from that element?" The man was confounded, and the *cadi* highly pleased with the dervish's answer.

PAST OFFENCES.—"When once an offence has been removed, it should never be adverted to in future. Its very remembrance should, if possible, be washed from the memory by the waters of Lethe. Other causes of disagreement may exist, and fresh fends arise, but the old one is dead and buried, and its angry ghost should never be evoked to add fury to the passions of its successor. Nor should we, when in our turn we are convicted of an error, shelter ourselves from reproof by reminding our reprover that he was once guilty of a similar offence. This is mean, dishonourable, unchristian, and mischievous."—*James.*

A HYMN.

We thank thee, God, our Father,
That we thy children are;
We thank thee thou hast own'd us
And gather'd us from far—
From many a distant nation,
From many a varied clime,
To be thy chosen vessels
In this peculiar time.

We thank thee thou has called us
To manifest thy might,
To be to every people
A certain beacon light,—
The nucleus of thy kingdom—
The little mountain stone
By which the wicked nations
Will shortly be o'erthrown.

We thank thee for the knowledge
Which thou to us hast given,
And for the keys and powers
To translate earth to heaven.
We thank thee for the mountains
From earth's deep bosom hurled:
They serve as massive curtains
Between us and the world.

We thank thee for the deserts,
And for the kanyon bold—
For all our rocky bulwarks,
And for the piercing cold,—

And that thou dost surround us
With heavy mantling snows;
For these are our defences
Against our Christian foes.

We thank thee for these valleys—
The chambers of the Lord,
The places of sure refuge
For those who love thy word,—
The hiding place for Israel.
As flocks see here they fly,
That thy fierce indignation
May safely pass them by.

We thank thee thou hast planted
The tree of liberty
Where it will grow, and flourish,
And bloom eternally;
And that the word is publish'd
Far o'er the land and sea,—
That we are independent—
That Zion now is free!

Help us, we do desire thee,
Our freedom to maintain,
That we may ne'er be subject
To wicked men again:
Help us, for we've declared it,
We will be free or die!
And we'll bless thee, our Father,
And thy name we'll magnify.

G. S. L. City, Dec. 22, 1857.

JOHN JACQUES.

ADDRESS.—Charles W. Penrose, 68, Napier Street, Shepherdess Walk, City Road, London.

MONEY LIST, MARCH 27—APRIL 2, 1858.

W. H. Perkes	£7 0 2	Brought forward	£51 17 11
John Mellor	5 0 0	Simeon Pickering (per C. F. Jones)	6 10 0
A. N. McFarlane	1 10 0	Edward Oliver	30 0 0
John Kessell	2 5 9	William Moss (per G. D. Keaton)	4 6 0
John Hunter	19 0 0	R. J. Philp (per T. Wallace)	2 0 0
William Shires (per C. F. Jones)	7 10 0	Edwin Price	0 8 0
William Brownlow (per ditto)	7 0 0	E. L. T. Harrison	20 0 0
Samuel Johnson (per ditto)	2 12 0		
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 17, Vol. XX.

Saturday, April 24, 1858.

Price One Penny.

PROVIDENCE AND REVELATION.

BY ELDER JOHN K. CRIST.

Man receives his existence from an overruling and all-wise Being; and, in order that he may exist rightly, God has placed him where he may be instructed in the great school of Providence and Revelation. This, when taken into due consideration, will involve the grand leading principle of the science of life and cause of endurance. To know ourselves and realize the purport of our being is the mainspring of progressive intelligence; and, when fully carried into operation, will ultimately lead to the highest attainments of a perfect state.

In viewing the present position and general aspect of society, perhaps there never was a period in any age of the world which called forth more absorbing interest in and observance of the movements of God's providence than at the present.

"The earth is the Lord's and the fulness thereof." It is God that giveth the increase, and it is His providential mercy that gives sustenance to life. Then, with what gratitude should we acknowledge this at His hands! Every grain of the material element that is good for food man may freely eat. But too frequently is the Author of nature forgotten, and His mercies trampled under foot; and every unlawful abuse of the means He has provided is being practised by those whom

Providence has favoured; whilst, on the other hand, a meagre pittance is being dealt out to the starving multitude; and this because of the perverted economy of God and the substituted insufficient economy of man.

In regard to political things, what serious and reflecting mind can see, without concern, the Great Lawgiver banished as it were from His own kingdom in the systems of modern policy? Who does not tremble to see fortune or human providence more regarded and depended upon than the wisdom and power of heaven, while the counsels of weak and erring statesmen are exalted in many instances above the oracles of God? Yet how plain is it to perceive that this is more or less the case in modern politics, wherein comparatively little account is made of that Divine, overruling Providence, who "changeth the times and the seasons, removeth kings and setteth up kings, giveth wisdom unto the wise, and knowledge to them that know understanding;" who "increaseth the nations and destroyeth them, enlargeth the nations and straiteneth them." (Dan. ii. 21; Job. xii. 23.) Shall we find it a principle observed in the Council of the Senate, that "the kingdom is the Lord's, and he is the governor among the nations;" that "the battle is the

Lord's," and that "He doeth according to his will in the army of heaven and among the inhabitants of the earth;" and that "by the blessing of the upright the city is exalted, but it is overthrown by the mouth of the wicked;" (Psal. xxii. 28; 1 Samuel xvii. 47; Dan. iv. 35; Proverbs xi. 11); or, in other words, that the prosperity of empires depends solely on the blessing of heaven? But rather is it not an established article of modern political faith, that accumulated wealth, extensive dominion, numerous and powerful fleets and armies, a flourishing commerce, an increasing population, large and magnificent cities, the splendour and parade of public show, a superior sagacity in private councils, &c., are the essentials of national prosperity,—that a people, in short, may be great without being good, happy without being virtuous, secure without having the protection of heaven, powerful without feeling its power, and wise without consulting and being guided by the Fountain of wisdom?

And so it is in moral and spiritual things. What serious reflection does the lamentable fact of the perversion of the revealed mind and will of heaven call forth! How sad to behold the great design of the Gospel plan disregarded by mankind, who are perpetually changing the ordinances of salvation and treating them as non-essential! Because of such things—"because they have transgressed the laws, changed the ordinances, broken the everlasting covenant," Isaiah says that the earth is defiled under the inhabitants thereof, and a curse shall devour the earth, and they that dwell therein will be desolate! Who cannot see this state of things coming to pass according to the visible aspect of the world, lying as it were in the arms of the Wicked One; and this because of disobedience to the commandments of heaven, and because the ordinances of the Gospel are rejected or grossly perverted by the professed teachers and leaders of the people; while, in other cases, they have established systems of their own invention, without regard to the order of God in the revelations of his will, and without considering the force of language like the following:—"Without me ye can do nothing." "A man can receive nothing except it be given him from heaven." (John xv. 5; John iii. 27.) Truly there are some who allow of an occasional aid from Him who

rules in the heavens, in order to assist them on great and extraordinary emergencies, but deny the necessity of such aid in the practical rule and order of every-day life.

Let us now enquire what is really meant by Providence, or the general order of God's Providence. First, then, there is provision made for the salvation of the human family, on condition of our accepting the terms. This is the Providence of eternal life; and it is an eternal law of heaven that man should co-operate with his Creator in the great work of his salvation, whether natural, temporal, spiritual, or eternal. At the same time God will never force man's free will.

Some, by an error of understanding, ascribe to an overruling Providence all the effects which transpire around, and are continually attendant upon them to the result of causes that are contained in the womb of Providence, and assign to it an absolute power independent of the free will. The most simple mode of correcting this error is to ascribe to all natural causes their consequent effects; for God to overrule man's free agency by an arbitrary influence would be acting against his own order.

Now, considering revelation in connection with the movements of Providence in its particular application, we find God has revealed certain things for the personal benefit of those who believed and sought after revelation, concerning what steps they should take in life; and, deriving information from this source, have been enabled to avoid certain things consequent upon such steps. But let it be understood that this power of foreknowledge or revelation comes only by pursuing that course which belongs to the order of the Church and Kingdom of God. This is the only safe and proper channel of communication, although there are a class of individuals who seek after revelation from mediums that are not congenial with the Divine order, but are deceptive in their nature: and, to confirm this, we may refer to the language of Scripture:—"And for this cause God shall send them strong delusions, &c." (Thess. ii. 11.) And again—"Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." (2nd Peter ii. 2.) These delusions have their origin with the father of lies, to whose priesthood they belong.

But those who seek to know what the Lord would have them to do, and the mission they have to discharge, are privileged to receive revelation from the right source, through the proper channel, and to know that they are living, moving, and acting

in that sphere which is prepared for them, to mature and carry into operation those plans which are necessary to their salvation, as well as those which are more immediately connected with their every day life.

DIRECTION OF A WORLD.

(Continued from page 213.)

CHAPTER IV.

Break up the world and dislocate mankind,
Then let the nations warful interests find,
And they in these a battle-field have found:
The war will come—the strife will spread around.

There is almost a total division of mankind, and a general conflict of interest at work in society. Those divisions clash, and these interests continually cross. Out of this, again, grows a common indifference to the wellbeing of others. Nations build themselves upon their neighbours' ruin, class sacrifices class, party is divided against party, individuals prey upon the vitals of each other, and principles, bonds, relations, and obligations are utterly disregarded. As long as this is kept within certain broad, national, and legal marks, the division and strife are considered legitimate. But those bounds are broad indeed. They admit of nation invading nation, people subjugating people, diplomacy tricking diplomacy, and of the many phases of social warfare which the world presents. In a certain sense, this is legitimate; for it is the natural development of a world going in a wrong direction. Nor should any be held responsible for these results, inasmuch as no human power can stay its course.

Let us bring our consideration now to these capital divisions of mankind that make war with the sword; and, in our next chapter, we will extend our investigation to the social, political, and religious divisions and conflict.

Though having the same Creator, Redeemer, and Judge, and a common parentage, the human family is broken up into nations, tongues, tribes, and clans. There is a distinctiveness and non-relationship between them. Especially is this the case with the principal divisions. They exist upon the earth, wrapped in

their exclusive nationalities, and can scarcely be said to present the appearance of having the same common parentage, Creator, and God. (Of course we are merely speaking of man's works, national divisions, &c., and not of the works and economy of the Creator.) The nations are like distinct and separate worlds inhabited by the same species, but different races in a primitive sense. There is contingency of country, it is true; but this is merely a relationship of space and territory. It is true, also, that such connections, coupled with commerce, travel, war, and diplomacy, mix the nations up together. But they are like certain liquids thrown together into a bowl. They are in the same vessel and swim around each other, make fantastical circuits, and join with encounters; but they have no positive affinity for each other, and still retain their radical distinctiveness. Excepting this questionable, territorial, and circumstantial connection, worlds and systems separated by countless trillions of miles are more related in the universe than mankind are upon this little earth, in their national character. The solar system is a family of worlds. But it is too much to say that mankind are a family of nations.

We will suppose a being to come from some distant system who is ignorant of the true facts of the case, and he sits in judgment on the appearances of the world, apart from those connections which have been named. Christendom shall be summoned to his tribunal. From the common profession of name, he might reasonably expect this part of mankind to be something like a family of nations. But, upon investigation, would he imagine that the people composing this division claimed the same first parents, the same Creator and Saviour, and that they expected to

stand before the same Judge, and enter into the same heaven after death? Would he imagine that Englishmen and Frenchmen traced their parentage to a common origin, and that they looked for the same final destiny and one eternal nationality? Would he think that Austrians and Italians were to become one people in another world and members of the same kingdom? He would have no right to come to such a conclusion, judging merely from appearances. Unless a great change comes over the scene on earth, it is evident that the next world will present a similar aspect to this. The future state of things will be taken up just where this is left off, or there is no consistency in development; and the arrangements of heaven must have a due reference to this state of probation, or there will be no fairness and justness in those arrangements.

Good-natured enthusiasts and theorists may talk of mankind being brothers, and all nations one family; but, practically, the reverse is the case. After all has been said, look on the map and on the actual divisions of the world, and you merely see England, America, France, Russia, Austria, Italy, Spain, &c. Nowhere can we find them resolving into a family of nations. There still exist the same radical divisions and antagonistic nationalities. If they join in alliances, there remain the same essential differences. A quarrel arises: they are Englishmen, Frenchmen, &c., again.

It is only in the case of one nation subjugating another that this difference can be said to cease. And England and Ireland will show how little, after centuries of forced relationship, has been done to break down these barriers. England and India are still worse examples. If the relationship existing between the English and their German cousins be considered, it will be observed that is not a relationship of the people, but merely one existing between royal families and nobles. Even nations of the same blood—brothers, sisters, and relatives by the ties of nature, who now respect those ties, as with England and America, are *nationally* distinct; and in a few generations, all things being equal, the children of those brothers and sisters would probably meet on the battlefield *merely as foes*.

America has presented us with an

example most like a family of nations; but she is also fast breaking up: and were this state of things allowed to continue, in a comparatively short time the new world would present a similar aspect to Europe and the rest of the old world. Australia and the other colonies would follow in the wake. If we come to tribes and clans, they will not present a much more favourable view. At the best, the relationship is only among the nobles and chiefs, and is not a just relationship of the people. We have all read something of their terrible wars. And Scotland, which could scarcely have been otherwise subdued, has, if we may so express it, been exhausted by its non-family-clanships.

Not only is the world thus broken up, but it also possesses many distinct and conflicting interests. The destinies and glory of the nations run in different directions. Perhaps, however, it would be more proper to say that they run in the same direction; but in certain narrow passes they crowd each other and engage in combat, when might and trickery conquer.

We observed in Chapter III, that "the instinct to conquest, increase, and extension is an irresistible tendency of our nature." That disposition we held to be Godlike in itself, and that it was possessed in common by men and Gods. It was its mis-direction which we condemned.

Now, it is evident that, if mankind are broken up into fragments, possessing conflicting interests, and are inspired with distinct and repugnant nationalities, then those very Divine instincts of man's nature will bring forth strife and deadly enmity, and hurl down a world. A keen, fine-wrought blade, if turned against life, will cut its threads with much greater ease than a blunt-edged tool, and the noblest powers of man abused be awful to contemplate; and beings with the spiritual nature of Gods will become Devils by taking a wrong direction. To thus break mankind up, then, and give them a thousand conflicting interests and repugnant nationalities, is to mark out for them that wrong direction. The world has travelled in it, and we see the result. All history is full of the fearful, blood-written tale. To throw away the sword, wipe out bloodshed, enthroned peace, and appeal to arbitration to settle

national differences was, a year or two ago, becoming a favourite doctrine in England. Its converts were some of the most intellectual and philanthropic — literary men, first-class politicians, and the scientific and commercial world. People generally began to look upon it as "a consummation devoutly to be wished," and hopefully anticipated the "good time coming," when the "pen" would be "mightier than the sword." To "wait a little longer" was the chief condition proposed to patience, and everybody would then realize the Millennium of peace. It was only the army, navy, and bad-natured people who were supposed to be unconverted to these peaceful views. They were considered at once as the upholders and relics of barbarous systems and ages. It took the war with Russia to wake England up from the pleasing reverie to the painful reality—to the prospect that, before swords will be beaten into "plough-shares" and "spears into pruning-hooks," the reverse is likely to take place; and subsequent events have tended to make that prospect still more distinct.

A Millennium of peace and equitable arbitration is, with the present constitution of society and conflict of interests, a radical impossibility, and the expectation of it a purely visionary matter. Figuratively speaking, while every man is a sword manufacturer, and the earth a gladiatorial arena, we can reasonably expect nothing else than that mankind will do battle and that strife will reign. This is about the state of the case. Such a Millennium cannot be brought about until the world is re-adjusted, and a broader relationship than that of the present given. Though we do not expect to see nationalities ever wiped completely out, yet, before a state of peace and equitable arbitration can be brought about, a platform must be formed upon which all nations may meet as a common family, the *conflict of interests* cease, and a legitimate power preside as the supreme arbitrate authority.

Supposing a congress of nations were formed, and every kingdom and people sent delegates to it, yet, if there were no radical reconstruction of the world, and the conflict of interest remained, there would be no radical difference in the results. This might be received as a truism, and its statement considered unnecessary. But truisms, as well as being

the most tangible forms of truth, are often overlooked, and are therefore proper to be enforced. Those who have talked a great deal about peace and arbitration have generally overlooked the fact that there must be first a radical re-arrangement.

Let us suppose, for the sake of illustration, that the immense difficulties of inducing the nations to meet on a congressional platform have been overcome. We will imagine that they all send their delegates to it in good faith, but that the fundamental arrangements remain as at present. There would still exist a broken-up world and distinctive *non-relative* nationalities: there would still be the many interests to hold combat, and many destinies to be taken care of. Motives and inducements are to remain the same, and that platform is not supposed to be itself based on a foundation where all interests and destinies are blended. The strong, as now, would still flourish by feasting on the weak. It would be merely the process of feeding that would be changed. To imagine that the instinct to conquest, extension, and increase would find its scope in manufactures, internal government, &c., is too visionary. All would want to have something to do with the direction of the world beyond their international affairs. Indeed, their commercial interests and greatness would often be found to depend on their congressional preponderance. The *people* would not be brought in as a family of nations. It would be merely a *meeting* of their *delegates* to hold what is technically termed the "balance of power." Though, for the sake of consistency, a representative of an inferior nation should be chosen occasionally to preside over this council, we have every reason to believe that the most powerful nations would have the dominant voice. It would be a game of diplomacy *par excellence* in which every one would try to win for the special interest of his country. We might naturally expect that out of it would grow extraordinary jealousies and bitterness, which would ultimately burst in a terrible human volcano. Unless the conflict of interests be first done away and a radical re-adjustment made, we think it the best policy to keep the combatants separated.

There never can be a Millennium of peace and arbitration until the kingdom

of God is made the platform upon which all other kingdoms may meet. God is an efficient, just, and the legitimate Arbitrator. No mere representative of any nation, however powerful, can stand in His place. He stands in the relation of Father to all, and he would justly pre-

serve the interests of all. When God occupies such a position in the hearts of people, and His Priesthood hold the presiding power, and Israel stand at the head of nations, then the world will move in the right direction, and a family of nations exist; but not till then.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 248.)

[December, 1842.]

Tuesday, 27th. At nine in the morning, started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws, and Lorin Walker. On our way to Carthage, we met William Clayton and Henry G. Sherwood, who had obtained an order for a writ of Habeas Corpus from the Master in Chancery, as no writ could issue, the Clerk of Court having been elected to the Senate.

There was considerable snow, and the travelling heavy; but we arrived at my brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate, and Shadrach Roundy. I supped with brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

Wednesday, 28th. The morning was wet. We started about eight o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at three in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by sister Durphy, who went with us from Nauvoo to take care of her. I spent a part of the evening with Mr. Uriah Brown and family and a part of my company. In conversation respecting the repeal of charters, I told them that to touch the Nauvoo Charter was no better

than highway robbery; that since the creation there never had been a repeal of a perpetual charter by God, angels, or men; and that I never would submit to lowering our Charter, but they might bring other charters up to it. On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum the same.

Thursday, 29th. Started early; crossed the Illinois river at eleven, and arrived at Captain Dutche's before five in the eve, about thirty-two miles: the weather extremely cold. General Law asked why the sun was called masculine and the moon feminine? I replied that the root of masculine is stronger, and of feminine weaker. The sun is a governing planet to certain planets, while the moon borrows her light from the sun, and is less or weaker.

Let the Government of Missouri redress the wrongs she has done to the Saints, or let the curse follow them from generation to generation until they do. When I was going up to Missouri, in company with Elder Rigdon and our families, on an extreme cold day, to go forward was fourteen miles to a house, and backward nearly as far.

We applied to all the taverns for admission in vain: we were "Mormons," and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counselled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or

money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, "We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay." I said to him, "We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses." The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment.

Friday, 30th. Started at eight this morning, and arrived at Judge Adams', in Springfield, at half past two o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' District Attorney, who told me that Judge Pope had continued the Court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality.

Sheriff Pitman, of Adams county, was in the place, but would not say whether he had the original writ which had previously been demanded of the officers of Adams county, King and Pitman. I gave Mr. Butterfield a general history of my Missouri persecution, and it was agreed by him that I should be arrested on the writ. Had an interview with my brother, William Smith, who was a member of the Legislature at the time, and spent the evening with Judge Adams and the brethren from Nauvoo. We all lodged at Judge Adams'.

While in conversation at Judge Adams' during the evening, I said, Christ and the resurrected Saints will reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.

Salt, vinegar, and pepper, given internally, and plunging into the river when the paroxysms begin, will cure the cholera.

Saturday, 31st. At nine in the morn-

ing, Mr. Butterfield called and informed me that King had the original writ, and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the Proclamation. My petition was granted, and at eleven o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of Habeas Corpus, which I signed, and at half-past eleven in the morning went before Judge Pope.

Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the Governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the Governor of Illinois, and the proclamation of Governor Carlin, shewing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the law of Congress. We ask for Habeas Corpus because the papers are false, and because that we can prove that Joseph Smith was in this State at the time of the commission of the crime.

The writ was granted, returned, and served in one minute, and I walked up to the bar. Mr. Butterfield read the Habeas Corpus, and moved the Court to take bail till I could have a hearing,—which was granted; and although it was only a case of misdemeanour, Generals James Adams and Wilson Law were bailed for me in the sum of \$2,000 each, and Monday was set for trial.

The Court-room was crowded; and, on our returning, as General Law came to the top of the stairs, one of the crowd observed, "There goes Smith the Prophet, and a good looking man he is;" "And (said another) as damn'd a rascal as ever lived." Hyrum replied, "And a good many ditto." "Yes, (said the man,) ditto, ditto, God damn you; and every one that takes his part is as damn'd a rascal as he is."

When at the foot of the stairs, General Law said, "I am the man, and I'll take his part." Said the man, "Your are a damn'd rascal too." "You are a lying scoundrel," replied Law; and the man began to strip off his clothes and ran out.

in the street, cursing, and swearing, and raising a tumult, when Mr. Prentice, the Marshal, interfered, and with great exertions quelled the mob. Much credit is due Mr. Prentice for his zeal to keep the peace.

When the rowdies had dispersed, I went with Mr. Butterfield and Dr. Richards to see Governor Ford, who was sick. He told me he had a requisition from the Governor for a renewal of prosecution in the old case of treason against Missouri; but he happened to know that it was all dead. We dined with Mr. Butterfield at the American House, where the Governor quartered, after which we returned to the General's room. In course of conversation he remarked he was no religionist. I told him I had no creed to circumscribe my mind; therefore the people did not like me. "Well, (said the Governor,) from reports, we had reason to think the Mormons were a peculiar people, different from other people, having horns or something of the kind; but I find they look like other people: indeed, I think Mr. Smith a very good-looking man."

At two in the afternoon, I returned to Judge Adams', and appointed Elders Hyde and Taylor to preach in the Representatives' Hall on the morrow.

Judge Douglas stated that it was possible to revoke political charters, but not company charters. I argued that if a legislature has power to grant a charter for ten years, it has no power to revoke it until after the expiration thereof. The same principle will hold good for twenty or one hundred years, and also for a perpetual charter: it cannot be revoked in time.

John Darby came in and said he was going to California with Brewster. I told him I would say, as the Prophet said to Hezekiah, "Go, and prosper; but ye shall not return in peace." Brewster may set out for California, but he will not get there unless somebody shall pick him up by the way, feed him, and help him along. Brewster showed me the manuscript he had been writing. I inquired of the Lord, and the Lord told me the book was not true—it was not of Him. If God ever called me, or spoke by my mouth, he never gave revelations to that Brewster boy or any of the Brewster race.

This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, "Joe Smith is running away!" which produced great excitement and a sudden adjournment of the House of Representatives.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 24, 1858.

ADVICE TO THE YOUNG BRETHREN.—They can be addressed in various characters and advised upon a variety of duties. But in this we merely design to contemplate them in one of those characters and offer them a little advice accordingly. We shall, however, continue from time to time to instruct both young and old, brethren and sisters, officers and members,—to view them in their various characters, and counsel them on their many duties. Thus we hope to make our labours of every-day benefit to all and to effect their practical usefulness. But in this we shall view our young brethren in their public and social spheres.

Every man has a public character and parts to perform in social and religious life. It may be said that all men are public property. Many, however, disgrace their public character and show themselves unworthy members of society. Some neglect the obligations and duties which they owe and live a life of uselessness. Others perform their duties and work in life so wretchedly, are so trustless, even when intending well,—so slovenly and unskilful in everything, that it really does

seem that if "Nature's journeymen" have not "made them," they must have failed to cultivate their gifts, fulfilled their duties imperfectly, and performed their work badly. Thus they pass through life without advantage to themselves or benefit to the world.

Our young brethren are just commencing the duties and labours of life. There lie before them efficiency and inefficiency—usefulness and uselessness. Which will they reach? Upon the decision of this point rests the writing down of their names as the truly great or as the cyphers of mankind, who will stand for nothing, because they effected comparatively nothing.

Our young brethren are generally of the working class, and as such we address them. They belong to a noble order. The workers, if they perform their parts honourably, are the princes of mankind. The most eminent men of the world have belonged to this class. Patriarchs, Prophets, Apostles, and Saints generally have been husbandmen, shepherds, fishermen, and persons of humble callings. Jesus himself was the reputed son of a carpenter. Our young brethren, therefore, should act in a manner worthy of their class generally.

But they have a higher character to sustain. They are Saints—the sons of Abraham—the children of God. They profess to be in possession of the Holy Ghost and the revelations of heaven, and to have a glorious destiny before them. They, therefore, should seek to excel the Gentiles in efficiency, character, and tone of mind—to be superior to the ordinary working class. In all their labours, conduct, and in the avocations of life, they should be noted for integrity and skill. They, at all times, should be the best and most trustworthy servants in their masters' employ. They should be the most accomplished workmen and the most skilful and valuable persons in the various establishments of trade and branches of labour. When we see any of our young brethren bunglers and inefficient in their callings, we are assured of one of two cases,—namely, that they are either a disgrace to the community to which they belong, or are in their wrong spheres. Men with the Holy Ghost—men of Israel should always consider it their duty to be superior to the Gentiles, even in their trades and daily avocations of life.

To render themselves thus efficient and trustworthy is not only their duty as men inspired by a higher spirit and looking forward to a brighter destiny than ordinary, but it is to their own pecuniary advantage. Men of integrity, efficiency, and skill can generally command employment and the best wages. Faithful and skilful servants are not superabundant. They are generally valued and respected by their masters upon the point of interest, if no more; and if the Saints find some difficulties in the world on account of their religion, those difficulties will evidently be lessened, if they themselves can command a high value for integrity and skill. If they are noted for this, they will be able to increase their worldly substance, and will have more means for the building up of the kingdom of God.

Then there is a higher view to be taken of the subject. Zion has to be built and made the glory of the whole earth. The young brethren will have this work to perform, and, under the direction of their leaders, the immediate superintendence of its accomplishment. They will not be able to take all the material wealth and glory of the Gentiles to Zion. But one thing they can do. They can learn to be skilful and efficient in all their callings and labours. They can obtain an insight into and a practical understanding of the secrets and various branches of business, agriculture, mechanics, architecture, and manufacture. Though they carry nothing else to Zion, if they take with them this knowledge, the great essentials will go with them. Labour and skill are real wealth; and thus, with the elements of nature and the mines

of raw material on every hand, all the rest can be worked out. In England, they have excellent opportunities to acquire all the necessary skill; and if they will make the most of their advantages and practise integrity, they will prepare themselves to be superintendents in the building up of Zion and the developers of her resources. If they are not thus worthy now, they will find all their anticipations of greatness evaporate in dreams; for others more worthy and skillful will take their crowns and stand in their places.

But something even more than this can be done; and Pastors, Presidents, Travelling Elders, and all can labour in the same direction. They can take with them the cream of all the knowledge, skill, and worth of the Gentiles. They can make themselves generally acquainted with the arts, sciences, commerce, literature, history, customs, and legislation of the world. When they gather up to Zion, what a glorious gathering it will then be!—a concentration of the best men and the skill and worth of all nations. In very deed, in the highest sense, will the glory and riches of the Gentiles be brought to Zion. The children of Israel will then also be worthy to stand at the head of a universal kingdom, and its rulers and masters be qualified to preside and direct a world by the power of their superiority and the authority of the Priesthood. If our counsels on the practical affairs of life help to contribute towards such a result, our labours will be well rewarded.

CAPE OF GOOD HOPE MISSION.—We learn, by correspondence from Elder E. C. Richardson, President of the Cape of Good Hope Mission, the condition and prospects of the work of God in that country. Since the arrival of our correspondent and Elder Brooks there, they had been labouring with considerable success to the cause, satisfaction to themselves, and comfort and blessing to the Saints. Elder Richardson and Brooks found the Church at Cape Town in a somewhat indifferent condition on their first arrival; but, through the blessing of God, they were enabled to revive the Church. In that place they had baptized and re-baptized sixty-four, ten of whom were new members. After this reformation had infused new life into them, the law of Tithing was inculcated, the spirit of gathering infused, and a Penny Fund established. The Mission generally was in as prosperous a state as could be expected, and the Church full of faith and good works. Previous to President Richards' instructions to the Elders there, relative to the Emigration, the Saints had cherished the fond anticipation of speedily gathering to Zion. They were willing to appropriate all their means to the accomplishment of that object, and as many as three or four hundred expected to have emigrated in the course of a year.

At the time of his writing, Elder Richardson, in company with his fellow-labourer, Elder Brooks, intended to start on the next Tuesday for Boston, per ship *Gemsbook*. They had lacked no necessary blessing while on their mission; and, excepting its attendant difficulties and a little persecution, their labours had been pleasing. Their departure from the Saints generally was accompanied with tears and blessings, and expressions of anxious desire for their own speedy deliverance.

THE SHIP "EMPIRE."—We learn, per advices from New York, that the *Empire*, with its company of Saints, arrived at the above port on the 20th of March. They had a remarkably swift and pleasant passage, the voyage being made in 28 days. The brethren had enjoyed good health and the spirit of peace.

It is a reprobable delicacy in men to despise truth in plain clothes.—*Pana.*

THE ANGEL'S MISSION.

(Continued from page 251.)

But how was the angel to accomplish the work of preaching the Gospel to the nations of the earth? Was it necessary for him that he should do the whole work himself personally? Was it necessary for him to go into every kingdom and country himself, and ascend the platform, or enter the pulpit, and personally preach the Gospel, in every tongue, to the people of the various nations? Certainly not. If he communicated all the requisite information and instruction to one man, and that man in due time received competent authority to communicate the same to others and ordain them to spread the intelligence to the various nations of the earth, then, in such case, the angel may justly be regarded as having fulfilled his allotted portion of the Latter-day mission.

Such was the case with the angel Moroni.

To illustrate the matter in a plain and simple manner, we will suppose, for example, that we require to have a house built. We go a master *builder*, and describe to him the kind of house we wish to have erected. He then collects his workmen, (and perhaps appoints a "foreman over them,) to whom he gives their respective shares of labour; and, in course of time, the house is finished, according to order. Who, we would ask, is then accounted the *builder*? According to conventional, common parlance, he is the builder who received the order, engaged to execute it, and is responsible for its execution, although the different portions of the work were performed by men in his employ, under his direction.

So also, if we require to have a book printed, we go to a master *printer*, and describe to him the kind of book we wish to have got up,—at the same time giving him the manuscript copy of the required contents. He then engages a staff of men, (including perhaps a "foreman," or "overseer,") to whom he gives their apportionments of work. And when the volume is completed, according to order, who is considered as the *printer*? According to the usual, regular custom, he is the printer who received and engaged to fulfil the order, by means of the hands in

his employ, and whose name appears in the "imprint" as the legally responsible party.

These instances will in some measure serve as familiar illustrations of the way in which Moroni may be truly said to have accomplished his part of the great commission to preach the Gospel to the inhabitants of the earth,—namely, by delivering into Joseph's hands the original records of the Book of Mormon, which contained the fulness of the ancient Gospel, and giving him all the necessary instructions concerning the sacred contents of the same, the work of translation, and other particulars of information requisite to be known by him, so that the Gospel might be spread abroad throughout the earth prior to the execution of the great judgments of God, which he declared were "coming upon the earth."

BUT, although Moroni so far accomplished the important work assigned him, in fulfilment of the prophetic vision, it does not follow that he was to be the *only* angelic personage that should take part in the work of the great mission. The vision of the angel seen by John was prophetically representative of the fact that the fulness of the Gospel (that is, the principles, blessings, and power of the ancient and everlasting Gospel in its integrity and completeness) should be restored to the earth by ANGELIC MINISTRATION. That ministration was not necessarily confined to *one* angel. Moroni came and revealed the Book of Mormon, which recorded the pure, unadulterated principles of the ancient Gospel, and imparted all the needful information and instruction for its translation, &c.; but he did not personally communicate to Joseph the authority to officiate in any function or administer any ordinance of the Gospel. That was not his individual mission. Another heavenly messenger had to be despatched for that purpose. Although Joseph had the Gospel revealed to him, was possessed of the sacred plates of the Book of Mormon, and had received the gift of interpretation, by which he translated the contents thereof into the English tongue, he nevertheless lacked legal authority to preach the Gospel to his fellow-

men or to ordain others to that work. He had not the slightest Divine authority to do this, any more than had the self-authorised preachers of the professing churches of the day; nor could he legally exercise the power to administer one single ordinance of salvation, or impart to any one else that power.

The records he had in his possession possessed no power themselves, and could therefore give none, any more than could the Bible or any other book. Power or authority could only be exercised, lawfully, by those who themselves possessed it. Joseph, therefore, in order to be able to exercise such authority, or to impart it to others, had to receive it himself from some person who possessed it; and as, in the economy of God's purposes, that was not Moroni's particular mission, another ministering angel was despatched from heaven for that purpose. His name was John, the same personage who, when on earth, was known as John the Baptist, the Elias of that dispensation, who died a martyr for the truth at the instigation of Herod. This same John, who was a priest after the order of Aaron, and had received Divine authority to preach repentance and administer baptism for the remission of sins, and to prepare the way for the coming Messiah, (see John i. 6), was also "sent from God" in the year 1829, as the Elias and forerunner of the present dispensation, preparatory to Messiah's second advent, bearing a Divine commission to ordain Joseph Smith, empowering him to ordain others to the ministry of preaching the Gospel of repentance and officiating in the ordinance of baptism for the remission of sins.

Subsequently to this, three other angelic messengers, known in the world as Peter, James, and John, appeared to Joseph, and ordained him to a higher grade of priesthood, which was after the order of Melchisedek, and which empowered him to exercise other sacred functions of the ministry, which they, as Apostles and Prophets of the preceding dispensation, possessed and held the keys of.

Some time after the foregoing, three other heavenly messengers appeared to him and transferred to him other powers which they were authorized to do, as participants in the great Latter-day mission. One was Moses, the leader of ancient Israel, who committed to Joseph the keys of official power pertaining to the gathering of Israel. Another was the Elias of the Abrahamic dispensation, who bestowed upon him the patriarchal keys. And the other was the prophet Elijah, who came to fulfil his part in the last great dispensation of the fulness of times, according to the prophecy of Malachi, prior to the coming of the "great and dreadful day of the Lord," and committed into the hands of Joseph his portion of the keys of power, to be exercised when the hearts of the fathers should be turned to their children, and the hearts of the children turned to their fathers,—power to administer those ordinances which should seal the bond of union between the living and the dead, and prepare the way for the ushering in of the great Millennial era, when all shall meet again on earth, inherit the promised possessions of "the meek," and live in happiness and harmony under the peaceful banner of the King of kings and Lord of lords.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 230.)

OBJECTIONS.

"One fact is very remarkable—that of representing Nephi as knowing all about the mariner's compass 2,400 years ago, whereas its invention at the present day has not been known little more than 300 years. This shows a decided proof that the Book of Mormon is a modern forgery."—*"Mormonism Exposed,"* by J. Williams.

"It is quite certain that the Greeks and the Romans were ignorant of the compass; and the European nations were ignorant of it till the twelfth century. Nephi seems, however, to have discovered it eighteen hundred years before. Only think how many sailors' lives might have been saved, had he but made known his secret sooner."—*"Is Mormonism True or Not?"* pub. by the Rel. Tr. Society.

ANSWER.

However true it may be that the invention of the mariner's compass "has not been known little (?) more than 300 years," as affirmed by Mr. Williams, or however "certain" it may be that "the Greeks and the Romans were ignorant" of it, and that "the European nations were ignorant of it till the twelfth century," as stated by the anonymous "religious tract" writer, "one fact is very remarkable" and evident, namely, that all this has nothing whatever to do with, and in no way affects, either "Mormonism" or the Book of Mormon. The objectors, therefore, who have brought these matters forward as an exposure of "Mormonism," or as tests to prove whether "Mormonism is true or not," have entirely missed their aim, and succeeded only in exposing themselves and proving their own ignorance and folly.

Without entering at all into the disputed question as to whether the mariner's compass is or is not an invention of so modern a date as generally supposed, we would ask, in reference to our opponents' objections, Where do they find the Book of Mormon "representing Nephi as knowing all about the mariner's compass 2,400 years ago?" Where does Nephi speak of having "discovered it eighteen hundred years before?" Where is to be found this "decided proof that the Book of Mormon is a modern forgery?" We can safely take upon ourselves to answer—*Nowhere*. The "fact" that is urged as being so "very remarkable" in affording such a "decided proof, &c.," is, after all, merely imaginary—*non est inventus*. No mention whatever is made of the "mariner's compass" in the Book of Mormon, or of anything like it, either as to its form or its use. Nephi, in describing an instrument which his father and family had to guide them during their journey in the wilderness, says that it was a "round ball," made of "fine brass," and that "within the ball were two spindles," which "pointed the way" they should go in the "wilderness." (See Book of Nephi v. 4.) This "ball," or "director," was called "*Liahona*," which is "interpreted a compass," and, says Alma, "was prepared to show unto our fathers the course which they should travel in the wilderness; and it did work for them according to their faith in God." (See Book of Alma xvii. 12.)

Very much like a mariner's compass is

this, surely! Let us compare the two. 1st. The one is called a "*mariner's compass*," the other was called "*Liahona*," or a compass. 2nd. The mariner's compass is an instrument used only at sea: the *liahona* was for use also on land, in a wilderness. 3rd. The mariner's compass is a steel needle, pointing to the north: the *liahona* was a brass ball, containing two spindles, which pointed in certain directions which the travellers were to take in their journey. 4th. The mariner's compass worked by magnetic power: the *liahona* worked by miracle, according to the faith of its possessors.

It is true that the Revelator Joseph, in his translation of the word by which Alma interprets the name of the "*liahona*," calls it a "compass," being, we we presume, the most suitable familiar word of English usage which he knew of that could represent the instrument alluded to. Still, although a compass, its form, construction, nature, and use, as well as its name and mode of working, were obviously distinct enough from the characteristics the of modern "*mariner's compass*" to show that Nephi was making no allusion to the latter when he was describing the former.

Our opponents' objections put us in mind of an argument sometimes used by infidels against the validity of the Bible. The Bible speaks of "old bottles" as being unfit for "new wine." For instance, Christ says in Mark ii. 22—"No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled." Now, say they, this is a modern forgery, and is also absurdly false; for old bottles, whether of glass, stone, or earthenware, are just as strong and as suitable for containing wine as new ones; and men often do put new wine into old bottles, and the wine does not burst them. This might, to some inconsiderate minds, appear as a formidable objection. Yet, when we consider that the bottles used in those eastern countries were formed of skins, which, when old and worn, were unfit for receiving new wine, from their being unable to withstand the working of the fermentation process, we can see at once the truth and force of the Scripture statement, and the weakness of the infidel's objections. (See also Joshua ix. 4, 13.) And this will serve as an illustration of the futility of our opponents' objections to the Book

of Mormon in the case we have considered. Because the word "*compass*" occurs in the Book of Mormon, our objectors, without reflecting upon the nature of the compass spoken of, jump at once to the conclusion that Nephi is represented as "knowing all about the mariner's compass," and "to have discovered it eighteen hundred years before" its actual discovery. Hence they set it down at once as "a decided proof that the Book of Mormon is a modern forgery." In this conclusion they unwittingly pattern after the infidel, who, as before observed, sets the Bible down as a forgery and a work of imposture and absurdity, because the word "*bottle*" is used in a connection which does not tally with well-known facts at the present day;—thus neglecting to take into consideration the fact that the "*compass*" alluded to in the Book of Mormon was as different to the modern *mariner's* compass as the "*bottles*" alluded to in the Bible were to the *glass* and *stone* bottles of the present day. And yet, in both

cases, modern names ("*compass*" and "*bottles*") are given by the English translators.

The closing sarcasm of the latter objector, therefore, appears to us singularly unadvised and puerile. As well might he exclaim—Only think how many sailors' lives might have been saved, had John Goia or Flavio Givia made known his secret sooner! Or he might with equal propriety say—Only think how many lives might have been saved, had the secret of life-boats, life-boats, life-preservers, lighthouses, and a number of modern instruments of navigation been made known sooner! If the secrets of steam-power, electricity, magnetic telegraphs, and divers scientific discoveries of modern date, had been made known sooner, how much better it would have been! If the earth had not been flooded, only think how many lives might have been saved from drowning! Or, to descend still lower in the scale of puerility—If the sky were to fall, only think what a number of larks might be caught!

(To be continued.)

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL
CONFERENCES AND OTHERS, FOR THE QUARTER ENDING
MARCH 31, 1858.

CONFERENCE.	AGENT.	AMOUNT.
London	E. L. T. Harrison	£148 5 11½
Birmingham	B. W. Brindle	867 13 2
Glasgow	John Hunter	236 12 1
East Glamorganshire.....	John Davies	216 19 6½
Manchester	Edward Oliver	189 17 1½
Warwickshire.....	Henry Brown	175 11 2
West Glamorganshire.....	Thomas Rees	170 5 1
Sheffield	Wm. Brownlow	167 16 4
Norwich	Edwin Scott	166 4 0
Bradford	William Shires	163 17 6½
Cheltenham.....	Thomas Clarke	164 15 8½
Edinburgh	P. Q. McComie	147 5 8½
Monmouthshire.....	William Ajax	141 19 11½
Herefordshire	Lewis Bowen	138 4 11½
Lincolnshire	Samuel Johnson	137 12 11½
Liverpool	W. H. Perkes	132 15 0
Staffordshire	John Clarke	121 4 9½
Reading	William Moss	119 18 9½
South	Simon Irwin	119 16 10½
Bedfordshire	T. A. Jeffery	111 6 0
Newcastle-on-Tyne	R. J. Philip	102 4 5½
Hull	S. Pickering	100 11 5
Southampton	Willet Harder	93 9 2
Nottinghamshire	James Oakley	90 4 4½
Derbyshire	Thomas Birt	88 14 6
Leicestershire.....	John Mellor	86 12 0
Durham	William B. Child	84 15 1½
Cambridgeshire		79 17 5½
Preston	M. H. Forscutt	74 9 2
Belfast	James McGhie	73 5 4
Wiltshire	William Norris	71 1 1
Shropshire	David James	68 8 4½
Dundee	A. N. McFarlane	64 3 4
Worcestershire	Richard Holt	63 3 2

Carried forward£5,529 2 4

CONFERENCE.	AGENT.	AMOUNT.
Brought forward.....		£5,529 2 4
Cardiff	E. D. Miles	60 16 2
Dublin	John K. Grist	54 3 7½
Lands End	John Kessell	49 17 11
Carlisle	William Gibson	45 2 11½
Llanelli	David Davies	37 0 8
Dorsetshire	Edward Hoagden	33 0 3½
Channel Islands.....	Robert Toogood	25 3 5½
Late Herefordshire	John Preece	24 17 9
Pembrokeshire	John Gibbs	16 19 6½
Denbighshire	Hugh Evans	11 6 2½
Flintshire	Edwin Price	11 1 3
Dyffryn Conwy	T. R. Jones	8 18 0

BRANCH.

Derry.....	Hugh Sheppard..	6 15 7
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MISSION.

Australian	A. J. Stewart	355 11 9½
Swiss and Italian	Jabez Woodward	275 12 3
Cape of Good Hope	Richard Provan	127 0 11½
Sandwich Islands	P. B. Lewis	78 2 5½
Scandinavian	C. Widerborg	51 7 4
Bombay.....		21 3 2½
East India	J. P. Melk	12 1 4
Malta		5 7 2
F. Merryweather		1 1 0
Isaac Whitley		1 0 4
J. W. McLeallen		0 17 9
Frederick Mackay		0 5 8

(Errors excepted.)

£8,843 4 11½

PASSING EVENTS.

GENERAL.—In the month of February last, the heat of weather in Australia was of the most intense kind, the heat in the shade reaching 146°. Innumerable deaths from *coup de soleil* took place: so great was the heat, that apples and similar fruit actually roasted on the trees, while other kinds completely dried up. Intelligence from the East states that a conflict had taken place near Ghadames, between the Ottomans and the Arabs, under Sheik Goumah, who had been betrayed and slain by one of his followers, and his head taken to Tripoli, where great rejoicings resulted. Advices from Venezuela state that great political discontent and excitement prevailed throughout that republic, and that serious outbreaks are impending. The latest China news state that braves were mustering in large numbers round Canton, determined on an attempt to retake the city. Late despatches from India report that a panic occurred in Calcutta on the 3rd March: volunteers were called out, and cannon placed on the bridges. On the 10th March, Sir E. Lugard captured the Martiniere and the Bank House. On the 11th, Hope's Brigade captured the Begum's (Queen's) Palace, with a loss of 100 killed and wounded; the enemy's loss being 500. On the 13th, the Kaiserbagh and Imambarra, a mass of palaces adjoining the Residency, were stormed and captured, and 24 guns taken.

AMERICAN.—The bill providing for the admission of Kansas into the Union under the Leecompton constitution has been passed by a vote of 33 to 25. The Kansas question still claims the chief interest of the House. The bill authorizing the employment of five regiments of volunteers was reported by the Committee on Military Affairs, without amendment: it is thought it will pass the Senate. A bill has been introduced authorizing the Secretary of War to construct a line of telegraph from the frontier of Missouri or Iowa to some one of the military posts in Utah, with the view of effecting rapid communication with the army in that Territory. The Senate has confirmed an appointment conferring the rank of Brevet-Brigadier General upon Col. Johnson, commanding the army in Utah. Late accounts from Santa Fé state that Captain Marcy was to leave Fort Union, New Mexico, on the 26th of March, for Camp Scott, with one thousand mules. Lieut. Beale, of the camel expedition, had arrived in St. Louis. A large train of supplies, two regiments of Infantry, and two of Cavalry had already left Leavenworth for Utah. The Washington correspondent of the *Herald* states that he is informed that, according to the plan laid down by the War Department, 5,500 troops, amply supplied for active campaign, will be in Utah Territory by July next. Three-fifths of this force have yet to be sent. Russell, the contractor for the transportation of the army, will employ 3,500 teamsters to drive waggons carrying supplies. In view of the importance of the service and the object and end of this warlike and expensive Expedition, he says it is under consideration with the Government whether, notwithstanding Col. Johnson's new appointment, it would not be proper to assign an officer of more service and experience, as Gen. Harney, or some other, to this command. The *Herald's* Fort Leavenworth correspondent states that an express had arrived from Fort Bridger, with dates to the 20th January, which reports good health among the men and improvement of the animals. Col. Johnson complains of having received no communication from Government since the 22nd of October, and that the contractors take more than three months, instead of one, as contracted, to carry the mails to the camp. He compliments his troops, states that the Saints have, both by words and action, fully manifested their intentions to oppose the entrance of the army, and expresses an earnest hope that every exertion will be made to forward supplies, &c., early in the spring. Government has received despatches from Col. Johnson; and although it is said that nothing of particular interest has transpired since the last advices, his letter is of such a character that it is deemed advisable not to permit a copy of it to be made for publication. (Query: Do its contents refer to mutiny among the troops? Was his letter couched in insolent and insubordinate language to his Government, telling them to "mind their own business," and that he "would do as he pleased?" The design under consideration to remove Col. Johnson from the command, after having just raised him to the dignity of Brevet-Brigadier General, has reference, no doubt, to something of this kind.) The Utah correspondent of the *Leader* states that the Crow Indians had come down and threatened to run off the stock of Waggon Road Expedition, and made suspicious movements generally. Six mountain-men had arrived from Camp Scott. They left January 26th on foot, with a pack of mules, and encountered several severe snow-storms. They think the Mormons could easily overcome Col. Johnson's command, if they wished.

VARIETIES.

WHAT act is very trying to a young man's feelings? Tying a pretty girl's bonnet.

THE FOLLY OF FRETTING.—Two neighbouring farmers had their crops of early peas killed by the frost. One of them came to condole with the other. "Ah!" cried he, "how unfortunate! Do you know, neighbour, that I have done nothing but fret ever since. But, bless me, you seem to have got a fine crop coming up! What are these?" "Why," replied the other, "these are what I sowed immediately after my loss." "What! coming up already!" cried the fretter. "Yes," rejoined the other; "while you were fretting, I was working."

JOHN B. GOUGH'S DESCRIPTION OF COLD WATER.—"Look at that liquid which has been produced from the clear distillery of nature," holding up a glass of water. "The Eternal Father of us all has brewed it for his children. It has been produced, not in filthy distilleries, but in beautiful, fragrant places. It has been brewed down in yon grassy dell, where the deer linger and the rippling rills sing their wild lullaby; or away upon the mountain tops, where the blazing sun has lighted it up with heavenly fire: or afar off upon the ocean, where showers and storms are born. It sparkles in the ice-gem. It makes the graceful frost-tissue on which the moonlight plays. It dallies in the cataract; weaves the snow-wreath and the emerald setting on the mountain peak. It never injures, but always does good. It is blessed always, at evening and at morning. It is ever beneficent and kind. God makes it glorious. Take and drink. Take the pure liquid which God our Father gave us. Take it as it is—bright, beautiful, and blessed."

THE PROMISED LAND.

There is a little Island across the mighty deep,
Where Angels love to visit, and Saints their vigils keep,—
Where mountains rise and slopes descend, all dressed in living green:
Rich fruits and rare exotics there delight and charm the scene;
The sun in regal splendour, with soft, rich beams doth shine;
The earth is dressed in verdure, majestic, and divine;
The feathered songsters warble their little notes of love,
As through the clustering foliage they travel down the grove.
But oh! to me the sweetest in that far-off land of peace
Is the Prophet and the Priesthood, the union and the grace:
No matter what their trials—what fears and doubts assail,
Good Angels hover round them; afflictions can't prevail.
There dwells in perfect safety the heaven-directed Seer,
And rich young voices chaunt their lays in accents soft and clear:
There Israel's sons and daughters are safe from fear or harm;—
Rejoicing, they have witnessed the great Millennial morn.
My spirit longs to mingle with that holy, happy band,
To join my great Redeemer in the far-off promised land.

London.

M. CLARE.

MONEY LIST, APRIL 3—9, 1858.

John Gibbs	£1 2 0	Brought forward.....	£12 2 0
John K. Grist	1 0 0	Thomas Rees	1 13 0
Richard Provis (Cape of Good Hope)	10 0 0	William Ajax	5 0 0
Carried forward.....	£12 2 0		£18 15 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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CONSTITUTIONAL GOVERNMENTS.

For many ages it was supposed that kings reigned by "right divine," and that the people owed natural fealty to hereditary lords. Had this really been the case—had they been duly delegated with the authority of God, and commissioned to stand as the Creator's vicegerents to govern His creatures, then, indeed, would they have been the channel of legitimate power. They would then have been true standards of authority to which loyalty was called to bow—rulers to whom the natural fealty of the people was due in virtue of the obligations which the creature owed to the Creator, from whom "right divine" proceeds. But these claims were presumptuous pretensions, supported by might, and tolerated because of the ignorance and moral timidity of the people. To preserve those claims from being questioned, the mind had to be chained, thought suppressed, and usurped thrones continually cemented with blood. But those old doctrines which kings and nobles so arrogantly enforced, and which were so awe-inspiring to soul-enslaved nations and semi-savage warriors, are now in England and America ranked among the exploded doctrines of the past. Any attempt to revive them in these nations would be laughed at.

In the absence of "right divine" to govern, no man has the least authority, hereditary or otherwise, to rule his fellow-

man in a *national* capacity. The authority of parents to rule their children is not affected by this statement. Indeed, that is based upon a "right divine." Neither do we question moral and intellectual *weight* (we will not call it authority) by which superior minds move inferior. We are speaking of authority pertaining to national government. No man has such in *propria persona*. The only human authority deserving respect is that springing from *representation*. This, it is true, is not delegated by God, who is the proper source of authority, but it is supposed to be the delegated power and sanction of the people, which, in the absence of the "right divine," may in a sense be considered a legitimate (as it certainly is the only legitimate) human authority.

The principle of representation is the genius of constitutional government. With a nation purely of this character it is the alpha and the omega of administration. This is professedly the character of the American Government and the essential genius of its institutions. England, though still retaining the name and relics of monarchical government, is to a great extent also a constitutional nation. Neither the *ipse dixit* of its sovereign nor the will of its nobles is the law of the land. Their mere personal *fat* has not sufficient intrinsic weight to move even the lowest

beggar in the street. If such a person is standing upon his legal rights, he is not called upon to give place to any one, even though it should be the Monarch or the Premier of the nation. If he does give place to any one, it is his gratuitous act, of courtesy—a voluntary mark of respect or good nature. If, on the other hand, official despots or their tools force him to give way, that act violates the rights of a British subject, and is at once unlawful and an abuse of power. But it is in America where a constitutional standard is lifted highest, and recognized not only as the supreme authority, but also as the only basis of administration. It has nationally no rank, privileges, authority, or power except that which the Constitution allows, or which is compatible therewith. This is according to its spirit. Official abuses, permitted wrongs, and lawless violence are another matter. To this latter nation, and its institutions and genius in reaching the object of this article, we shall now more particularly confine ourselves.

In order to mark more distinctly the steps in this important investigation, let us trace the authority of the American Government to its source, see how far it can legitimately extend, consider the principles and genius of its national institutions, and contemplate the circumstances, views, and designs of the patriotic fathers.

A persevering, soul-daring branch of a strong-minded, progressive race declared their independence! What were the grounds? The machinery of bad institutions oppressed them and destroyed the rights which God and nature had given them. Despotism and a corrupt colonial administration cramped their energies, trod on their neck, and drove the development of man and the country back. They felt that the institutions and Government of the mother country stood directly in the way of human progress and were cruel and unjust in their workings. They exploded the doctrine of the "right divine" of the kings of the earth to govern and the authority of hereditary lords, and protested against all power and administration of such an origin. They realized that those institutions and arrangements in which monarchs and nobles had been the ornaments and the iron feet, and the people their polishers and serfs, were mostly based on false

principles, and were the relics of barbarous ages. They struck down the prerogative of these kings and lords to rule and coerce the people, and would no longer receive their will and passions as law. Their presumptuous pretensions to "right divine," by which they covered their vices, evil deeds, and oppression, and justified themselves in the eyes of their serfs and mind-enslaved nations, these daring men of Independence scattered to the winds. Their own experience and all history taught them how dearly the world had paid in blood and misery for these pretensions, corrupt institutions, and undue authority and power, and how much these had kept back the development of mankind. The position which they took did not admit that men possessed authority *in propria persona* to administer and direct in a national sphere. They held that the people whom their rulers had dared to call the "herd" were the source of human authority, and that the principle of representation ought to be the basis and spirit of government. The result was, they declared their independence, threw off the yoke, and framed constitutional institutions and government.

Since that day, the majority and most enlightened of the mother country have nearly totally subscribed to the doctrines and actions of those soul-daring, progressive men; and England has also followed practically so close in the footsteps of America, that it will hardly admit itself behind. Indeed, on some points, the English even claim to be in advance in what might not improperly be called the great American pathway. Their royal family and aristocracy have been reduced nearly to nothing in the actual government of the land; and, in the face of old names and shadows of by-gone days, the *Times* itself—a great literary relic of the past—has been found contending, ere now, that England, in the practical workings of its institutions, is really more a constitutional nation than America. Here, then, are the two strongest-minded, energetic, progressive nations proclaiming the old authority to be worthless and unjust, setting up a constitutional standard, as the only just one to which loyalty is called to bow, and acknowledging the principle of representation as the true basis, spirit, and object of human government.

Our investigation, then, has brought out several prominent points, which, as well as being true in themselves, are supported by these protestations and decisions of the American and English people:—1st. That the claims which kings and nobles have made to “right divine” are presumptuous pretensions. 2nd. That there is no authority for national government, except it be delegated—that no man possesses authority or rank in his own person. 3rd. That, in the absence of authority springing from a Divine right, the authority must come from the people—that in case of its not being delegated from the Supreme Being, who, as the Creator and Father, has an undoubted right to rule, the authority, to be of worth, must be delegated from those who are to be governed. 4th. That this must be upon the principle of representation,—as, indeed, it can be upon no other.

It follows, therefore, that the Administration, with Congress and the whole body of official characters of America, have no authority whatever in any State or Territory, even over a solitary individual, except upon the principle of representation. There is no authority in the nation to administer or appoint officers in any department or place repugnant to that principle. The power to rule must be based upon the sanction and support of those who have to be ruled, and not those who are not the subjects of that particular administration, though they should

(To be continued.)

be the whole United States besides. The rulers must be the representatives of the will, sanction, and interests of those to be ruled—no matter how small the community, or how many might be against their decision, providing their actions are not contrary to the Constitution, which their voice, as well as the voice of the whole nation, has already made the general representative of their interests and views. As soon as the principle of representation ends, or is violated, then, to all intents and purposes, authority ceases. For, if the authority of the American nation is based upon and has grown out of representation, then, as soon as representation is gone, its authority is departed. America might pertinently paraphrase the characteristic description of Iago, “I am nothing, if not a critic,” by describing its authority nothing if not representative.

But are not Territories an exception? Has not the United States’ Government authority to appoint its officers, if so disposed, without reference to the principle that the rulers should represent the ruled, even in opposition to the choice and will of the latter? Decidedly not! The patriotic fathers answered that question years ago. Their whole course and Declaration of Independence was based upon that very point. The very existence of the United States is a living, continued declaration that Government has no such authority. But let us now investigate this Territorial question more fully.

THE WAY TO LIFE.

“Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in therat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.”—JESUS CHRIST.

Our Lord, when on earth, was wont to illustrate his Divine teachings to the multitude by such outward symbols as the surrounding objects of nature, the varied circumstances of life, and the general habits and customs of the people around him afforded.

■ In the case before us, he represents the way to eternal life and salvation by a path which is strait and a gate which is narrow; and he compares the way to destruction and death to a broad path

and a wide gate; the former being traversed by few persons, but the latter by great numbers.

In order, therefore, to clearly understand and appreciate the value of the truths taught, it is necessary that we feel the force and perceive the adaptation of the similes or comparisons instituted in illustration of those truths.

Now, a gate which will admit a number of people through it is supposed to be a wide one; and a pathway which will

allow crowds of people to walk along it will naturally be a broad one. On the contrary, a gateway adapted for the admission of only a few persons now and then is likely to be a comparatively strait (or narrow) one; and a path along which only few travellers occasionally pass is likely to be a narrow one. Multitudes thronging a pathway naturally wear it broad, and require a wide gateway; but, on the other hand, when merely "here and there a traveller" walk in one direction, their path is necessarily narrow, and the gate for the admission of such will naturally be strait.

It will be borne in mind that the word "*strait*" means *narrow*, (as contradistinguished from "*straight*," which means *not crooked*.) Thus a "*strait gate*" is a narrow gate; "*strait*" and "*narrow*" being synonymous terms, like "*wide*" and "*broad*;" the adjectives of each couplet in the text being merely, for poetic variety, different words to express the same idea.

Let us now endeavour to trace the connection between the figures employed and the facts they are designed to represent and illustrate.

The way to "*destruction* from the presence of the Lord and from the glory of his power" is that of *disobedience to the Gospel*. The Gospel will prove "the power of God unto salvation to every one that believeth"—the "savour of life unto life" to all who receive and obey it, but of "death unto death" unto those who reject or disobey it. Alas, the giddy multitude *do* reject it—spurn it from them—despise its overtures of mercy—refuse to comply with its requirements—will not submit to wear the "yoke" which is "*easy*," or to bear the "*burden*" which is "*light*." They are determined, in spite of all the remonstrances of God's servants and all the warnings and invitations of his word, to go their *own* way; and that way leads to "*destruction*."

The way to eternal *life*, on the contrary, is that of *OBEDIENCE to the Gospel*. "He that believeth and is baptised shall be saved." Christ is "the author of eternal salvation unto all them that obey him," having "brought life and immortality to light through the Gospel." Alas, how few receive it!—how few obey it! Since its restoration to the world, in these last days, through angelic ministration, in accordance with the prophetic vision of

John the Apostle, described in Rev. xiv. 6, some few out of the multitudes in Babylon have received and obeyed it, and rejoice in the possession of its promised blessings and in the glorious prospects that are before them of eternal "*life*" and exaltation in the presence and favour of God.

In consequence of the immense numbers who daily walk in the path of disobedience to the will of God and the Gospel of his Son Jesus Christ, their career is aptly designated a *broad way*; and their entrance into the portal of death and "*destruction*" is truly described as a *wide gate*. "*Wide*" indeed "*is the gate*"—"broad" indeed "*is the way that leadeth to destruction*,"—for "*many there be which go in thereat*."

In consequence, also, of the comparatively few who heed the latter-day proclamation of the former-day Gospel, and are found walking in the path of obedience to its requirements and to the will of God as revealed from time to time through his appointed servants, their course is fitly represented as a *narrow way*; and their entrance into "*life*" and immortality is truly symbolized by a *strait gate*; for "*strait*" indeed "*is the gate and narrow is the way which leadeth unto life*; and *few there be that find it*."

How great, then, should be our joy—how intense our delight—how supreme our happiness—yea, how deep our gratitude, and how high our praise to the God of heaven, who hath in these last days blessed us with the revelations of His will, and restored to his children the knowledge of the ancient and everlasting Gospel. Blessed, for ever blessed be His name for this inestimable boon! Let the hallelujahs of praise to His glorious name ever ascend, not only from our lips, but from our hearts! The straiter the "*gate*," the narrower the "*way which leadeth unto life*" may be, and the fewer "*there be that find it*," the greater should be our exuberance of joy, the higher and sweeter our songs of praise, and the deeper our feelings of heartfelt gratitude, when we reflect upon the fact that, through the favour and providence of God, *we have found it*. Yes, thanks to our Father in heaven, we are among the happy "*few*" who have, in these latter days, asked and received—sought and *found* the "*way*" of salvation and eternal life! Every true-

hearted Saint, when he realizes his happy position, can shout with a voice of gladness more rapturous than that of Archimedes, and in reference to a far more

valuable discovery and a far nobler prize—"Eureka! Eureka!"—"I have found it! I have found it!"

HISTORY OF JOSEPH SMITH.

(Continued from page 264.)

[January, 1843.]

Sunday morning, 1st. The Speaker of the House of Representatives called on me to say we might have the Hall for preaching this day. Had a pleasant interview with Mr. Butterfield, Judge Douglas, Senator Gillespie, and others. In reply to Mr. Butterfield, I stated that the most prominent point of difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which deprived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

At the suggestion of the company, I explained the nature of a Prophet.

If any person should ask me if I were a Prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a Prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected.

At half-past eleven a.m., we repaired to the Representatives' Hall, where Elder Orson Hyde preached from the 3rd chapter of Malachi, to most of the members of the Legislature and the various departments of the State.

I dined with Judge Adams at one p.m., and at half-past two returned to the Hall, and heard Elder Taylor preach

from Revelations 14th chapter, 6th and 7th verses, on the first principles of the Gospel. There was a respectable congregation, who listened with good attention, notwithstanding the great anxiety to "see the Prophet."

I supped at brother Bowman's, where I saw sister Lucy Stringham (who was one of the firstfruits of the Church at Colesville, New York,) and many more of the Saints. At seven, I returned to Judge Adams'.

Monday, 2nd. After breakfasting with Judge Adams, I prophesied, in the name of the Lord, that I should not go to Missouri dead or alive. At half-past nine a.m., repaired to the Court-room; and at ten, Judge Pope took his seat on the bench, accompanied by several ladies.

My case was called up, when Mr. Lamborn, the Attorney General of Illinois, requested the case to be continued till the next day, and Wednesday morning was set for my trial. My attorney, Mr. Butterfield, filed some objections to points referred to in the Habeas Corpus, and, at half-past ten, I repaired to the Senate lobby, and had conversation with several gentlemen. Dined at the American House. As we rose from table, Judge Brown invited me to his room, and informed me he was about publishing a history of Illinois, and wished me to furnish a history of the rise and progress of the Church of Latter-day Saints to add to it.

At half-past one p.m. returned to General Adams. A gentleman from St. Louis told General Law that the general impression was that Smith was innocent, and it would be a kind of murder to give him up—that "*he ought to be whipped a little and let go.*" It was evident that prejudice was giving way in the public mind.

At four, Mr. Lamborn, Mr. Prentice, the Marshal, and some half dozen others called to see me. The Marshal said it was the first time during his administration that the ladies had attended court on a trial. A peculiarly pleasant and conciliatory feeling prevailed in the company, and the Marshal invited me to a family dinner, when I should be freed.

At five went to Mr. Sollars with Elders Hyde and Richards. Elder Hyde inquired the situation of the negro. I replied, they came into the world slaves, mentally and physically. Change their situation with the whites, and they would be like them. They have souls, and are subjects of salvation. Go into Cincinnati or any city, and find an educated negro, who rides in his carriage, and you will see a man who has risen by the powers of his own mind to his exalted state of respectability. The slaves in Washington are more refined than the Presidents, and the black boys will take the shine off those they brush and wait on.

Elder Hyde remarked, "Put them on the level, and they will rise above me." I replied, If I raised you to my equal, and then attempted to oppress you, would you not be indignant and try to rise above me, as did Oliver Cowdery, Peter Whitmer, and many others, who said I was a fallen Prophet, and they were capable of leading the people, although I never attempted to oppress them, but had always been lifting them up? Had I anything to do with the negro, I would confine them by strict law to their own species, and put them on a national equalization.

Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, &c. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that tongues, healings, prophecy, and Prophets and Apostles, and all the gifts and blessings have been wanting.

Some of the company thought I was not a very meek Prophet; so I told them, "I am meek and lowly in heart," and

will personify Jesus for a moment, to illustrate the principle, and cried out with a loud voice, "Woe unto you, ye doctors; woe unto you, ye lawyers; woe unto you, ye scribes, pharisees, and hypocrites," &c. But you cannot find the place where I ever went that I found fault with their food, their drink, their house, their lodgings; NO, NEVER; and this is what is meant by the meekness and lowliness of Jesus.

Mr. Sollars stated that James Mul-lone, of Springfield, told him as follows:—"I have been to Nauvoo, and seen Joe Smith, the Prophet: he had a gray horse, and I asked him where he got it; and Joe said, "You see that white cloud." "Yes." "Well, as it came along, I got the horse from that cloud." This is a fair specimen of the ten thousand foolish lies circulated by this generation to bring the truth and its advocates into disrepute.

What is it that inspires professors of Christianity generally with a hope of salvation? It is that smooth, sophisticated influence of the Devil, by which he deceives the whole world. But, said Mr. Sollars, "May I not repent and be baptized, and not pay any attention to dreams, visions, and other gifts of the Spirit?" I replied, "Suppose I am travelling and am hungry, and meet with a man and tell him I am hungry, and he tells me to go yonder, there is a house of entertainment, go and knock, and you must conform to all the rules of the house, or you cannot satisfy your hunger; knock, call for food, sit down and eat;—and I go and knock, and ask for food, and sit down to the table, but do not eat, shall I satisfy my hunger? No. I must eat. The gifts are the food; and the graces of the Spirit are the gifts of the Spirit. When I first commenced this work, and had got two or three individuals to believe, I went about thirty miles with Oliver Cowdery, and only one horse between us, to see them. When we arrived, a mob of about one hundred men came upon us before we had time to eat, and chased us all night; and we arrived back again a little after daylight, having travelled about sixty miles in all, and without food. I have often travelled all night to see the brethren; and, when travelling to preach the Gospel among strangers, have frequently been turned away without food."

Thus the evening was spent in con-

versation and teaching, and closed by singing and prayer, when we parted, and Elders Hyde, Richards, and myself lay down upon a bed on the floor, and enjoyed refreshing rest till morning.

Tuesday, 3rd. After breakfast, called on sister Crane and blessed her little baby, Joseph Smith, and returned to Judge Adams', where we conversed with Messrs. Trobridge, Jonas, Browning, and others, on my old Missouri case of treason. At half-past nine, went to the Court-room, and had conversation with Messrs. Butterfield, Owen, Pope, Prentice, and others.

At twelve, returned and spent the afternoon at Judge Adams'. At dusk, the Marshal called with subpoenas for my witnesses. Spent the evening with the brethren at Judge Adams' in a very social manner, and prophesied in the name of the Lord that no very formidable opposition would be raised at my trial on the morrow. Slept on a sofa as usual while at Springfield.

Wednesday, 4th. At nine o'clock a.m., repaired to the Court-room, Judge Pope on the bench, and ten ladies by his side, when Josiah Lamborn, Attorney-General of the State of Illinois, appeared and moved to dismiss the proceedings, and filed the following objections to the jurisdiction of the court,—viz.:

1st. The arrest and detention of Smith was not under or by colour of authority of the United States, or of any officer of the United States, but under and by colour of authority of the State of Illinois, by the officers of Illinois. 2nd. When a fugitive from justice is arrested by authority of the Governor of any state upon the requisition of the Governor of another state, the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to enquire into any facts behind the writ.

My counsel then offered to read, in evidence, affidavits of several persons, showing conclusively that I was at Nauvoo, in the county of Hancock, and State of Illinois, on the whole of the 6th and 7th days of May, in the year 1842, and on the evenings of those days more than three hundred miles distant from Jackson County, in the State of Missouri, where it is alleged that the said Boggs was shot; and that I had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842, the said persons having been with

me during the whole of that period. That on the 6th day of May aforesaid, I attended an officer's drill at Nauvoo aforesaid, in the presence of a large number of people; and on the 7th day of May aforesaid I reviewed the Nauvoo Legion in presence of many thousand people.

The reading of these affidavits was objected to by the Attorney-General of the State of Illinois, on the grounds that it was not competent for Smith to impeach or contradict the return of the Habeas Corpus. It was contended by my counsel, 1st, that I had a right to prove that the return was untrue. 2nd, that the said affidavits did not contradict the said return, as there was no averment under the oath in said return that I was in Missouri at the time of the commission of the alleged crime, or had fled from the justice of that State. The Court decided that the said affidavits should be read in evidence, subject to all objections; and they were read accordingly, all of which will appear on my discharge. B. S. Edwards, Esq., opened the defence in an animated speech, and made some very pathetic allusions to our sufferings in Missouri, followed by Mr. Butterfield, who made the following points:—

1st. This Court has jurisdiction. The requisition purports on its face to be made, and the warrant to be issued, under the Constitution and laws of the United States regulating the surrender of fugitives from justice, 2nd sec., 4th article Constitution of the United States, 1st sec. of the Act of Congress of 12th Feb., 1793. When a person's rights are invaded under a law of the United States, he has no remedy except in the courts of the United States, 2nd sec., 3rd article Constitution United States, 12th Wendall, 335—16 Peters, 543.

The whole power in relation to the delivering up of fugitives from justice and labour has been delegated to the United States, and Congress have regulated the manner and form in which it shall be exercised. The power is exclusive. The State Legislatures have no right to interfere; and if they do, their acts are void, 2nd and 3rd clause of 2nd sec., 4th article Constitution United States, 2nd vol. Laws United States, 331—16 Peters, 617, 618, 623; 4th Wheaton's Reports, 122, 193-12; Wendall, 313.

All courts of the United States are authorized to issue writs of Habeas Corpus when the prisoner is confined under or by colour of authority of the United States, Act of Congress of Sept. 24th, 1789, sec. 14; 2nd

Condensed 33; 3rd Cranch, 447; 3rd Peters, 193.

2nd. The return to the Habeas Corpus is not certain and sufficient to warrant the arrest and transportation of Smith. In all cases on Habeas Corpus previous to indictment, the Court will look into the depositions before the magistrate; and though the commitment be full and in form, yet, if the testimony prove no crime, the Court will discharge *ex-parte*; Taylor 5th; Cowen 50. The affidavit of Boggs does not show that Smith was charged with any crime committed by him in Mo., nor that he was a fugitive from justice. If the commitment be for a matter for which by law the prisoner is not liable to be punished, the Court must discharge him; 3rd Bacon, 434. The Executive of this State has no jurisdiction over the person of Smith to

transport him to Missouri, unless he has fled from that State.

3rd. The prisoner has a right to prove facts not repugnant to the return, and even to go behind the return and contradict it, unless committed under a judgment of a court of competent jurisdiction; 3rd Bacon, 435, 436; 3rd Peters, 202; Gale's revised laws of Illinois, 323. The testimony introduced by Smith at the hearing, showing conclusively that he was not a fugitive from justice, is not repugnant to the return.

J. Lamborn, Attorney-General of the State of Illinois, in support of the points made by him, cited 2nd Condensed Reports, 37; Gordon's Digest, 73; Gale's Statutes of Illinois, 318; Conkling, 85; 9th Wendall, 212.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 1, 1858.

THE DAY OF OPPORTUNITIES.—In the economy of salvation, the world has its days of opportunities. These we term Gospel dispensations, or times of God's special dealings with the human family. Those periods in a world's history are very few. At least it may be safely said that a thousand years elapse between them. It must also be observed that these dispensations are not all of a universal character, but limited in their bearings to portions of mankind. Properly speaking, there is only one universal dispensation; for, although the first did embrace *all* the early family of Adam, it would be a mere play on words to call that universal. The world's universal dispensation will embrace all its other dispensations and take in the whole of mankind. Of necessity, therefore, there is only one universal dispensation, and the same necessity directs that one to come in last.

Putting these Gospel dispensations all together, it would puzzle the knowledge of most to trace the number to six. They have been so distant, and, because of hardness of heart, so limited in their bearings upon the children of men, that those Gospel periods are nearly all hid in the obscurity of thousands of years. They cannot be traced at all in the history of most nations, though some of them date their existence and histories back to fabulous ages. We read of but one dispensation given to the Gentiles. That appears to have been the broadest in its operations: nevertheless, it must have been comparatively limited in its unperverted developments. An apostasy soon came; and for about seventeen centuries, the whole eastern hemisphere was shrouded in spiritual darkness.

Doubtless the world started its course with the Gospel in its possession and within the reach and knowledge of all. But, because of their wickedness, they were scattered, broken up, and cursed with many tongues. They soon lost every pure relic of the Gospel, and even the traces of their own origin in time became extinct,

while the Creator was altogether forgotten, and unknown gods worshipped in His stead.

In most cases, since their forefathers lost it both for themselves and children, *their day* of Gospel opportunities has never returned to the nations. Indeed, since they have been nations, they have never known such a day. Their ancestors in the early ages saw it, but let it pass away without catching its light and transmitting the same to their descendants. Many national branches springing from those roots have shot out, reached maturity, and then disappeared with decay, without ever feeling the Gospel sun. In what is termed the Christian dispensation, nine-tenths of the world could not even have heard the name of Christ, much less have felt the influence of the unperverted Gospel during the existence of the pure Church. Indeed, nearly the same can be said of modern Christianity as far as its practical influence goes. Those nations of the past, as well as the present, will never find their Gospel day until it returns in the dispensation of the fulness of times, embracing the living and the dead.

These dispensations are something like stages in the world's probation, at which it stops at certain measured periods, then re-continues its circling course anew; for God moves all things along in a complete and unbroken circle. Destiny moves with the world, and stops at each of its stages but *once* in its single circle. It cannot stop *twice* at the same point in *one* revolution, nor will it pass those points again until it *re-travels* its progressive rounds. When destiny—a dispensation—a day of opportunities, appears in any part of the world, or stops at any nation, unless the people are prepared to embrace it and travel in its course, it will continue in its circle and leave them behind. Dispensations are like time and tides—they wait for no man,—no, nor for nations either!

When a dispensation, or the *same* day of opportunities, occurs to a people more than once in the world's cycle, it is not because the world stops twice at any one point, but because they place *themselves*, or are placed by Providence, at *more than one* point. They could also *travel with* God and Destiny, and consequently they would always have a day of opportunities, and not only receive but continue the Gospel dispensation with them. The latter has not been the case with any nation. The former, however, has been true concerning Israel.

The chosen seed, through their transgressions, lost the destiny of Israel. Those wicked generations who did this will never find their day of opportunities again until it comes to them in the spirit-world. But God had confirmed that destiny upon the holy fathers, and therefore those wicked children could only lose it for themselves and certain generations of their descendants, until an appointed time should come in. The Lord revealed to the Prophets as early as the days of Moses that a remnant of the chosen seed should find the lost day or destiny of Israel and bring salvation to their fathers' house and blessings to all mankind. Ephraim was the one called to this honour, and to be the heir of the promises and Priesthood, as intimated in the following Divine language:—"I am a Father to Israel, and Ephraim is my *first-born*."

To accomplish these purposes, God placed Israel at *more than one point*. This is not merely true spiritually, but it is also true *geographically*. And why was this? Because the destiny of the world also moves *geographically*. And in this we see the harmony of God and Nature—the blending of the spiritual and natural. Ever since the flood, civilization and the dominant national power have travelled from the east westwards. Had God, to fulfil His purposes, driven civilization *back* eastwards—had He designed that Israel should find their destiny in the land where it was lost.

the course of the world would have been thrown out. It is evident that had God gathered Israel to the east, to let them there find their glorious destiny as the head of the nations and the presiding power of the world, it would inevitably have driven civilization *backwards*—thrown nature out of her course, and turned emigration eastwards. Old, worn-out portions of the earth, that are burdened with population and corrupt and tumbling institutions, would then have to become the centre and arena of a Millennial reign, while a virgin, fruitful, and comparatively unpeopled hemisphere, towards which civilization *was* travelling, would have been left waste—a home for savages and beasts of the forest. Indeed, we have no reason to suppose that it would be possible to bring about a Millennium thus and make Israel the head of the nations. Evidently in such a case the nations would have to be swept nearly altogether away with their institutions, and Israel have none left over which to stand as head. God has therefore taken the children of Ephraim westward, that they might catch the cycle of their destiny as the world goes round. They *lost* it in the east, they *find* it in the west. The east is now a land of thick darkness and heathenism, and it will never have the light which it lost until that light goes from the west. Ephraim will send it round, and the west will reveal the sun of the world, emitting glory to all, but moving with the west.

There are special dispensations and Gospel days of opportunities, and there are others of a general nature. The former are but few, and are of the highest order. The latter are more numerous, and embrace nations and individuals generally. Thus all have their day of opportunities, though it is only in few cases that it has been of the highest or Gospel character. Now, when civilization and the providence of the world comes round to a nation, and that nation drives them away, they are lost to it for ever in this sphere. The providence of the world cannot stop, but moves on and asks admittance elsewhere. Thus, though that nation will meet with inferior days of opportunities, it has lost the greater destiny which it might have possessed. Israel appears to be the only exception; and to make it such, we have seen that God has taken them from the east and located them on the opposite point—the west. We cannot expect God to work in such an extraordinary manner to let wicked nations find a lost destiny as He did to fulfil the covenants made to holy sires on behalf of a righteous remnant of their seed preserved for that great purpose.

America is a frightful modern example of a nation rejecting a Gospel dispensation, as well as losing its general day of opportunities. What a glorious destiny it might have reached! Yet what a horrible wreck it is soon likely to become! We shall not dwell upon this point. Its sad state of anarchy, wickedness, abominations, and horrors of every kind is too palpable to require comment. That generation of Americans who have rejected the Gospel and lost their day of opportunities, excepting individuals, will never find it again until the doors of the great prison-house are opened, and the cry of repentance and the voice of mercy are heard.

Having, we hope, brought the minds of our readers to reflect on the course of God's special and general Providence, and shown how few are the days of opportunities, and how awfully solemn it is to lose them, let us apply the principles and weight of our subject to the European mission. This is the special object of our article; and we wish it to be understood that all which has been said will bear on this case. Let our readers make the general application, and we will add a few closing remarks.

This is especially a day of opportunities with the Church in Europe, and especially the Priesthood thereof. Such a day has never occurred before in its history. The work of God, with scarcely an exception, is committed to the native Saints. The native Priesthood have nearly the whole administrative and presiding power. Saints, will

you, then, improve *YOUR special day*? Ye Elders and officers generally, will you now show *what you are* and *what you intend to be*. This is *YOUR day of opportunities*! God Himself has proved it in committing His great work to your charge. It will test you, to your everlasting honour or disgrace. If you lose this day, it will never return again. It is true you might have offers of minor periods of opportunity. But this is your appointed time—this is your day! Remember, if you imagine that your day will be found in Zion at some future day, and that then you will show *what you are* and *what you intend to be*, instead of finding it now and doing it here, you are most likely to be disappointed. Oh, brethren and Saints generally, we would that we could make you fully alive to the importance of this period both to the Church and to yourselves,—yes, and even to your generations after you; for they will share the honour, if you win,—but the disgrace, if you lose. Who shall say what your destiny will reach, or what great results will spring from your present actions, if you are now true to yourselves and to your God. Brethren—Saints, let heaven and earth now see your determination not to dishonour *your day* of opportunities.

THE ANGEL'S MISSION.

(Continued from page 268.)

Thus, then, we see that Moroni was the deputed angel through whose instrumentality the ancient Gospel was restored to the world of mankind; and that John the Baptist was the appointed messenger who restored the power to preach that Gospel and to administer the baptismal ordinance to repentant believers; while the other angelic personages alluded to imparted additional official powers which were necessary to the confirmation and furtherance of the objects of those previously bestowed. All, therefore, were inclusively represented by the "angel" spoken of by the Revelator John. Moroni was undoubtedly *the* "angel"—the particular angel referred to, standing, as he did, as the initial representative of the others who followed him and performed their respective parts in the administration which *he* opened. He was not *the* "angel" prophetically referred to, however, in his *newly* individual capacity, *isolated* from the others, but in *connection* with them.

The everlasting Gospel had to be dispensed to the nations of the earth by angelic ministrations,—not merely *its first principles*, but *THE GOSPEL*—the *entire* Gospel—the *fulness* of the Gospel, including all its doctrinal and practical principles—its ordinances, keys, gifts, powers,

blessings, and various privileges,—everything that belonged to it.

Now, the everlasting Gospel involved and comprehended many principles,—which, to be of any service, had to be taught; many ordinances,—which, to be of any use, had to be administered; many gifts and powers,—which, to be of any benefit, had to be imparted; many blessings and privileges,—which, to be experienced, had to be bestowed; many keys,—which, to be of any advantage, had to be conferred. These things could only be had by being communicated; and they could only be communicated by those who possessed them, and whose official duty it was to transfer them.

Moroni's individual, particular mission, which was essential to and had to precede the others, was, as before observed, to restore the Records which contained the fulness of the ancient Gospel, and to impart all necessary instructions, and convey authority from God to the chosen Joseph, to translate and publish those Records to the world. There his personally official duties ended. But when that particular work over which he presided was accomplished, other duties were necessarily required to be engaged in, otherwise the world would have been but

little the better for what had already been done. Supposing mankind to have believed the first principles of the Gospel from reading them, when published, how much nearer salvation would they have been for believing them without obeying them or fulfilling their requirements? "He that believeth *and is baptised*," says Jesus, "*shall be saved*." "Repent *and be baptised* for the remission of sins," says Peter, "and ye shall receive the gift of the Holy Ghost." If, then, mankind, through reading the Gospel, as taught plainly and fully in the Book of Mormon, had believed the same, they would have required an authorized administrator to baptize them "for the remission of sins," that they might "receive the gift of the Holy Ghost," and be "saved." They would, in short, have to "observe all things whatsoever" the Lord "commanded" his servants to teach them,—which they could not do, unless such teachers were sent to them, empowered to administer the required ordinances.

As, then, Moroni's commission ended where it did, it was evidently necessary that others should be sent to take up the work of restoration where he left it. John's part of the "angel's mission" was to ordain the Divinely-chosen Joseph to the lesser priesthood, (which was held during the Mosaic dispensation by a portion of the tribe of Levi,) which, in the Gospel ministry, empowered its possessors to preach the first or leading principles of salvation, and officiate in the initiatory ordinance of water-baptism. There his particular mission ended. But all repentant believers who received the remission of past sins through baptism were entitled (by "promise") to the gift of the Holy Ghost, through the laying-on of hands, which gift could only be sealed upon them by a servant of God authorized to officiate in the sacred ordinance pertaining thereto. This power or function belonged to a higher grade of priesthood—the Apostolic, which, after the death of Christ, held the keys of what is frequently called the Melchisedek order of priesthood, the same having been transferred by Jesus to his Apostles, the presidency being vested in Peter, James, and John. They accordingly came, subsequent to the ministration of John the Baptist, and transferred to Joseph the keys of authority which Jesus had bestowed upon them; which thus enabled him and those

whom he ordained as his coadjutors to confirm and carry on the great work committed to him with additional power, and to effect those purposes and consummate those designs of the Gospel plan which could not otherwise have been accomplished. If faith, repentance, and baptism had been all that was required to save, exalt, and perfect mankind in the kingdom of God, then the "angel's mission" might, perhaps, have been confined to Moroni and John. But such was not the case. We have seen that the gift of the Holy Ghost, which is designed to bless mankind—to produce and enable them to manifest the signs of true faith, such as healings, tongues, interpretations, visions, prophecy, and various miraculous and spiritual gifts and powers,—also to support and strengthen the soul during its trials, afflictions, and weaknesses,—to enlighten the mind in spiritual and eternal things, past, present, and future,—to fill the heart with joy and delight, and enable man in all things to fill up the full measure of his creation.

Again: This is not only an Apostolic, but also a *gathering* dispensation. The ancient Prophets frequently allude to the great latter-day period of time when God would gather his people together, and cover them as it were with his protecting hand, as a hen covers her gathered brood under her wings, while his long-threatened judgments should descend, the vials of his long-restrained wrath be poured out, and war, pestilence, and famine combine to desolate the ungodly nations who pervert His Gospel and reject the messages of His servants. It was necessary, therefore, that some one, called of God as were Moses and Aaron, should be vested with due authority to open and commence this mighty gathering and direct its workings. Hence Joseph the Seer received the keys of this administration at the hands of Moses, the ancient Leader of Israel.

This is likewise a *patriarchal* dispensation—one in which the blessings long promised to Abraham's seed will be ratified to and fully realized by the faithful latter-day Israel of God. And not only so, but it is a dispensation in which those who have in ages past died without a knowledge of the Gospel and the true principles of life, but have had the means afforded them of hearing the same declared to them in the spirit-world, will be privileged with having all the outward

ordinances of the Gospel administered on their behalf to their representatives on earth, that thus a bond of union may be effected between the living and the dead, and sealed in the Temple of God, and that in the peaceful Millennial era the families of Israel, in their respective organizations, may together reap the glorious promises made to their fathers, and obtain and enjoy their inheritances

upon the renovated earth. Hence, in order to bring about these purposes of the Almighty, the requisite powers to administer the *patriarchal* and *sealing* ordinances of the ancient Gospel were transmitted by the Elias and Elijah of former dispensations to the Prophet, Seer, and Revelator of these last days—Joseph Smith.

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 270.)

OBJECTION.

"Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures, where there is not even the shadow of it. If taught anywhere in the Scriptures, we might expect it to be taught by Jesus Christ. He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation. (See John iii. 14—16; Luke xxiv. 46, 47; John x. 7, &c.)"—*The Mormon's 'Only Way to be Saved' NOT the Way to be Saved,* published by P. Drummond.

ANSWER.

"Mormons" undoubtedly *do* "profess to bring the doctrine of baptism for remission of sins out of the Scriptures." It is indeed a doctrine so plainly and pointedly taught therein that we are certainly astonished at the bold assurance of the man who, professing such an intimate acquaintance with Scripture as does our negative "friend in London," daringly hazards the reckless assertion that "there is not even the shadow of it" in "the Scriptures." Just as well might he declare of baptism itself, or any other doctrine of the Gospel, that "there is not even the shadow of it" to be found in "the Scriptures." John the Baptist, according to the testimony of the Apostle John, "was a man sent from God." And we find that the inhabitants of Judea "were baptised of him in Jordan, confessing their sins." (Matt. iii. 6.) Why confess their sins at the waters of baptism?

Because that ordinance, when preceded by true repentance, was for the remission of sins. What says Mark, in allusion to the same occurrence?—"John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark i. 4.) What says Luke upon the same subject?—"The word of God came unto John, the son of Zacharias, in the wilderness; and he came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins." (Luke iii. 2, 3.) What said the Apostle Peter to the enquiring multitude at the day of Pentecost?—"Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." (Acts ii. 38.) What said Ananias to Saul of Tarsus, after his conversion to the religion of Christ?—"Arise, and be baptised, and wash away thy sins." (Acts xxii. 16.) It will thus be seen that while "Mormons profess to bring the doctrine of baptism for the remission of sins out of the Scriptures," their profession is no idle boast; for texts of Scripture of the plainest and most pointed character are here cited to speak for themselves; and surely none but those hopelessly blind characters who will not see will venture to affirm, with our objector, concerning this doctrine, that "there is not even the shadow of it" to be found in "the Scriptures." There is evidently "not even the shadow" of truth and honesty in his absurd remark! We proceed, however, to examine his next position.

Says he—"If taught anywhere in the

Scriptures, we might expect it to be taught by Jesus Christ." Does he, then, "expect" to find every item of doctrine which was personally "taught by Jesus Christ" recorded in "the Scriptures?" If he does, he will expect in vain. And as to not finding the doctrine in "his discourses or parables," it is evident that many doctrinal truths and facts are taught in the Scriptures, to prove which Mr. Drummond's "friend in London" cannot quote even one passage from Christ's "discourses or parables." Christ taught many things which are not recorded by Mathew, Mark, Luke, and John. And it does not follow that a principle must be false because we cannot cite chapter and verse from the records of Christ's "discourses or parables" in verbal proof of it,—especially when the plainest of evidence is deducible from other portions of the sacred history in close connection therewith. If the "man sent from God, whose name was John," unto whom "the word of God came" to preach the doctrine which our opponent impiously ignores,—if Peter, the Apostle of Jesus Christ, when under the special influence of the Holy Ghost, preached and urged that doctrine, and Paul, the Apostle of the Gentiles, practically corroborated its truth,—we would ask, Is the doctrine to be set aside by us, because Mr. Drummond cannot find a text upon the subject in the recorded "discourses or parables" of Christ, or because he is so blind that he cannot see "even the shadow of it" in those parts of the New Testament Scriptures where every school-boy knows it is taught?

Says the objector—"He nowhere, in his discourses or parables, connects remission of sins with baptism, but connects this blessing with faith in his mediation." Undoubtedly Christ connects the blessing of the remission of sins, as he does every other blessing of the Gospel, with "faith in his mediation." But does it thence follow that baptism is *not* for the remission of sins?

Let us, however, examine the texts to which our objector directs attention, and see how far they support him in his statements, or how far they militate against the doctrine of baptism for the remission of sins. The first one alluded to is John iii. 14—16:—"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that

whoever believeth in him should not perish, but have everlasting life." Not only does this passage say nothing whatever against "the doctrine of baptism for remission of sins," but it is also silent upon the point which it is referred to as proving. Faith in Christ is the subject treated of, but "remission of sins" is not mentioned in connection with it.

The next text is Luke xxiv. 46, 47:—"Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here both repentance and remission of sins are mentioned as subjects for apostolic preaching; but nothing is said against baptism being the appointed ordinance for sealing that remission. Neither faith nor baptism is spoken of in the passage; and if the non-mention of baptism as following repentance shows it to be non-essential, the non-mention of faith as preceding repentance must show faith to be non-essential. But both are necessarily implied, as repentance alone would never secure remission of sins; and, according to the Apostles' own preaching and teaching, baptism is "FOR the remission of sins." This text, while it declares nothing contrary to the baptismal doctrine of "remission of sins" as "preached" by the Apostles, "beginning at Jerusalem," on the day of Pentecost, it, like the other, is silent upon the subject of "faith." Remission of sins is certainly connected with faith in the mediation of Christ,—but this passage does not declare it.

The remaining text referred to is John x. 7:—"Then said Jesus to them again, Verily, verily, I say unto you, I am the door of the sheep." What there is in this, or in the "&c." following, that contradicts the baptismal doctrine of "remission of sins" as preached by the Apostles of our Lord, or "connects this blessing with faith in his mediation," or with anything else, we are totally unable to conceive. To our sagacious "friend in London," therefore, belongs all the honour of the discovery. We, at the same time, believe as firmly as he professedly does, that Christ our Lord is "the door of the sheep," and that all who enter through that door, by obedience to him, or the principles which he taught, and follow him in the regeneration, will

be "saved." He is "the way, the truth, and the life;" and hence all who approach the Father in his name, as the good shepherd of the sheep and the living "door" of the fold, avail themselves of his mediation, tread the path which he laid out, follow his example and footsteps, and live in obedience to all the requirements of his Gospel, will assuredly be "saved" in his kingdom and enjoy the blessings of eternal life.

It will thus be seen that we as fully believe the "blessing" of "remission of sins" to be connected with "faith" in the "mediation" of Jesus Christ as does our objector; but that does not in the least nullify the Scripture fact that bap-

tism is intimately connected with that "blessing." Mr. Drummond and his friend may quote as many passages as they please to prove the former connection (and there are many Scripture texts far more pointed and suitable for that purpose than those which he has selected); but when they have laboured in that direction to their heart's content, the truth observed from the other point of view will still remain unaltered and undisturbed. The ancient Apostolic "doctrine of baptism for the remission of sins," however it may be assailed or denied by its opponents, still remains true and in accordance with the word of God, unaffected by them and undoubted by us.

(To be continued.)

PASSING EVENTS.

GENERAL.—The central part of the city of Christiana, capital of Norway, has been destroyed by fire. The express trains running between London and Brighton are now performing the journey of over 50 miles in 70 minutes. A rainbow of a brilliant red colour was observed in the west, opposite the sun at its rising, a week or two ago, in the neighbourhood of Wigton. It is stated that a Neapolitan squadron is fitted out in anticipation of an attack from Piedmont. Last advices from Bombay state that Lucknow fell on the 19th of March: 117 guns were captured, and about 2,000 of the enemy were slain during the siege; but about 50,000 escaped: the army was in pursuit of the rebels. Stewart's Brigade captured Chunderee on the 17th March. The 2nd Brigade of the Central India field force laid siege to the Hill Fort at Chunderee on the 8th; and on the 17th it was stormed and taken. The Calpee mutineers have taken the Fort of Churbard, and made the Rajah prisoner. The Rajah of Bampoor's territory had been abandoned by the rebels, and confiscated to the British crown by Sir R. Hamilton.

AMERICAN.—The Senate has passed a bill for the admission of Kansas under the Lecompton constitution. The House has amended it by a bill providing that the constitution shall be submitted to the popular vote, and that, if thus ratified, Kansas shall be declared a sovereign State; but that, if rejected, the people shall frame a new constitution, which Congress will be called upon to receive. The Senate has rejected this amendment and voted to adhere to its own bill. It is expected that the House will adhere to its amendment; and then, should the Senate refuse to recede, the question will be as far off settlement as ever.

VARIETIES.

It is much easier to conquer our passions than to satisfy them.—*Arbouin*.

THAT which is good is often better for being short. We gain by brevity what is lost by much speaking.

If men would take half the pains to be what they ought to be, which they take to appear what they are not, they would be much better than they are.—*Arbouin*.

REVENGE.—"A revengeful spirit is often as effectually gratified by imposing hard and humiliating terms of reconciliation as it possibly could be by making the severest retaliation. No offender is so severely punished as he who is obliged to degrade himself in order to obtain a pardon. And as all revenge is unlawful, we should be extremely careful not to gratify it at the very time and by the manner in which we are dispensing pardon. To convince a brother, not to degrade him, is the object we are to seek."—*James*.

God's promises are *sealed* to his people, but not always *dated*.

FAMILY PRAYER.—"It serves as an edge and a border to preserve the web of life from unravelling."—*Robert Hall*.

PEDIGREE.—An Irishman, boasting of his pedigree, affirmed that he was perfectly independent of Mr. Noah, as one of his ancestors had saved himself at the deluge, in a boat of his own.

We are apt to be very forward to censure others, when we will not endure advice ourselves. And nothing shows our weakness more than to be so sharp sighted at spying other men's faults, and so purblind about our own.—*Penn.*

TO A WEeping YOUTH.

Thou comest from a land of dazzling light,
Where the shade never falls from the wing of
night,—

Where the spring of youth can ne'er pass by,
Nor a tear drop start from the sparkling eye,
Nor wearied limbs need ask for midnight rest,
While endless vigour nerves the manly breast,—

Where the smiling look and the blooming cheek,
Like a song of praise in their rapture speak,
And the tottering step, and feeble breath,
And the edge of pain, and the shaft of Death,
And the blistering hand, and the burning eye
Ne'er trouble the years as they gladsome fly.

But now, like a dove away from her nest,
(The snow on her wing and fears in her breast,)
Whose feet must alight on deserts forlorn,
And, trembling, await the breaking of dawn,—
So thou know'st not why thou art dull and oppress'd,
And so wide flown away from the regions of rest.

Emmervale, Switzerland.

Yet the story I'll tell, (long hid from their eyes,)

Thou comest to seek for a golden prize—
For kingdoms and crowns whose splendour will last
When visions of earth are faded and past;
For this thou didst wish so lowly to fall,
That thou might'st arise far, far above all.

Wide as eternity's seasons can roll,
The circle that measures the life of the soul,
Lay painted in glory a thousand times bright
As thy first dwelling-place, though burnished in light;
And who would not venture when worlds are the

STAKE,

Though the Heavens be black, and the frightened
earth quake?

Youth weeps for flow'rets that wither and fade—
Joys that are lost—or the love of a maid;
Yet Edens will spread their blossoms for thee,
And children of kings will soon bow the knee,
If faithful thou art to man and to God,
Till the storm is past and the winepress trod.

JANEZ WOODARD.

ADDRESS.—William Thurgood, care of Mr. H. Cooke, Shopwyke Road, Portfield, near Chichester, Sussex.

MONEY LIST, APRIL 10—16, 1858.

E. D. Miles	£2 0 0	Brought forward.....	£90 16 0
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B. W. Brindle (per W. Budge)	15 0 0	Richard Holt (per ditto)	0 10 0
Henry Brown (per ditto)	3 5 0	Thomas Clarke (per ditto)	15 0 0
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 19, Vol. XX.

Saturday, May 8, 1859.

Price One Penny.

CONSTITUTIONAL GOVERNMENTS.

(Continued from page 275.)

This very abuse of Territorial administration under another name was the identical cause of the great American Revolution and Declaration of Independence. That revolution and the principles and grievances set forth in that Declaration, though having a reference to the common rights of man and all mankind in a similar condition to that in which the American people were then placed, and though having a general application and bearing on the States of America, have a more particular application and direct bearing on the condition of her Territories. The reason is obvious. The colonies occupied a similar relation to Great Britain to that sustained by Territories to the United States. It must be observed that those incorporated bodies known as the States of the Union have changed positions and occupy other grounds than that upon which they stood in the struggle for American liberty and the rights of man. They were then *colonies*; they now stand as free and independent nations—bound together in a great Confederation, it is true, but still answering to independent nations joined by a common alliance. It is their Territories which now occupy the position which they then occupied.

The American Revolution, though having a general reference to the natural

rights and political condition of all mankind, was not particularly a decision on the rights and grievances of *independent nations*. It was more directly a protest against the injustice practised by such nations towards their colonies, and a pointed declaration of the rights of the latter. Though the institutions of America have grown out of those actions and decisions of the patriotic fathers, and though the United States are based thereon, those States, having changed the position then occupied by them as colonies, and given it to their Territories, those decisions and actions have in principle a more immediate bearing on and pointed application to Territories than to States. The Declaration of Independence against an abuse of colonial administration becomes significant to the last degree in case of an abuse of territorial administration.

In a former part of this article, we maintained that the Government of the United States has no just authority, if so disposed, to appoint to a Territory its officers and to act generally without reference to the principle that the rulers shall represent the ruled, and even in opposition to the choice and will of the latter. In view of the political circumstances of the men of Independence, and

that they were speaking especially in behalf of themselves as colonies, or, what amounts to the same, as Territories, the following from the Declaration is pertinently to the point, from the fact that it was made for a similar case :—

"We hold these truths to be self-evident : That all men are created equal ; that they are endowed by their Creator with certain unalienable rights ; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed, that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

"Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes ; and accordingly all experience hath shewn that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right—it is their duty to throw off such government and to provide new guards for their future security."

When the Government exercises its assumed power in its federal administration over any given Territory for good, having its wellbeing and interest in view, and paying a due regard to the choice and will of the people thereof, however wrong in the abstract principle its usurped powers might be, practically its administration would be tolerable and just. So also would be a colonial administration of the same character. But when the tendency is in the opposite direction, and in violation of the principles embodied in the Declaration and Constitution, as in the case of Utah, then that administration becomes intolerable. In such case, the men of Independence have declared that "it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles and organizing its powers in such forms as to them shall seem most likely to effect their safety and happiness." Indeed, it asserts that it is not only "their right," but it is

also "their duty to throw off such government, and to provide new guards for their future security."

The framers of the Declaration of Independence did not make the radical system of colonial administration and the usurped powers of the parent Government, in the abstract, the ground of their protest. It was the abuse of that administration and power and the disregard of the popular will and interest upon which the stress was laid. Neither do we wish to dwell on the abstract error of Territorial administration and the assumed authority of the Federal Government, providing it is practically in accordance with the spirit of the Declaration and Constitution ; but when it is practically the reverse, we do protest against the abuse. We readily admit "that Governments long established should not be changed for light and transient causes." It is by no means satisfactory to us to see the integrity of the Union violated in any manner. We are likewise assured that it is repugnant to the general disposition of the Saints to witness such violation, as they certainly have no disposition to perpetrate it. We are also conscious, with the patriotic fathers, "that experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they have been accustomed." Never was this fact more forcibly illustrated than in the history of the Saints.

It is true that Congress has passed ordinances, upon the strength of which, Government has assumed the prerogative of special interference in territorial affairs, and upon which the distinction is made between the rights and powers of a community to which the name of State is given and one to which Congress is pleased to confer the name of Territory. But those ordinances by no means make the principles embodied in the Declaration and Constitution void, nor was it designed that contradiction and disparagement to them should be thus given.

That Declaration and that Constitution contain the fundamental and *abiding* principles of American institutions. But the grounds of Congressional interference with the domestic and social arrangements of Territories, and indeed in any assumption of prerogatives above those which also apply to States, is professedly of a circumstan-

tial, provisional, and temporary nature. Moreover, such prerogatives are no part or parcel of American institutions and genius. They are no more the legitimate offspring of republicanism than are kings and nobles, nor will they find any stronger support in it than would the claims of monarchs to "right divine," or lords to hereditary authority. They were first assumed by good men who were also republicans for a good, benevolent, and parental purpose; but they are essentially anti-republican. They can no more be said to belong to American institutions than a scaffolding can be said to be part of a building. Indeed, what the one is in architectural edifices, the other is designed to be in the republican superstructure. Nevertheless, though those prerogatives are in themselves anti-republican in principle, they can, when exercised with a true republican spirit, be made practically republican in operation. This has ever been the design of all true American, honest statesmen. But when they are not underlined with the practical illustration of the principle, that Governments derive "their just rights from the consent of the governed,"—when the obligation of representation is utterly disregarded, and obnoxious officers are forced upon a community in direct opposition to their choice and will,—when those officers are the representatives of neither the faith, feelings, nor interests of that people, though they may be unanimous, but on the other hand are even designed to harass them and to subvert and go in direct opposition to those feelings, interests, and that faith,—when Government works this by its assumed prerogatives, instead of using them parentally, then the abused exercise of those prerogatives becomes rank usurpation—at once anti-republican in principle and in practice. Concerning such

a case the Declaration is very pointed and definite. "It is the right of the people to alter or abolish" "any form of government" "and to institute new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Such conduct and abuses of power have been remarkably exercised against the community of Latter-day Saints by the General Government as well as by those of some States. It was practised towards them, when incorporated with those States, upon the strength of religious prejudice and intolerance, which was in direct violation of the constitution of America. Though they were a large part of those States, numbering many thousands, every effort was made to coerce them, and to destroy not only their political, but also their natural and religious rights. How far this was permitted to extend, even to extermination, is too well known to need recapitulation. The General Government, as a rule, has pursued the same course—especially the present Administration. In the past they have been forced to put up with abuse as patiently as they could, because, though not according to the republican spirit, Might threatened to scourge and crush them, and even now is on the way with the commission to scatter and extirpate them. The Saints do not feel disposed to bear this abuse longer, and have determined to try the strength of the arm of Him who delivered and gave freedom to the patriots of '76, and thus stand upon the platform upon which they stood. They may have no disposition to "alter or abolish" the established form of Government, as their fathers did; yet henceforth they will stand upon a protest against their grievances and a declaration of their rights.

(To be Continued.)

THE WISEMAN FAMILY.

A DRAMA.

ACT I.—SCENE 1.

(William Wiseman and John Doubt in conversation.)

W. W. It appears to me, John, that society in general is undergoing a great

change for the worse. What will be the final result, if things continue to move in the same downward direction, God only knows. When I reflect upon the present low and degraded condition of mankind, and observe the many abominations that

are carried on in almost every grade of society, I certainly feel astonished at the great mercy and forbearance of God towards His rebellious creatures; and I sometimes wonder that some signal judgment is not sent to punish mankind and to check the fearful progress of vice which is really threatening to overwhelm the earth. What do you think upon this subject, John?

J. D. Well, William, my view of the matter is much the same as your own. I do not see that society can be much worse than it is at the present time. The signs of the times appear ominous indeed to me. Unless some extraordinary change take place soon, universal ruin must be the inevitable result. Selfishness reigns predominant in every circle of society, from monarchs on their thrones to beggars in the streets. Pride and oppression, poverty and misery, ignorance and folly, deceit and cunning, degradation and infamy are observable everywhere—more especially in the so-called civilized, Christian communities. Priests and moralists talk a good deal about the great superiority of this enlightened age, compared with the by-gone dark ages; but I very much doubt if what are designated “the dark ages” were much darker than the present enlightened period, in matters of real importance and moral worth. The boasted *light* of the 19th century, in my opinion, serves but to make the existing *darkness* more visible.

W. W. I agree with you fully in all the remarks you have made. And what are your candid views respecting the various religions of the day?

J. D. Well, William, I must say that my mind has of late been much disturbed on the subject of religion. It appears to me that there is something internally and radically wrong in all the systems of the present day. Our professing theologians and leading men tell us to follow the Scriptures,—at the same time meaning *their own* INTERPRETATIONS of Scripture. But then, their various “private interpretations” are in their nature and character so opposite and conflicting, that an earnest seeker after truth is sorely puzzled to know what to believe or to disbelieve, or what dependence to place upon their different doctrinal theories and their various partizan expositions of Holy Writ. “When Doctors disagree, who shall decide?”

W. W. I can truly sympathise with you, my friend, in your doubt and perplexity of mind concerning the modern systems of religion. I have spent many an anxious hour in the investigation of religious principles. But, among all the numerous sects and parties of so-called Christendom, I have hitherto met with none that adhere to the principles of the ancient Gospel taught in the New Testament so strictly as do the Latter-day Saints, or “Mormons,” as they are termed. [*John Doubt looks astonished.*] They certainly come nearer the old standard than any other people I have yet met with.

J. D. Indeed!

W. W. They do not profess to base their opinions or views upon any mere human say-so, or to found their belief upon tradition and worldly reasoning, but upon direct, express revelation—upon “Thus saith the Lord.” They affirm that, as a people, they enjoy the same spiritual gifts and blessings, and experience similar manifestations of Divine power and goodness, to those which the Saints of former days received and enjoyed. And, with all sincerity and earnestness, they promise, in the name of the Lord, that all who will honestly fulfil the requirements of the Gospel shall obtain a knowledge for themselves that “Mormonism,” so called, is the work of God. I am thinking of going to their meeting this morning to gain more information upon the subject. Perhaps you would have no objection to go along with me and hear for yourself. You could then judge the matter according to the evidence which may be laid before you, and decide accordingly. I feel very much inclined to cast in my lot with theirs. Something within me tells me that they are right; and certainly their doctrines fully agree with the plain declarations of Scripture.

J. D. My dear friend, you really surprise me! You surely do not mean to say that these poor deluded fanatics, who are so much talked of as the abettors of a wild, romantic scheme, originated by a crafty impostor, are worth your consideration! The idea of *their* setting themselves up as the chosen people of God!! Why, they are accounted, by all men of respectable standing, as the very scum and offscouring of society—in fact, as the worst set of impostors that ever trod the earth.

W. W. Well, John, so far as that is concerned, the servants of God in all ages of the world have been accounted as deceivers and impostors. Even the Son of God himself was "despised and rejected of men," and had his name cast out as evil by men of respectable standing. But I will tell you why it is that the Latter-day Saints incur the displeasure and excite the prejudices of the religious community. They profess to constitute the only true Church of Jesus Christ now on earth; and they testify that angels from heaven appeared to a young man in America, named Joseph Smith, and, by authority from God, committed to him the dispensation of the ancient Gospel, with its keys and powers, its spiritual gifts and blessings—

J. D. [*Astonished.*] William Wiseman! you astonish me more and more! What! angels sent from heaven in *these* days? Keys—powers—spiritual gifts *now*? I thought these things were long since done away! There is something very strange and extraordinary in this, which I understand but little about. [*Pauses and considers.*] Well, William, I think I will go with you some Sunday, and see what sort of people these Mormons are. I have heard a good many queer tales about them. But one can't depend upon mere hearsay. The best way to get at the truth of their system is to go and see and hear for one's self. Perhaps, by-the-bye, it will be as well if I accompany you to the meeting this morning, as you say you intend going. I shall then be able to get at the truth from the right quarter; for, of course, it is not fair to condemn anything before trial.

W. W. Well said! Then I think it is about time for starting now. [*Looking at his watch.*] Yes. [*Rising.*] So, if you please, we'll be going.

[*Exeunt.*]

SCENE 2.

(*Mrs. Wiseman and her daughters Fanny and Mary in conversation.*)

Mrs. W. I do not understand how it is, but your father seems to have greatly altered since he has joined the Latter-day Saints. He reads and prays more, and is kinder to us all than he ever was before,—although I must acknowledge he has

always been a good husband to me and a good father to you.

Fanny. Yes, mother, it is true there is a manifest change in the disposition and conduct of father; for, from what I understand of the principles of "Mormonism," their tendency and influence are good. He was certainly good and kind to us before; but that was nothing compared with what he is now. What say you, Mary?

Mary. You are quite right, Fanny. Depend upon it, "Mormonism" is a religion worth having, judging from its effects. A bad tree could not produce such good fruits. I hope we shall give due attention to all father's instructions and counsels; for it is evidently his desire and object to promote our happiness and true welfare. It is our interest, therefore, as well as our duty, to comply with his wishes and to do whatever he requires or counsels us to do from time to time; and if we adopt this course, God will bless us for our obedience.

Mrs. W. My dear daughters, you have indeed cheered and rejoiced my heart, and have expressed my feelings in stating your own. I do not yet fully and properly understand this "Mormonism:" yet something within me whispers that it is right; and I sometimes feel constrained to yield to its influence. But as we shall attend the meetings of the Saints, and hear their own testimony and experience, as well as explanations of their doctrines, we shall be better able to judge for ourselves. We ought, of course, to be very careful in what we do in matters of such serious importance, and, as the Scripture says, "prove all things, and hold fast that which is good."

Fanny and Mary (*una voce*). Here comes father!

[*Enters W. Wiseman, followed by John Doubt.*]

J. D. Well, Mrs. Wiseman, [*sitting down,*] I have been with William again to hear the Latter-day Saints. This is the second time I have been with him since his baptism. But I have some doubts on my mind yet. Still, somehow or other, I cannot but confess that their doctrines are in strict accordance with Scripture; and that is more than can be said of the different sectarian tenets of the day. If "Mormonism" is really the work of God, I hope it may prosper and bring to naught everything that is not of

God. Their leading doctrines, or "first principles," as they term them, are certainly reasonable and true, and the Saints themselves are a happy and cheerful people; and may God bless them.

W. W. I can truly testify, John, that the work is true, whether you embrace it or not. And I feel impressed with more than a hope that my wife and children will ere long yield obedience to the Gospel, and become one with me in the Church and kingdom of God. What say you to that, good wife?

Mrs. W. That is by no means so unlikely an occurrence as I once thought. We were just conversing upon that subject ourselves as you and Mr. Doubt came in. In fact, we have made up our minds to attend the meetings of the Saints, in order that we may hear their own testimony concerning their religion.

(*To be continued.*)

May God enable us to understand the truth, and to be faithful in all things to the dictates of His Spirit, whatever they may be. If "Mormonism" is indeed the work of God, we wish to know it for ourselves.

J. D. Well, I am astonished! There is something about this "Mormonism" that I cannot comprehend or get over. Its power and influence are almost irresistible. [*Rising.*] But I must bid you all good bye for the present.

[*Shakes hands. Exit.*]

W. W. Well, my dear, its almost time for me to go to the meeting. Would you like to go with me?

Mrs. W. Yes, William, I should; and the girls will go also. Come, Fanny!—Come, Mary! Let us be getting ready.

[*Exit Mrs. W., followed by Fanny and Mary.*]

HISTORY OF JOSEPH SMITH.

(*Continued from page 280.*)

[January, 1843.]

In the course of his plea, Mr. Butterfield showed that Governor Reynolds had subscribed to a lie in his demand for me, as will appear on the paper, and said that Governor Carlin would not have given up his dog on such a requisition. That an attempt should be made to deliver up a man who has never been out of the State, strikes at all the liberty of our institutions. His fate to-day may be yours to-morrow. I do not think the defendant ought, under any circumstances, to be given up to Missouri. It is a matter of history that he and his people have been murdered or driven from the State. If he goes there, it is only to be murdered, and he had better be sent to the gallows. He is an innocent and unoffending man. If there is a difference between him and other men, it is that this people believe in prophecy, and others do not; the old Prophets prophesied in poetry and the modern in prose.

Esquire Butterfield managed the case very judiciously. The Court-room was crowded during the whole trial; the

utmost decorum and good feeling prevailed, and much prejudice was allayed. Esquire Lamborn was not severe, apparently saying little more than his relation to the case demanded.

Court adjourned till to-morrow nine a.m., for the making up of opinion. After an introduction to several persons, I retired to Judge Adams', and after dinner spent some time in conversation with brother Hyrum and Theodore Tuley. At half-past five o'clock I rode in Mr. Prentice's carriage to his house, accompanied by General Law and Elder O. Hyde, where I had a very interesting visit with Mr. Prentice and family, Judge Douglas, Esquires Butterfield, Lamborn, and Edwards, Judge Pope's son, and many others; partook of a splendid supper, with many interesting anecdotes, and everything to render the repast and visit agreeable; and returned to Judge Adams' about eleven o'clock.

Thursday, 5th. At nine a.m., repaired to the Court-room, which was crowded with spectators anxious to "behold the Prophet," and hear the decision of Judge Pope, who soon took his seat.

accompanied by half-a-dozen ladies, and gave the following

OPINION.

The importance of this case, and the consequences which may flow from an erroneous precedent, affecting the lives and liberties of our citizens, have impelled the Court to bestow upon it the most anxious consideration. The able arguments of the counsel for the respective parties have been of great assistance in the examination of the important question arising in this cause.

When the patriots and wise men who framed our Constitution were in anxious deliberation to form a perfect union among the States of the confederacy, two great sources of discord presented themselves to their consideration—the commerce between the States and fugitives from justice and labour.

The border collisions in other countries have been seen to be a fruitful source of war and bloodshed; and most wisely did the Constitution confer upon the national Government the regulation of those matters, because of its exemption from the excited passions awakened by conflicts between neighbouring States, and its ability alone to adopt a uniform rule, and establish uniform laws among all the States in those cases.

This case presents the important question arising under the Constitution and laws of the United States, whether a citizen of the State of Illinois can be transported from his own State to the State of Missouri, to be there tried for a crime, which, if he ever committed, was committed in the State of Illinois; whether he can be transported to Missouri, as a fugitive from justice, when he has never fled from that State.

Joseph Smith is before the Court on Habeas Corpus, directed to the Sheriff of Sangamon County, State of Illinois. The return shows that he is in custody under a warrant from the Executive of Illinois, professedly issued in pursuance of the Constitution and laws of the United States and of the State of Illinois, ordering said Smith to be delivered to the agent of the Executive of Missouri, who had demanded him as a fugitive from justice, under the 2nd section, 4th article of the Constitution of the United States, and the Act of Congress passed to carry into effect that article.

The article is in these words, viz.:—"A person charged in any State with treason, felony, or other crime, who shall flee from justice, and be found in another State, shall, on demand of the executive authority of the State from which he fled, be delivered up to be removed to the State having jurisdiction of the crime."

The Act of Congress made to carry into effect this article directs that the demand be made on the Executive of the State where the offender is found, and prescribes the proof to support the demand,—viz., indictment or affidavit.

The Court deemed it respectful to inform the Governor and Attorney-General of the State of Illinois of the action upon the Habeas Corpus. On the day appointed for the hearing, the Attorney-General for the State of Illinois appeared and denied the jurisdiction of the Court to grant the Habeas Corpus. 1st. Because the warrant was not issued under colour or by authority of the United States, but by the State of Illinois. 2nd. Because no Habeas Corpus can issue in this case from either the Federal or State Courts to inquire into facts behind the writ.

In support of the first point, a law of Illinois was read, declaring that whenever the Executive of any other State shall demand of the Executive of this State any person as a fugitive from justice, and shall have complied with the requisition of the Act of Congress in that case made and provided, it shall be the duty of the Executive of this State to issue his warrant to apprehend the said fugitive, &c. It would seem that this Act does not purport to confer any additional power upon the Executive of this State independent of the power conferred by the Constitution and laws of the United States, but to make it the duty of the Executive to obey and carry into effect the act of Congress.

The warrant on its face purports to be issued in pursuance of the Constitution and laws of the United States, as well as of the State of Illinois. To maintain the position that this warrant was not issued under colour or by authority of the laws of the United States, it must be proved that the United States could not confer the power on the Executive of Illinois; because if Congress could and did confer it, no act of Illinois could take it away, for the reason that the Constitution and laws of the United States, passed in pursuance of it, and treaties, are the supreme law of the land, and the judges in every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding. This is enough to dispose of that point.

If the Legislature of Illinois, as is probable, intended to make it the duty of the Governor to exercise the power granted by Congress, and no more, the Executive would be acting by authority of the United States. It may be that the Legislature of Illinois, appreciating the importance of the proper execution of those laws, and doubting whether the Governor could be punished

for refusing to carry them into effect, deemed it prudent to impose it as a duty, the neglect of which would expose him to impeachment. If it intended more, the law is unconstitutional and void.—16 Peters, 617 *Prigg versus Pennsylvania*.

In supporting the second point, the Attorney-General seemed to urge that there was greater sanctity in a warrant issued by the Governor than by an inferior officer. The Court cannot assent to this distinction.

This is a Government of laws, which prescribes a rule of action as obligatory upon the Governor as upon the most obscure officer. The character and purposes of the Habeas Corpus are greatly misunderstood by those who suppose that it does not review the acts of an executive functionary. All who are familiar with English history must know that it was extorted from an arbitrary monarch, and that it was hailed as a second Magna Charta; and that it was to protect the subject from arbitrary imprisonment by the king and his minions, which brought into existence that great palladium of liberty in the latter part of the reign of Charles the Second. It was indeed a magnificent achievement over arbitrary power.

Magna Charta established the principles of liberty—the Habeas Corpus protected them. It matters not how great or obscure the prisoner, how great or obscure the prison-keeper, this munificent writ, wielded by an independent judge, reaches all. It penetrates alike the royal towers and the local prisons, from the garret to the secret recesses of the dungeon. All doors fly open at its command, and the shackles fall from the limbs of prisoners of State as readily as from those committed by subordinate officers. The warrant of the king and his Secretary of State could claim no more exemption from that searching inquiry, "The cause of his caption and detention," than a warrant granted by a justice of the peace. It is contended that the United States is a Government of granted powers, and that no department of it can exercise powers not granted. This is true. But the grant is to be found in the second section of the third article of the Constitution of the United States:—"The judicial power shall extend to all cases in law or equity arising under this Constitution, the laws of the United States, and treaties made, and which shall be made under their authority."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 8, 1858.

EMIGRATION.—The Adversary is ever on the alert to retard the progress of the work of the Lord and prevent the accomplishment of His purposes on the earth in the establishment of His kingdom and the salvation of His people. To this end, he is constantly working with and endeavouring to influence the Saints themselves to become as it were their own executioners: at one time lulling them to sleep and persuading them that all is right—that this duty is not particularly binding, or that commandment is not positively authoritative nor unqualifiedly obligatory,—or that it is not convenient for them to comply with the requirement at present, and therefore it is not binding on them; or that there is plenty of time yet, and some other time will answer just as well: at another time, when it suits his purposes better, stirring them up to be over zealous, and to run as much too fast as before they were too slow,—any way to prevent the Saints from keeping the commandments of God, or following the counsels of His servants: and again, creating doubts and fears, uneasiness and discontent in their minds, causing them to lose their faith, get into darkness, and finally go to destruction.

Since the Lord in his wisdom has seen fit to allow the Devil to hedge up the way, and for the time being put a stop to emigration to Utah, and the Prophet has counselled the Saints in this land not to emigrate to the States, and those already in the States to get out as quickly as possible, many Saints have become ever anxious to

emigrate to the United States, so as to be ready to go to the Valley, the place appointed for the gathering, when the way shall be opened again. Their desires are uncommonly intense and pressing, and they seem, for the first time in their lives, to have awakened to a sense of the importance of gathering with the Saints.

The Elders have been for years preaching, urging, and counselling them to emigrate—to gather to Zion—to prepare themselves for these very times. The columns of the *Star* have teemed with counsels and instructions to the Saints on this very subject, and the most powerful reasoning and the strongest arguments have from time to time been presented by its former talented and inspired Editors. The letters, epistles, and sermons of the Prophet of the Lord in Zion have been filled with the most earnest and pressing invitations and appeals to the Saints in these lands to gather home.

Warning after warning has been sent forth to the people, from the stand and from the press, of the coming to pass of the very events that have been for the last twelve months and are now transpiring in the United States, in relation to the Church and kingdom of God; but with very little apparent effect upon many of them. A strange and unaccountable apathy relative to this subject seems to have taken possession of them; and although they all fully intended at some time to obey the call, yet they did not deem it of importance enough to make any particular exertion to effect their own deliverance, but seem to feel that there was time enough yet, and they quietly folded their hands and waited for the Church or some one else to take them up and set them down in Zion, without any exertion of their own. Now, however, when it is too late, and emigration to the Valley or the States is closed for the present, they are all alive and anxious to get out of this country. They have suffered themselves to be lulled to sleep under the idea that there was no hurry—that there was plenty of time yet; and now, when the way is for the present actually hedged up, they seem to be allowing themselves to run into the opposite extreme, and feel and act as though this was the last moment, the last hope, and that their salvation depended upon their immediate emigration.

Almost every mail brings letters urgently soliciting us for counsel to emigrate to the United States, under one pretence or another; and when the writers find they cannot get from us counsel to suit their minds, they often act upon their own. Individuals are frequently coming here on their way to the States,—some without counsel, and some under pretended counsel from their President or Pastor to do so; and, failing to receive the same counsel from us, they not unfrequently go on without it.

Many, and not unlikely all of these cases are those who have been aforetime disobedient to counsel, negligent of their duty, and slow to keep the commands of God; and, as a natural consequence, they are more easily deceived and led astray by the Evil One.

All experience in this Church shows that none can set the authority and counsel of the Priesthood at defiance, and yet have the blessing of the Lord to attend them. They expose themselves to the temptations and throw themselves into the power of the Devil, and are particularly susceptible of the influences of his spirit, and almost, if not quite universally, make shipwreck of their faith and lose their salvation. None who follow the dictates of their own misguided wills ever reach the desired haven.

The history of the Church in all ages shows that any person who disregards the order of the kingdom of God, treats lightly the authority of the Priesthood, and follows his own counsels, invariably brings upon himself the judgments of heaven. The Lord does not, will not prosper or bless the disobedient, but his hand is and will

be against all such for evil. Let the Saints be patient and contented, faithful and diligent in keeping the commands of God, cheerfully discharging every duty, and following the counsels of the Priesthood who are called and appointed to preside and watch over their welfare, and be industrious and prudent, realizing that the Lord holds the destiny of nations as well as individuals in His hands, and that in His own time and way will His kingdom be established; and then, if we are faithful and obedient, we shall yet gather to Zion with His blessings and the blessings of His servants on our heads. At the same time, let the Saints remember that now is emphatically the time to *prepare* for their emigration. If we wish to enter in when the gate is again opened, let us strive to be ready.

We cannot reasonably expect the blessing of the Lord upon us unless we live for it. Our emancipation from this land, like our salvation, depends upon our individual exertions. "The Lord helps those that help themselves," and His servants, the Prophets and Apostles, work upon the same principle; and if help comes from abroad, be assured that it will not come to those who fold their hands in idleness and make no exertion for their own deliverance, or who improvidently waste their substance. To the Saints, therefore, we would say, Be diligent and constant in saving and adding to your means, and increasing your deposits for your emigration; for the time of your departure may, and in all probability will, depend upon your own diligence and exertions in this respect.

But let not your anxiety to gather home cause you to neglect your Tithing, (which should be the *first* thing attended to under all circumstances,) or any other calls which may reasonably be made upon your benevolence and charity. So shall you secure the favour and blessing of our Heavenly Father.

We wish Pastors and Presidents of Conferences and Branches to withhold the letters of standing and commendation from all and every one who may emigrate contrary to or without counsel.

A call was made in the 10th No. of the current Volume of the *Star* for all who were prepared, and desired to emigrate and help to form a new settlement, to send in their names to this Office. Only about twenty names have been sent up under that call, and none of those have reported themselves as having means to subsist upon for a few months while they would be engaged in building, clearing, and fencing land, and securing a crop of grain, all of which would necessarily have to be done before they could realize any returns from their labour. A few have had enough to enable them to reach the settlement with prudence, some barely enough to take them across the water, and others, again, not even that.

We should be pleased to see more interest manifested in relation to the new settlement by those who have the ability to help it forward; and we again invite those of the Saints who are desirous to emigrate and help on the work, and can raise £18 or £20 each, to send up their names at once to the Office; and we will further counsel them in the matter.

THE NEWLY-FORMED VIRGINIA VOLCANO.—On the 1st day of January the reports caused by the bursting forth of the subterranean fire were heard for a distance of 20 or 30 miles. Vast columns of flame and smoke issued from the orifices, and red-hot stones were thrown up in the air several hundred feet above the mouth of the crater. Our informant adds that the people in the vicinity are becoming alarmed at the pertinacity with which the flames are kept up and the red hot masses of rocks thrown out. A heavy rumbling noise, like distant thunder, is continually reverberating through the deep caverns of the mountain, which at times seems to tremble from summit to base.—*Cumberland Telegraph*.

THE ANGEL'S MISSION.

(Continued from page 285.)

Another part of the "Angel's mission" was to cry with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." We may naturally infer, from this, that at the time of the restoration of the Gospel by angelic ministration, the nations, and kindreds, and peoples of the earth would not be fearing God and giving glory to Him, nor be worshipping Him that made heaven and earth. We have seen that the present is the time alluded to. And certainly never was there a time when the pure Gospel in its fulness and power was more needed; for even the universal outcry against its restoration is a sufficient evidence of this. And another point of evidence lies in the fact that the position of mankind, even in this much-vaunted 19th century of the Christian era, necessarily warrants the warning cry, "Fear God, and give glory to Him," and "Worship Him that made heaven and earth," &c.

Let us look around us, and see how far the reality of the scene verifies our description of it. Even the professing religious bodies of Christendom unite in lamenting the acknowledged fact that the great bulk of mankind do not "fear God and give glory to Him," nor "worship" the living and true God "that made heaven and earth." Hence the formation of "Home Missionary Institutions," "Scripture Readers' Associations," "Religious Tract Societies," and other conventions, whose professed operations are designed for the expressed purpose of inculcating the fear of God to the people, and teaching the duty of giving glory to Him. Hence also the general practice of in-door and out-door preaching, and the varieties of open-air meetings of a religious character. Prayer-meetings are held, preaching-rooms, churches, and chapels abound, and numerous plans are adopted for this purpose. Hence, too, the number of "Foreign Missionary Societies" which are formed by the different sects of religionists, whose avowed objects are the con-

version of the heathen in distant countries to the "worship" of the "true God." Millions upon millions of human beings of every clime and colour are known to make their own Gods and worship them—to bow the knee to idols, the workmanship of their own hands. Indeed, the vast majority of mankind are idolators, according to the confession of professing Christians.

Then, as to the professing Christians themselves, we would ask, are *they* fearing God and giving due glory to Him—even to the God they *profess* to worship? According to the statements and expressed feelings of the different sects in relation to each other, we should conclude that they are not. Judging from their virulence and opposition towards each other, their reckless disregard of Gospel truth, their utter perversion of the Gospel ordinances, and their repugnance to the expressed will of God, it would appear that, in one sense of the word, at least, they fear neither God nor the Devil, or their course would certainly be different to what it is. They cannot love one another, or they would not carry on the fratricidal war they do. And, in the absence of unity and mutual love among themselves, to talk of their loving and fearing God is vain and impious. "He that loveth God, loveth his brother also;" and "he that loveth God keepeth His commandments." Solomon says truly, "Fear God, and keep His commandments; for this is the whole duty of man." Alas, how little is this salutary admonition heeded!—how seldom is this "whole duty of man" attended to! How little is God feared!—how seldom and how partially obeyed! Instead of giving "glory to God," men too often seek to monopolise it themselves. Even the most prominent characters far more incline to glorify their own dear selves than to give honour to another. It cannot be said that "whether" they "eat or drink, or whatsoever" they "do," they "do all to the glory of God." Even the clergy, who assume the position of teachers and leaders of the people—even they, in the

highest functions of their professed office, give not God the glory, but take it to themselves. They obtain it from their books and colleges of learning; and, being full of themselves and their own attainments, endeavour, from a spirit of emulation and competition, to so display their talents and acquirements as to win the applause and praise of men: and thus fame, honour, and self-aggrandisement are, in too many cases, the real objects sought after and coveted, rather than the glory of God. The idea of God inspiring men with *His Spirit*, and using them as *His instruments* to communicate *His wisdom* to the people, is not for a moment entertained. Such a thing as inspiration in the present enlightened age is the last thought of, having, in their view of the matter, been long "done away." Although the Apostle declares that, in former times, "holy men *spoke* as they were moved by the Holy Ghost," the idea of such a thing is now indignantly scouted, and the plain statement of the Apostle is twisted and represented to mean that the *Bible was written* by holy men, and is an inspired book; and, therefore, that there is no need for inspiration now.

Again: Do they themselves really worship "Him that made heaven, and earth, and the sea, and the fountains of waters?"—not, do they worship Him aright? but, do they worship Him at all? Do they worship the living and true God, who is described in Holy Writ as the great Creator of all things—the "God of Abraham, the God of Isaac, and the God of Jacob"—the "God of Elijah" and of Elisha, of Moses and of Joshua, of Daniel

and of Jesus, and of all the holy Prophets, and Apostles, and Saints, whose history Scripture records,—do they worship *Him*? Alas, they do not. The "God" whom the sects of so-called Christendom profess to worship is a god possessing neither body, parts, nor passions—a sort of shadow of something—a kind of ethereal, imaginary deity, who can neither move, act, nor even exist—a nondescript "being" (if the solecism be allowed) who has no form whatever, and no substance,—one who can neither approach nor be approached—neither love nor be loved—neither see, hear, or speak, nor be seen, heard, or spoken to,—a mere shadow—a non-substantial, non-existent nomenclature! A "God" of this character the Bible knows nothing of. Yet such is the "unknown God" that is worshipped by myriads of professed "Christians," who raise up and set into operation Missionary Societies for the conversion of foreign heathen, who are equally and even more devout and pious in the opposite extreme of worshipping blind, deaf, and dumb blocks of wood and stone, the workmanship of their own hands.

Looking, then, at the state of society, both at home and abroad, how urgently necessary does it appear that "every nation, kindred, tongue, and people" should hear the "loud voice" of Divine revelation proclaimed by angelic ministration and through the restored Priesthood—"Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 287.)

OBJECTION.

"Another thing which is a mark of delusion is, the importance which they attach to dreams and visions; and, in reality, they think more of these things than of the revealed will of God to man, which is infallibly sure, and cannot mislead."—*"Mormonism Weighed,"* &c., by S. Haining.

ANSWER.

The Latter-day Saints attach the same degree of importance to dreams and visions as did the Saints of old. If, then, the attaching of "importance" to "these things" is "a mark of delusion" in our case, it must have been so in theirs. The statement, that we "think more of these things than of the revealed will of God,"

is, at best, mere verbiage. We presume that, by "the revealed will of God," the objector means the Bible. If so, the assumption that it contains nothing but revelations of the Divine will is more than can be sustained. We grant that whenever God has revealed or does reveal his will to any of His servants, that "revealed will of God to man" is in itself "infallibly sure, and cannot mislead." But that neither proves the Bible to be infallible, or any of its writers, nor makes it and the will of God synonymous. If a servant of God is favoured with a dream or a vision in which God communicates to him His will in relation to some particular act or occurrence, is it anything remarkable or strange that he should "think more" of that than he would of some chapter in Leviticus or in the Book of Esther, or of one of Solomon's Songs? Whether the chapter or the song happened to contain a revelation of God's will to some ancient personage or people, or not, he would surely be justified in thinking more of the revelation by dream or vision which he had himself received than of a dream, or vision, or anything else which some other person or persons had received ages before. As, however, the Bible contains much that cannot, strictly speaking, be designated "the revealed will of God," the objector will have to point out some portion of the Bible as example, before it can be determined whether or not we "think more of these things" to which he alludes "than of" it. If, on the other hand, the expression, "revealed will of God," be taken in its general (and yet particular) sense as referring to what God may at any time communicate to his servants, the objection can still only amount to mere verbiage; for dreams and visions are some of God's own means of revealing His will to man.

Whenever God has had a Church or recognized people on the earth, he has from time to time communicated instruction and revealed His will to them, as necessities or circumstances have required. Different modes of communication and revelation have been adopted, among which "*dreams and visions*" have been somewhat prominent. Scripture abounds with testimonies in proof of this. Were we to give a full list and account of the cases there recorded, it would probably be too extensive to suit the objector's position. But every Bible reader will be

familiar with the names and histories of Abimelech, Laban, Abraham, Isaac, Jacob, Joseph, Pharaoh, Moses, Joshua, Balaam, Samuel, Nathan, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habbakuk, Zechariah, Joseph, Zacharias, Peter, James, John, Cornelius, Ananias, Paul, and many others not mentioned. These persons, who lived in different ages and dispensations, all received the intimations and declarations of God's will through the medium of *dreams and visions*: and who will venture to affirm that these men did not "attach" great "importance" to those "dreams and visions?" Indeed, it is highly probable that each one "in reality" would relatively "think more of these things," in his own case, "than of the revealed will of God" to any of his predecessors.

That "*dreams and visions*" were the recognized, *Divinely-appointed* means through which the Lord revealed His will to His servants the Prophets, is evident from the following passage:—"Hear now my words: If there be a Prophet among you, I the Lord will make myself known unto him in a VISION, and will speak to him in a DREAM." (Num. xii. 6.)

The "importance" and even indispensable necessity of visions, as the adopted means for revealing the "will of God to man," is obvious from the following words of Solomon:—"Where there is no VISION, the people PERISH." (Prov. xxix. 18.) Not only were "dreams and visions" recognized by the servants and people of God in former days as the Divinely-appointed and indispensably-necessary means for revealing the Divine will to man, but we also learn that "these things" (the attaching of "importance" to which our objector considers to be "a mark of delusion,") are ranked among the promised gifts and blessings of the latter days. Hence the Lord says by his servant Joel:—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy; your old men shall dream DREAMS; your young men shall see VISIONS." (Joel ii. 28.)

When the disciples of the Lord were assembled together on the day of Pentecost, and "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance,"—so much so that the multitude were confounded, some mockingly saying,

"These men are full of new wine,"—the Apostle Peter quoted the above prophecy of Joel's as having reference to "the last days," and declared those spiritual manifestations, which the mocking Jews attributed to the influence of wine, to be the operations of that same Divine Spirit which the Prophet had predicted should be "poured out" ultimately "upon all flesh." The history of the former day Saints plainly shows that "dreams and visions" were by them regarded as matters of "importance;" and the history of the Latter-day Saints as plainly shows that they, too, "attach" sufficient "importance" to "these things" as to accept and duly appreciate whatever God may choose from time to time to reveal to them in this way. And no scoffing and unseemly ridicule which the priests of the day (who apparently pattern after the "mocking" Jews of Pentecostal fame) may heap upon

us, in this respect, can possibly lessen that "importance" which we "attach" thereto, knowing as we do that it is *God's* appointed way of blessing and instructing his people, and not ours.

In conclusion, we may observe that it is not to the mere dreams or visions themselves that we attach importance, but to that which God *reveals* thereby. In other words, it is the signification, or import, or (when it is verbally explained) what is called the "*interpretation*," that is the point of importance. However often "old men" may "dream dreams," or "young men" "see visions," unless their dreams and visions convey instructions from God, and they receive the interpretation thereof, their dreams and visions will be of no spiritual benefit to them, but will be *merely* visionary pictures, like the common dreams of men, to which no particular importance can be attached.

(To be continued.)

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 13, 1858.

President A. Calkin.

Dear Brother,—Through the communications from our Elders, I learn that the work of the Lord in the several parts of the Mission is advancing, though struggling its way through many obstacles and impediments, whereby the enemy of righteousness and truth and his partizans seek to hinder its progress. Several of our Elders in Sweden and Norway have of late been treated with persecution and imprisonment, and several of the Saints of both sexes have been fined for partaking in religious exercises. Nevertheless, they are faithful and cling to the truth, serving the Lord the best they know how, and praying for victory in the cause of Zion and for deliverance from the yoke of bondage.

On the 11th of May, I intend to have a General Council with the presiding Priesthood, that I, from their own mouths, may learn the condition of their respective fields of labour and the future prospects,

as well as lay before them what your valuable instructions have given me, and what the Spirit will dictate, that we may devise such plans for our proceedings in the future as the importance and promotion of the great and glorious work we are engaged in demands, and the different circumstances under which we labour in these countries require.

Elder N. Wilhelmson is travelling in the Conference, and will do much good in preaching, exhorting, counselling, and assisting the Elders and Saints.

Elder Thomasson, who assists me in the Office, is of great help and faithful.

I am very thankful to you for the *Deseret News*. It is indeed refreshing to hear from Head-quarters.

Every number of the *Millennial Star* is also a welcome friend, read with the greatest interest and duly appreciated for its useful and instructive contents. It has lost nothing of its brightness.

I am your affectionate and humble servant in the Gospel covenant,

C. WIDEBORG.

PASSING EVENTS.

GENERAL.—The six days trial of Dr. Bernard at London, in the Court of Queen's Bench, on the charge of conspiracy against the life of the Emperor of the French, ended on the 17th April, when a verdict of "Not Guilty" was returned. Hundreds of Poles have left Paris to return to Poland under the amnesty. The number of the Toulon fleet is to be increased to 15. Accounts from Naples state that preparations are being made for defending the Territory against Sardinia: Count d'Aquila, brother of the King, will command the squadron. Two thousand troops of the line are engaged in levelling a portion of the height which commands the citadel of Gaeta. All Sardinian officers on leave of absence have been recalled to their regiments. The *Times'* Vienna Correspondent states that the King of Holland is to be the arbiter between Naples and Sardinia. On the 21st March, the Nombries (Nana Sahib's) retreat was stormed, but he escaped, and a reward of 50,000 rupees is offered for his head. The sentence on the ex-King of Delhi, at date of last despatch, was not made known to the public. China news state that Commissioner Yeh's conduct has, by imperial edict, been condemned, and his successor appointed.

AMERICAN.—At Tampico, Mexico, thirteen prominent Reactionists have been captured by Governor Garza, while attempting to land from the British mail steamer. Advices from Vera Cruz state that General Osollo, acting in behalf of the Zulaga Government, had taken the city of Guadalajara, capturing the entire government of Juarez: Osollo was on his way to the city of Mexico, and would probably be declared President of the Republic. Vera Cruz held out for the Juarez party. From Peru we learn that Arica was bombarded on the 21st February, and, after a resistance of seven hours, was taken by the Vivanco party. A memorial from the citizens of Carson Valley, asking the erection of a Territorial Government, had been transmitted to the House by the President, and referred by them to the Committee on Territories. General Kinney, Adjutant-General of Illinois, has addressed a note to the Secretary of War, tendering the Government one or more regiments of mounted volunteers for Utah. Another company for the same destination has been organized at Frankfort, Kentucky. Most of the recruits now at Newport, Kentucky, are ordered to *rendezvous* at Leavenworth on the 20th April, and no exertions are spared to render them fit for active service. In the Senate, the bill providing for the employment of five regiments of volunteers was amended so as to reduce the number of regiments to three,—one to be employed on the frontiers of Texas, and the others in protecting emigrant and Government trains on their way across the Plains: it was passed by a vote of 41 to 13. The House has been occupied in rambling discussions on Utah affairs, especially the expenditures incurred by the military expedition to that Territory. The *Herald*, in view of these matters, is affected by another of his occasional fits of lamentation over the tendency of the members to cripple operations against Utah. It is reported that the President will appoint a Commission to proceed to Utah for the purpose of inducing the Saints to yield, offering them pardon for the past, and to represent the determination of Government to reduce them to submission. Governor Powell and Major Ben McCulloch are spoken of as the Commissioners. The *Union* states that both Generals Persifer F. Smith and Harney have been ordered to Utah: it was intended that the chief command of the army should devolve on the former, since which a division has arisen between the friends of the two Generals, in which their respective claims are urged by the two parties. General Harney has protested against being placed second in command under General Smith, and desires a command in some other direction. A correspondence from Fort Leavenworth states that seven men arrived March 28, having left Camp Scott on the 16th February. They report Johnson's command in good health and spirits, and that the Colonel has no fear, providing provisions are advanced in time. They think that skirmishes will take place during the early part of the summer, but that he will not attempt any serious operations until the arrival of reinforcements. He does not design to enter Salt Lake City *via* Echo Canyon, but will endeavour to obtain an entrance through the Bear River Valley. These men express their opinion that the Saints will pursue an active, persevering, and determined guerrilla warfare, and that it will take two or three years to subdue them. We have received a mail from Utah, with letters dated February, and Numbers 45, 47, and 48 of the *Deseret News*. By letter from Elder John Kay to Elder Thomas Williams, we learn that President Pratt and company arrived safe and in good health and spirits January 19th. The general news from Home will be given in our next issue. By letter from Elder Samuel W. Richards to Elder E. W. Tullidge, dated Florence, April 1st we learn that the movements of missionaries are so far satisfactory.

VARIETIES.

We should eat and drink to live, and not live to eat and drink.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain that one.—*Pope*.

A LADY was teaching a boy to spell. The boy spelt c-o-l-d, but could not pronounce it. In vain his teacher asked him to think and try. At last she asked him, "What do you get when you go out on a rainy day, and wet your feet?" "I gets a hidin'," was the reply.

CHILDREN and fools, says an old adage, always tell the truth. "Mother sent me," said a little girl to a neighbour, "to come and ask you to take tea with her this evening." "Did she say at what time, my dear?" "No, ma'am; she only said she would ask you, and then the thing would be off her mind: that's all she said."

A YOUNG student, showing the Museum at Oxford to a party, produced a rusty sword, which he assured them was the identical sword with which Balaam was about to kill his ass. One of the company observed that he thought Balaam had no sword, but only wished for one. "You are right," said the student; "and this is the very sword he wished for!"

THE LAND OF THE WEST.

There's a land in the West, so rich, fertile, and fair;

'Tis the land of the blest, for sweet freedom is there:

'Tis the land of the brave, of the true and the bold,
For it ne'er bore a slave since created, we're told.

'Tis Zion, the lovely, proud queen of the world,
And liberty reigns where her flag is unfurled.

There's a land in the West, far, far 'yond the sea;

'Tis the land I love best; 'tis the land of the free;

'Tis the land of pure worth and all virtues most rare:

Not a spot upon earth can with Zion compare.

O Zion, dear Zion, thy standard's unfurled;

As a banner it waves to the gaze of the world.

Belfast.

There's a land in the West; 'tis truth's ensign and star,

Where her sons and her daughters have gathered from far:

May Israel's God save these hearts good and true,
While the fate of the slave be the tyrant's just due.

Lord! strengthen Thy sons to defend Zion's cause,
To maintain firm her freedom and honour her laws.

To the land of the West, then, oh, aid me to go,
There to share with the blest in their weal or their woe,—

To sit under the voice of our Prophet and Seer,
And be nigh to those loved ones whose memories are dear.

O Zion, dear Zion, thy sons have gone forth
And proclaimed to the nations thy beauty and worth.

CAROLINE BAILLIE.

Address.—Aaron Nelson, 52, Upper Brunswick Street, Leicester.

MONEY LIST, APRIL 17—23, 1858.

W. H. Perkes	£15	5	0	Brought forward.....	£45	5	0
A. J. Stewart (Australia)	30	0	0	W. B. Child (per T. Wallace).....	4	0	0
Carried forward.....	£45	5	0		£49	5	0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 20, Vol. XX.

Saturday, May 15, 1858.

Price One Penny.

CHILDREN A BLESSING.

BY ELDER CHARLES F. JONES.

"Lo, children are an heritage of the Lord, and the fruit of the womb is His reward:—PSALM cvii. 8.

From the above language of the inspired Psalmist, we learn that children were looked upon in olden times as an heritage of the Lord, and the fruit of the womb as a reward to the righteous. Those who possessed the most were supposed to be the happiest, according to the following remarks of David:—"As arrows are in the hand of a mighty man, so are children of the youth; and happy is the man who hath his quiver full of them."

If the above be true, how degenerate are people of modern times, judging from the loose conversation, depraved sexual intercourse, frightful amount of infanticide, and general cruelty of parents towards their offspring, that everywhere prevail.

These views were not peculiar to David. Let us refer to the history of the past, and we shall see that multiplicity was the object God had in view in uniting the sexes; and that, on the one hand, it was a source of great comfort to the righteous to have children; on the other, one of grief to those who were deprived of them.

The first command given to our great common parents was to multiply, and replenish the earth, and subdue it. It is

needless to say that this instruction was faithfully and effectually carried out. It is also evident that the pure principles and objects of procreation were taught their children and their seed after them. It is also certain that as long as this principle was righteously observed, it was an especial blessing to man; but, on the other hand, was a source of misery, sickness, and death. In proof of this, to illustrate the former fact, see the history of Noah, Abraham, Isaac, Jacob, and their families, who were perfect in their generations; and of the Canaanites, Sodomites, and many others, who, because of their degeneracy, were swept from the earth, as an example of the latter.

In the 11th chapter of Genesis, we are informed that Sarai, the wife of Abraham, was barren, and had no child. Instead of this being a source of comfort to her, as it would be to many of her sex now, we find it was one of constant grief,—so much so, that she prevailed on her husband to take Hagar, her handmaid, to wife, hoping by this means to obtain children. We have no reason to doubt that Sarai fully realized the worth of her husband, knowing, as she did, that he was an approved servant of God, and

therefore, (like other noble women,) desiring that her husband's worth should not be forgotten, wished that his seed might remain—that his name might be had in honourable remembrance upon the earth in after ages. After Sarai had thus nobly acted, we find the Lord expresses himself well satisfied with them and their doings,—so much so, that He condescends to visit them personally and hold converse with them; and amongst the many instructions given and blessings promised, was the following:—"Thou shalt not call thy wife Sarai, but Sarah shall be her name; and I will bless her, and give thee a son of her; and she shall be a mother of nations: kings of people shall be of her." We are then informed that Sarah conceived, and bare Abraham a son in his old age, and he called his name Isaac. Sarah was well pleased because of her pregnancy, and acknowledged that the child was a gift from God.

Genesis 25th tells us that when Isaac was forty years old, he took a wife named Rebekah, the daughter of Bethuel, the Syriah; but she bare him no child: and he intreated the Lord for her, because of barrenness; and the Lord heard him, and Rebekah conceived and gave birth to twins—namely, Esau and Jacob. Isaac well knew the promises that had been made to him and to his worthy father before him; and he knew that, for these to be fulfilled, he must have children to continue the lineage of his father's house. He therefore asked for children; and the Lord, in fulfilment of His promises, gave them to him.

Genesis 28th informs us that Isaac, just before his death, called his son Jacob to him, in order that he might bless him; and he said to him—"Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father, and take unto thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people."

By reference to the 29th of Genesis, it will be seen that God designed to bring about the blessings pronounced upon the head of Jacob by his father. Jacob, in compliance with his father's counsel, went to Padan-aram, and served Laban seven years for his daughter Rachel. At the expiration of this time, Laban deceived

him by giving him Leah to wife, instead of her sister Rachel, the former being the firstborn, as it would have been contrary to the custom of the country to have given the youngest in marriage before the oldest. But, after fulfilling a week with Leah, he received Rachel also. History tells us that Leah was barren, which was the cause of affliction to her; but in due time the Lord opened her womb, and she gave birth to Reuben. This was a source of joy to her; for, says she, "the Lord hath looked upon my afflictions." She bore Jacob six sons. During the time of non-conception, she gave her handmaid Zilpah to her husband to wife; and she considered herself thus favoured with children because she had given Zilpah to Jacob. Said she, "God hath given me my hire, because I have given my maiden to my husband." Rachel also was barren; and, in order that her husband should not be deprived of an increase of blessings, she gave to her husband her handmaid Bilhah to wife. Rachel afterwards conceived and gave birth to Joseph, saying, "God hath taken away my reproach."

Thus we perceive that, in olden times, barrenness was considered an affliction and a cause of reproach; and we find that through the medium of Jacob's four wives the foundation was laid for the fulfilment of the blessing promised upon him, which was, that he should become a multitude of people.

Jacob, previous to his death, gathered his sons together, and blessed them one by one. The great blessing pronounced upon the head of Joseph was, that he should inherit the blessings of the breasts and of the womb, and thus become a multitude of nations, so numerous as to cause him to need a much larger extent of country than his brethren.

Solomon says that "Children's children are the crown of old men, and the glory of children are their fathers." Doubtless Jacob fully realized this when looking upon his sons and his sons' sons. He undoubtedly felt blest and honoured of God while contemplating their future greatness.

How dignified were the positions of Abraham, Isaac, and Jacob, and their successors!—men who frequently conversed with God face to face, receiving frequent revelations from Him respecting themselves and their families!—men who

could gaze upon the past and present, and look forward with certainty to the future!—men who were able to foretell what position their children would occupy and the part they would perform upon this stage of action at the remotest period of time. They were not ignorant respecting the purposes of God. They fully understood that the Being they worshipped had an important work to perform upon the earth, and that it would require time for its performance. And they had the assurance that, however dis-

tant the period might be, and however long they might be separated from their children, the time would come when the hearts of the fathers would be turned to their children, and the hearts of the children to their fathers; and that the earth, according to promise, would become their everlasting possession. We thus perceive that, rather than a good man in olden times should have his name forgotten through death, his brother or nearest of kin was expected to act as proxy for him, and raise up seed for him.

(*To be continued.*)

CONSTITUTIONAL GOVERNMENTS.

(*Concluded from page 291.*)

When a decision is obtained to the effect that there is no authority of "right divine" in society, and no laws and statutes enacted by divine law-givers for national government, it is tantamount to the obtaining of a decision that there exists no national law or authority of an intrinsically-binding nature—none which, in absolute justice, man is called upon to obey. There is, then, no authority left, only that of a patriarchal order—no rights but those which are inherent—no laws except natural laws. These, being divine in themselves, remain unmoved. This is how the case stands abstractedly. To this point the great American Revolution and the Republican decisions and Declaration of Independence had virtually brought American society. There can be no question that their decisions and position were legitimate, and our *ultimatum* is the necessary consequence.

The American revolutionists, however, did not lay down a system of abstract truths and advance by due progressive steps of a social philosophy. They treated the revolution according to a practical necessity, and did not strictly measure their movements by exclusive, abstract rights and absolute truths. In this they acted wisely; for, however complete and radical a revolution might be, certain national arrangements, social conditions, and political organizations must be taken up where they are found, and continued therefrom. Society must not be thrown

into chaos, its relations absolved, its landed interests swept away, and its functions suspended, in order that it might be re-organized according to a model system. Nevertheless, when we sit in judgment on the value and limits of authority and prerogatives,—to define a just position, and to decide the moral question of rights, we must take the model truth as the standard. We must, it is true, take circumstances and practical necessity into due consideration, but must not make circumstances and conventional, artificial arrangements the proper and legitimate standard. While compromising with expediency and that which *is*, the absolute truth and that which *ought to be* should not be forgotten. This seems to be the spirit in which the patriotic fathers viewed the matter. They made the revolution more radical and republican than any since the creation; and, perhaps, all things considered, to the greatest possible extent. Though compelled, by the force of circumstances, to continue some standing arrangements, and to preserve and even remix some of the old elements in their republican superstructure, they appear as much as practical to have worked by a model of truth and right.

When a decision of the non-existence of authority based on "right divine" has been obtained of such a just and practical nature as that given by the Republican Fathers,—and when a revolution of such a radical character has swept away the

old authority, pretensions, and government, it becomes necessary to *create* new authority and re-establish government of some kind. Society cannot exist and perform its functions without authority and law. Destitute of checks and administrative powers, it would reach a state of chaos and anarchy. These must be created, therefore, and a constitutional basis laid down, whereon to build the social superstructure. This is precisely as it stood with the American people. A constitution was framed,—itself based as nearly as wise men could lay it on the inherent rights of man, and designed to preserve as much as possible individual interests and liberty, and take in the largest amount of public good. To this the people delegated their authority, and endorsed it with their approval. It was republican in its very origin, and its genius and designs partook of the same character. This made it consistent and, in a sense, legitimate. The nation possessed no constitution and authority delegated from God, but the *people* delegated them.

The Constitution of America is based on the admission that Governments derive "their just powers from the *consent of the governed*" with the design especially to preserve the "unalienable rights" of men to "life, liberty, and the pursuit of happiness." With this also is laid down a fundamental law to the effect that, when a Government, or, what is about the same, an Administration, "becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government [or administration], laying its foundation on such principles, and organizing its powers in such a form, as to them shall feel most likely to effect their safety and happiness." In other words, it is the right of the "governed" to withdraw their "consent" from any Administration that has become "destructive" of their "life, liberty, and the pursuit of happiness"—to recall that "consent" which in the case in question gave authority and virtue to both the Constitution and Government—to resume the "powers" thus derived and re-delegate them "in such a form, as to them shall seem" not "destructive of these ends." Of course, we are only extending the law to its legitimate application, and not supposing that any given community possesses the right to interfere

with the consent of other communities and to "alter or abolish" aught for them. This would be contrary to the tenor of our argument. Perhaps to *them* the Administration might neither seem nor be destructive of "life, liberty, and the pursuit of happiness." It was not because the English Government was thus destructive to the English people in the mother country that the men of Independence made this Declaration, but because it was thus destructive to *themselves*. Nor do we mean to imply that any such pernicious tendency is found in the Constitution itself. But we do mean to convey the idea that this has been the tendency of corrupt administrations towards the community of Saints, in violation of the principles of the Constitution, the Declaration, and a republican genius. To this and all like cases our arguments may be justly applied.

A government delegated from the Supreme Being is from its very nature absolute in principle. This by no means implies that it is despotic and crushing in its tendency. Truth is essentially absolute. This quality may be considered as its characteristic signature. It has no compromises, and asks neither consent nor permission, but commands obedience. In the physical world, the positive, absolute nature of truth is rigidly asserted and enforced; and disobedience to its authority is attended by its consequent punishment. Theocracy, or indeed Divine government under whatever name or classification, is also essentially absolute. But the Supreme Being is especially careful to preserve the free agency of man. He oftentimes waives His prerogatives, permits mankind to disregard and throw off His authority and government, winks at follies and disobedience, forgives rebellion, and is very long-suffering and merciful. This does not, however, affect the absolute principle of Divine government. His authority over man is positive and absolute in its rightfulness. It is not conferred by man, neither can it be withdrawn or abrogated by man—the creature of the God. All rights, privileges, laws, powers, and authority, delegated from Him, are of the same character, and do not require the "*consent*" of the people to be valid and binding; nor are they based or dependent on concessions and powers delegated from the people. Man cannot delegate aught to God, nor do the

will and emotion of the people confer authority on the creative Governor of the universe.

But in human governments, authority and powers are not legitimately derived from the higher, but delegated from the lower to the higher. Properly speaking, however, there is, in a primitive sense, neither higher nor lower, governor nor governed. In a political sense, "all men are created equal." None have an inherent authority to rule in a governmental capacity. In their simple state, all are the *people*. Government has to be instituted, rulers made, and powers delegated from those to be governed before distinctions exist or Executive can administer. This is the legitimate *human* government, and its character is republican.

The General Government has no just prerogatives or authority over any State or Territory, only as based on the "*consent*" and delegated powers of that community. This is the point of connection between the two as the treaty of political friendship, and mutual interest is the basis of the general Union. When Government, therefore, pays no respect to the consent of the people of any such State or Territory, arrogantly deeming it unnecessary,—when it treats their will with contempt, and acts contrarily to their feelings and interests, its authority virtually ceases, for it has lost the grounds upon which only it can be justly based. It would be similar with the Union, were the States to violate the object and design of their treaty, and turn their powers against each other, and engage in a fratricidal war: the Confederation would depart. What would remain in either case would be worthless shadows,—though, perhaps, such usurpations and pretensions might be pernicious and destructive. Indeed, this would be their tendency: for, in the latter case, the friendship of the States would be hypocritical and Judas-like; and in the former, the usurped authority of the Government unjust and subversive.

A republican government, in its design, principles, and intentions, is broad, equitable, benevolent, fraternal, and right-preserving. We consider that it is the only legitimate human government, and, properly speaking, the only constitutional one; for that which comes neither from God nor the people is nothing more than a hasty government. For this very

reason, however,—from its very goodness and purity of principle, it is not so durable, and is more liable to be abused than any other human government. Not that its principles are subject to decay, for there is something of eternal truth and divinity in them; but because they are not so likely to be carried out by the rulers, and wicked people too often trample them under foot and subvert their intentions. Other governments are radically based on usurpations and abuse, and therefore usurpation and abuse are in keeping with their character. But it is not so with a republican system; its designs and tendency are for the good and wellbeing of the people, and for the preservation of inherent rights. The powers and prerogatives that it confers on government are for the same great ends. But it by no means follows that they are executed for those great purposes, nor that the intentions of the Republican Fathers are realized by the administration of those powers. There are such examples to be found of the existence of good systems of government and bad administrators. No nation since the creation has illustrated this so strongly as America. Never have the principles of its own institutions been so perverted and ignored—never were the powers of its administrative bodies so turned from their purposes, and its own genius smothered by any nation as by the American. When such is the case, it is truly lamentable; for good government and corrupt and wicked administrators are much more pernicious and crushing than bad systems and righteous rulers.

Now, when corrupt administrators violate the principles of republicanism, subvert the rights of the people, and turn the powers and authority committed to them, the corruption should be protested against and morally resisted by every true Republican. None should countenance it, none should stand by and witness such abuse and hold their peace. The higher the authority and office the worse does it become. And when the operations of the General Government become destructive of the "life, liberty, and the pursuit of happiness" of any community, and such conduct is continued and even sanctioned and abetted by degenerate Republicans of the United States, it is the privilege of that State or Territory to withdraw their "consent" by which, according to the principle laid down by the great masters

of Republicanism, Government derived its just right to rule over them. When the powers which they themselves delegate to their rulers, and which none others but themselves can delegate for them, or retain justly without the "consent" which gives those powers virtue,—when they are used in a way destructive of the "life, liberty, and the pursuit of happiness" of the delegators, "to secure" which "governments" are declared to be "instituted among men," then that people have an undoubted right, and it is enjoined upon them as a "duty" by the fathers to abrogate the power and authority which they have conferred.

The foregoing remarks, as well as our article generally, are to the last degree applicable to the General as well as State Governments in their administration towards the Church of Latter-day Saints from its birth, and that community ever since it has been numerous and powerful enough for political organization. The Administration have no "right divine;" but they are presuming that they have to do what they please, or in their wicked hearts devise, where Utah is concerned; and the people of the United States are vigorously helping them to wreck their once glorious and powerful republic on the rock.

HISTORY OF JOSEPH SMITH.

(Continued from page 296.)

[January, 1843.]

The matter under consideration presents a case arising under the 2nd section, 4th article of the Constitution of the United States, and the act of Congress of February 12th, 1793, to carry it into effect. The judiciary act of 1789 confers on this Court (indeed on all the courts of the United States,) power to issue the writ of Habeas Corpus, when a person is confined, "under colour of, or by the authority of the United States." Smith is in custody under colour of and by authority of the 2nd section, 4th article of the Constitution of the United States. As to the instrument employed or authorized to carry into effect that article of the Constitution, (as he derives from it the authority to issue the warrant,) he must be regarded as acting by the authority of the United States. The power is not officially in the Governor, but personal. It might have been granted to any one else by name, but considerations of convenience and policy recommended the selection of the Executive, who never dies. The citizens of the States are citizens of the United States; hence the United States are as much bound to afford them protection in their sphere as the States are in theirs.

This Court has jurisdiction. Whether the State Courts have jurisdiction or not, this Court is not called upon to decide. The return of the Sheriff shows that he has arrested and now holds in custody Joseph Smith, in virtue of a warrant issued by the Governor of Illinois, under the 2nd section

of the 4th article of the Constitution of the United States, relative to fugitives from justice, and the act of Congress passed to carry it into effect. The article of the Constitution does not designate the person upon whom the demand for the fugitive shall be made, nor does it prescribe the proof upon which he shall act. But Congress has done so. The proof is "An indictment or affidavit," to be certified by the Governor demanding. The return brings before the Court the warrant, the demand, and the affidavit. The material part of the latter is in these words, viz.—

"Lilburn W. Boggs who, being duly sworn, doth depose and say that on the night of the 6th day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot with intent to kill; and that his life was despaired of for several days; and that he believes, and has good reason to believe from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder, and that the said Joseph Smith is a citizen or resident of the State of Illinois."

This affidavit is certified by the Governor of Missouri to be authentic. The affidavit being thus verified, furnished the only evidence upon which the Governor of Illinois could act. Smith presented affidavits proving that he was not in Missouri at the date of the shooting of Boggs.

This testimony was objected to by the Attorney-General of Illinois, on the ground

that the Court could not look behind the return. The Court deems it unnecessary to decide that point, inasmuch as it thinks Smith entitled to his discharge for defect in the affidavit.

To authorize the arrest in this case, the affidavit should have stated distinctly—1st, that Smith had committed a crime; 2nd, that he committed it in Missouri.

It must appear that he fled from Missouri, to authorize the Governor of Missouri to demand him, as none other than the Governor of the State from which he fled can make the demand. He could not have fled from justice unless he committed a crime, which does not appear. It must appear that the crime was committed in Missouri, to warrant the Governor of Illinois in ordering him to be sent to Missouri for trial.

The 2nd section, 4th article, declares he "shall be removed to the State having jurisdiction of the crime." As it is not charged that the crime was committed by Smith in Missouri, the Governor of Illinois could not cause him to be removed to that State, unless it can be maintained that the State of Missouri can entertain jurisdiction of crimes committed in other States. The affirmative of this proposition was taken in the argument with a zeal *indicating sincerity*. But no adjudged case or *dictum* was adduced in support of it. The Court conceives that none can be. Let it be tested by principle.

Man, in a state of nature, is a sovereign, with all the prerogatives of king, lords, and commons. He may declare war and make peace, and, as nations often do, who "feel power and forget right," may oppress, rob, and subjugate his weaker and unoffending neighbours. He unites in his person the legislative, judicial, and executive power; "can do no wrong," because there is none to hold him to account. But when he unites himself with a community, he lays down all the prerogatives of sovereign, (except self defence,) and becomes a subject. He owes obedience to its laws and the judgments of its tribunals, which he is supposed to have participated in establishing, either directly or indirectly. He surrenders also the right of self-redress.

In consideration of all which, he is entitled to the *egis* of that community to defend him from wrongs. He takes upon himself no allegiance to any other community, so owes it no obedience, and, therefore, cannot disobey it. None other than his own sovereign can prescribe a rule of action to him. Each sovereign regulates the conduct of its subjects, and they may be punished upon the assumption that they have known the rule, and have consented to be governed by it; it would be a gross violation of the

social compact, if the State was to deliver up one of its citizens to be tried and punished by a foreign State to which he owes no allegiance, and whose laws were never binding on him. No State can or will do it.

In the absence of the constitutional provision, the State of Missouri would stand on this subject in the same relation to the State of Illinois that Spain does to England. In this particular, the States are independent of each other: a criminal fugitive from one State to another could not be claimed as of right to be given up.

It is most true, as mentioned by writers on the laws of nations, that every State is responsible to its neighbours for the conduct of its citizens, so far as their conduct violates the principles of good neighbourhood; so it is among private individuals. But for this, the inviolability of territory or private dwelling could not be maintained. This obligation creates the right, and makes it the duty of the State to impose such restraints upon the citizen as the occasion demands.

It was in the performance of this duty that the United States passed laws to restrain citizens of the United States from setting on foot and fitting out military expeditions against their neighbours. While the violators of this law kept themselves within the United States, the conduct was cognizable in the Courts of the United States, and not of the offended State, even if the means provided had assisted in the invasion of the foreign State. A demand by the injured State upon the United States for the offenders whose operations were in their own country, would be answered, that the United States' laws alone could act upon them, and that as a good neighbour it would punish them.

It is the duty of the State of Illinois to make it criminal in one of its citizens to aid, abet, counsel, or advise any person to commit a crime in her sister State. Any one violating the law would be amenable to the laws of Illinois, executed by its own tribunals. These of Missouri could have no agency in his conviction and punishment. But if he shall go into Missouri, he owes obedience to her laws, and is liable before her Courts to be tried and punished for any crime he may commit there; and a plea that he was a citizen of another State would not avail him. If he escape, he may be surrendered to Missouri for trial. But when the offence is perpetrated in Illinois, that the only right of Missouri is to insist that Illinois compel her citizens to forbear to annoy her. This she has a right to expect. For the neglect of it, nations go to war and violate territory.

The Court must hold that where a necessary fact is not stated in the affidavit, it does not exist. It is not averred that Smith was accessory before the fact, in the State of Missouri, nor that he committed a crime in Missouri; therefore he did not commit the crime in Missouri, did not flee from Missouri to avoid punishment.

Again, the affidavit charges the shooting on the 6th of May, in the county of Jackson, and State of Missouri, "that he believes, and has good reason to believe, from evidence and information now (then) in his possession, that Joseph Smith was accessory before the fact, and is a resident or citizen of Illinois."

There are several objections to this. Mr. Boggs, having the "evidence and information in his possession," should have incorporated it in the affidavit, to enable the Court to judge of their sufficiency to support his "belief."

Again, he swears to a legal conclusion, when he says that Smith was *accessory before the fact*. What acts constitute a man an accessory in a question of law are not always of easy solution. Mr. Boggs' opinion, then, is not authority. He should have given the facts. He should have shown that they were committed in Missouri, to enable the Court to test them by the laws of Missouri, to see if they amounted to a crime.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 15, 1853.

LABOUR TO MAKE ISRAEL THE HEAD.—Moses, the divine lawgiver of old, prophesied that Israel was destined to become the head of the nations and the glory of the earth, and to hold the presiding power of the world. God made the same promise also to Abraham, Isaac, and Jacob. He covenanted with them that in them and their seed all the nations of the earth should be blessed. For this purpose he committed to them the Priesthood and holy oracles. The powers of salvation were sealed on the heads of the descendants of the "Father of the Faithful," and from them redemption was appointed to come unto the whole world, and the Son of God himself pre-ordained to spring from the loins of the chosen seed. Unto a remnant of the descendants of the man whom God condescended to call friend, which should be mixed among the nations in the last days and known only to Him, the Lord also designed to commit the keys of the great restitution of all things. Indeed, no promises of salvation and blessings of the Priesthood have ever been made to the Gentiles only as depending on and coming through the "household of faith," into which, to become joint-heirs with the Seed of Promise, the Gentiles had to be adopted. Even the heathen and nations of the last days, who will not receive the laws of celestial glory, God designed to bless through the administration of Latter-day Israel.

Prophets, Apostles, and Saints, from the day God made the covenant with Abraham, have firmly believed in the destiny of Israel and prophesied and testified thereof. The very host of heaven, among whom are those worthies who received the covenants, still hold on to the promises and fondly anticipate their fulfilment. The Jews also, though "scattered and peeled," and after their nationality has been broken up for eighteen centuries, to this day cling to those promises with a tenacity which no adversity has been able to sever. In their dispersion, while smarting under most inhuman persecution and known as a hiss and a by-word among the nations, a view of this destiny has borne them up.

But Israel of old transgressed, offended God, abused their privileges, and put off the fulfilment of the promises. The Prophets were aware of this, and lamented the fact. The Saints, however received the comforting assurance that this glorious des-

tiny was not lost for ever, but that it should be found in the last days and all the predicted glory thereof revealed.

The commencement of the great work of restoration has already taken place. Latter-day Israel have received birth; they are increasing, growing to maturity, and flourishing with the development of uncommon vigour and vitality. God has acknowledged the Church of Latter-day Saints as the thrice-blessed people in whom He will fulfil the accumulated sum of glorious promises made to the fathers of old—as that remnant of the chosen seed hid up in Christ to bring about the purposes of God's marvellous work. All that ancient Israel might have been, modern Israel are destined to be,—aye, more than those of old had the privilege of being, they have to become; for the dispensation of the fulness of times was appointed to the last days. Let us now address ourselves to the Latter-day Israel—the Saints.

Brethren and sisters,—you claim to be the people out of whom will grow that mighty kingdom of the last days which the Prophets have declared should hold universal empire, and become the head of the nations and the glory of the earth, and through whom God designs to pour blessings upon the whole human family. Upon this theme and many of the views showing the glory of Zion, you have often dwelt with ecstatic delight, and borne testimony thereof with enthusiasm and great faith. But let us pause and reflect for a moment. Lay aside for a time this ecstasy of imagination inspired by the beautiful ideal presented to your view. Then look at it with the cool, dispassionate eye of reason; and that which imagination sees by faith as a vision, let calm judgment bring before you with the embodiment of a reality. The work will appear as great and glorious to the eye of reason strengthened by faith as to the eye of the imagination kindled with faith's celestial flame. But while one is delighted with the *beau idéal*, the other perceives that it has to be embodied,—while to the latter it is a vision of glory, to the former it assumes the bearing of a practical work,—while assurance is given to one that it *will be accomplished*, the other discovers that it has to be *done*—that it has to be *worked out*.

When you claim the high destiny of Latter-day Israel, and bear testimony that this work will grow into universal empire,—when you prophesy that the Saints will become a “nation of Kings and Priests unto God,” to give wisdom and institutions to order and govern mankind, do you sufficiently realize the import thereof? We are afraid not. When you talk about this destiny and dominion, is it duly impressed on your minds that under the favour of God you have to *make such a reality*—that it is not a mere matter of testimony and prophetic assertion, but that it has to become also a *matter of fact*? It is not enough that the headship of Israel be spiritually and prophetically true. You have to be co-workers with God to make it also bodily and practically true. The Church of which you are members has to take the lead and become the greatest of all kingdoms, not only in numbers, (for it will include every knee that will bow to Christ,) but also in wisdom, power, science, art, and everything which is good and true. We do not mean to say that agriculture, architecture, mechanics, commerce, science, and arts generally, constitute the highest callings of the Priesthood. We believe that they will be Governors in the kingdom of God and Priests of the Most High. But the Priesthood will circumscribe all the wisdom, truth, and usefulness of the world. Israel must become the head in every branch, the leaders in every right path, and the master spirits in every department.

Do you realize, Saints, how far the nations are in advance upon some points? Look at their navies, merchant service, commerce, cities, museums, libraries, manufactories, railroads, telegraphs, splendour, and wealth. Look at the sciences, arts, intelligence, cultivation, taste, and skill that flourish among them. Yet in all this,

Israel has to surpass the Gentiles. We do not mean that the Saints are to become book-worms, antiquarian babies, and to waste their precious time in acquiring more than a necessary knowledge and learning in matters in which there is but little intrinsic value. When a pure, universal language prevails again, and a new state of things and correct principles have spread abroad, the artificials and learned rubbish may with advantage be "done away, because no longer needed." Indeed, it would not be a very great loss were nine-tenths of the mass of books burned, and a large portion of "learning" thrown with "physic to the dogs." But the truths of the universe, the beauties of nature, the wealth of the earth and virtue of the elements, the wonders of science, the dignity, usefulness, and worth of architecture, mechanics, and manufacture, the excellence of art, poetry, and general literature, and the worth of all useful things will *not* be done away. In all such, Israel has to surpass the Gentiles, and to lead the way in every divine and natural path.

How much, then, has to be done! How much of it comes within the scope of what is termed practical life, and how much has to be accomplished to make Israel the head of the nations! The Saints have the best religion in the world: a more glorious revelation of theology was never given to mankind; and their social and domestic institutions will elevate them above all nations, and many of them are rough diamonds that will yet become polished and shine in the firmament of God's kingdoms. But they should never forget that all this has to be *worked out*; and their motto should be—"Labour to make Israel the Head!"

NEWS FROM HOME.—This mail brings characteristic, cheering intelligence from Home. The *Deseret News* contains pointed and determined, yet respectful addresses, accompanied with Resolutions, to the President and Congress of the United States, from the citizens of Great Salt Lake City. In Number 47 of the *News* is commenced the "HISTORY OF BRIGHAM YOUNG." The following extract from Elder John Kay's letter is indicative of the condition and determination of Utah:—

"All is peace here! I must say that the Saints never felt better; and they are willing to do as they are told. The United States' troops are at Fort Bridger yet; and, I think, will have to remain there, or go back. Brother Brigham does not want to hurt them, but is determined they shall not come here in peace."

TITHING.

BY ELDER GEORGE TAYLOR.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."—MALACHI.

Tithe-paying is of great antiquity. Abraham, in whose footsteps we all have to tread, paid to Melchisedec "tithes of all." Jacob exclaims—"Of all that thou shalt give me I will surely give one-tenth unto thee." Under the law, tithe-paying was not abrogated nor diminished: "Thou shalt truly tithe all thy increase." Under the Gospel dispensation, Paul approbates the course of Abraham in tithe-paying. Paul also informs us that it is one of the chief duties of the Levitical priesthood to

receive tithing:—"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people, that is according to the law, that is of their brethren." And as we have the Levitical priesthood in our midst, this is another proof of the necessity of our paying tithing.

The Lord has always required some proof of obedience from the creature man. It is said, "The love of money is the root of all

evil." And deeply enough in the minds of men and women does this root take hold. What will not money tempt erring humanity to do? For it, kingdoms have been sold, and the liberties of the subject bartered away. For money, men will lie, thieve, cheat, and shed innocent blood. For money, the peasant toils, and the king rules for it, the priest will preach lies, and the advocate-at-law will call God and angels to witness the innocence of some blood-guilty wretch who, he knows well, is guilty of the crime laid to his charge. For money, even the Son of God was betrayed. In all ages, and in all countries, the love of money and the acquisition of wealth has ever been a prominent feature.

The Lord requires the Saints in this Mission to pay their tithing. Do we possess property? Then let its value be estimated, and let one-tenth of its value be paid into the treasury of the Lord; and, after that, one tenth of our periodical increase. And let that increase be *faithfully* tithed. As to what need the Lord has of the money is not a question for us to entertain. Suffice it to say, the Lord requires it; and why He does so is no more our business than why he desires candidates for celestial glory to be baptized. It is for God to dictate, and for man to comply. Some Latter-day Saints act as if they expected the Lord to make an exception in their favour in relation to paying tithing; but the Lord has nowhere informed us that he will consent to have his laws evaded, trodden under foot, or rendered inutile, according to the whims and caprices of men.

That Saint who neglects to faithfully and promptly pay his tithing stands in the way of his own salvation; for it is only by keeping the commandments of God that we can continue to drink of the fountain of living water. When God's commands are violated or treated with contempt, then the supply of spiritual nutrition ceases.

The hopeful countenances and happy looks of thousands of Latter-day Saints proclaim the fact that they are tithing-payers. The warm grip of brotherly love and their fervent devotion to the interests of the Church proclaim this fact, and that they live in the sunshine of the approbation of God, and that they enjoy the sweet whisperings of the Holy Spirit: whilst, on the other hand, the non-payer of tithing

is easily discovered. His half-earnest demeanour and sluggish manner, his downcast or averted eye, his motionless, passionless shake of the hand, his continual complaints of poverty, and everlasting excuse-pleading, because he leaves some point of duty unperformed, all indicate the man.

Saints should be very careful to guard against a species of (pardon the name) "Ananiasism;" that is, representing their earnings to be less than they actually are, in order to avoid payment of tithing on all they earn. Said the Apostle to Ananias, "Why hath Satan filled thine heart to keep back part of the price? Thou hast not lied unto men, but unto God." And to his wife, "How is it that ye have agreed together to tempt the Spirit of the Lord." Such a mode of procedure as this in Saints is as dishonourable to themselves as it is unjust to God. Those who have covenanted to pay their tithing ought to be most particular in this respect, as God looks upon covenant-breakers with peculiar indignation. Though a man may not with his mouth tell a lie, when he hands over only a part of his tithing to his Teacher, he induces the teacher to believe one, and places a lie on the book to his credit, instead of a true item to procure him a blessing. In the days of Moses, a man was not allowed to keep back any part of his tithing. If he did, not only was he obligated to pay the full tenth, but to add to it that part which he had kept back by fraud. If a man had a field of corn which had been blighted, or in part destroyed by mildew, he was not allowed to send all bad as his tithing: neither did the Lord require all the good as tithing. He wanted nothing but fairness and common honesty. "And concerning the tithe of the herd, or of the flock, even of whatsoever he possess under the rod, the tenth shall be holy unto the Lord, He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change shall be holy; it shall not be redeemed."

Now a few words in relation to the nature of the blessings predicted to be received by tithing-payers. The latter part of our quotation says, "Prove me now herewith, Saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that

"there shall not be room enough to receive." What is the nature of the blessings here referred to? Are they temporal or spiritual in their nature and character? In the kingdom of God the temporal and spiritual are intimately blended, and thus the blessings here spoken of partake of both natures.

To fulfil the law of God in relation to tithing with the expectation alone of receiving temporal blessings is wrong. By temporal blessings is meant such as God's helping us to amass this world's wealth, — that the flour, and the oil, and the wine shall be miraculously increased, as was the widow's cruse of oil in olden time. Not that such things are impossible in this age. On the contrary, we have experience of a positive and undoubted nature that instances of this kind are common among the faithful of the Latter-day dispensation. Such a mode of procedure is no means of "proving" the Lord. A man may be as punctual in paying his tithing as the sun is in rising, and withal as honest as an angel in this respect; but then there may be drawbacks. He may be an adulterer or a drunkard; and, though paying his tithing faithfully, he may yet be an immoral and prayerless man, and pay his tithing from motives of a sinister nature. A man that wants to prove the Lord must be a va-

liant champion in the cause of God—must aspire to the spiritual as well as to the temporal, and hunger and thirst for the bread and water of life, as well as for the good things of this world. A bad man may preach a true doctrine; but who will argue that he is worthy of the blessing of heaven because the doctrine he preaches is true? And who can in righteousness say that the man who pays his tithing merely from a sordid view can claim the blessings of heaven? It is tithing in connection with fasting, prayer, and a heartfelt devotion to the cause of God—paying tithing because it shall build up God's kingdom and help to fill the world with righteousness and truth—paying tithing because it is a duty, a compliance with God's request; it is thus that they will "prove" the Lord. Mere lip service or the mere payment of a few shillings will not bribe God and induce him to "open the windows of heaven."

The faithful Saint, who appreciates the teachings of the Holy Spirit, pays his tithing because it is the command of heaven, and keeps the commandments of God, is the man to "prove" the Lord and receive the predicted blessings. In fact, all is contained in the words of Jesus—"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

THE WISEMAN FAMILY.

A DRAMA.

(Continued from page 294.)

ACT II. SCENE 1.

(A room in Thomas Merchant's house, in which Thomas Merchant, Fanny Wiseman's suitor, is sitting alone.)

[Enters a lad with a note.]

T. M. Well, my boy, where is this from?

Boy. From a young woman, sir, of the name of Fanny Wiseman, that lives down —

T. M. [Interrupting him.] Oh, oh! Aye, very well. Here is sixpence for you. That'll do.

Boy. [Making a bow.] Thank you, sir. [Exit.]

[T. M. impatiently opens and reads the note.]

"TO MR. THOMAS MERCHANT.

"My dear Thomas,—It is my painful duty to inform you that our intended union must now be stopped. This information will doubtless surprise you; but it is by the advice of my parents that I communicate it to you. I assure you it was the farthest intention from my mind to have treated you thus. But you will understand that I am as yet under the control of my parents, and must be subject to their counsel. You will remember that, at our last interview, I intimated to you that my father had embraced the principles and joined the Church of Latter-day Saints, commonly called "Mormons,"—the same people that you have so long ridiculed and opposed, and against whom

SCENE 2.

(W. Wiseman and family in conversation.)

character and principles you have at different times said so much. Since then, my mother, my sister Mary, and myself have become members of that Church also; and, according to the teachings of the servants of God, I find that it will not be right for me to marry a young man who is out of the Church, and who is so bitterly opposed to that which we believe and know to be the work of God. I therefore feel it to be my duty (at least for the present, under these circumstances,) to comply with the wishes of my parents and the counsels of those who are over us in the Lord; and I hope that you will not feel aggrieved or angry with me for so doing. Believe me, however, dear Thomas, to remain your sincere friend,

FANNY WISEMAN.

T. M. [Rising from his seat, agitated.] And am I to be abandoned in this manner by my dear Fanny? Are all my hopes, and desires, and intentions to be thus frustrated? No—they shall not. I will press forward and win her, come what may. What the d—! do I care about her father's new fangled religion and notions! What does it matter to me whether he is a follower of Joe Smith, the money-digger, or not! The Mormons are only a poor, ignorant, miserable set of deluded fanatics, and can do me no harm. If I can get Fanny from them, that's all that I care about. But let me compose myself, and devise the most feasible plan for effecting my object. *[Pauses and reflects.]* I have it! I'll make large promises to her father and mother, and fill them with great expectations of their becoming rich from my help. They are poor, and nothing will glitter in their eyes so brightly as anticipated gold. At any rate, I am determined to conquer and come off victorious; and I care nothing for the result. I will soon show her Mormon teachers that I have nothing to fear from them. I'll let them know who's who, when I have got her. Now, it will be better for me to go and see Fanny by herself this morning, if I can, and win her over; and then I can return and wait till her father comes home at night, when I will go and see him and the wife, and bribe them with golden promises. I'll go about the matter as coolly and quietly as possible, and try my luck in that way. But, let the consequences be what it may, *she SHALL be mine!*

[Exit.]

W. W. Now, Fanny, I have given you my advice in the matter; but if you are determined to have your own way again, and allow yourself to be beguiled by him into a marriage which you not long ago consented to decline, you will be acting a very unwise part, and will certainly have cause to repent of the imprudent step when it will be too late to retrace it. They who wilfully sacrifice their religion and their well-known duties to themselves and their God, for the sake of a little worldly distinction or mere outward appearance, must, in so doing, sacrifice their own happiness and peace of mind, and perhaps, ultimately, their eternal salvation. Mark my words again, Fanny: If you reject my counsel and do marry Thomas Merchant, you will suffer acutely, both in mind and body, for your folly and waywardness.

[A knock at the door. Enters Thomas Merchant.]

T. M. Good evening, Mr. Wiseman! I hope you are all well. *[Bows to Mrs. W. and daughters.]* My visit is no doubt rather unexpected, but I wished to see you upon a subject of some importance to me; and I thought this evening would be as suitable and convenient a time as any for the purpose.

W. W. Very well, sir; sit down.*[Mrs. W. hands him a chair.]*

T. M. Well, Mr. Wiseman, I this morning received information, by note from your daughter Fanny, that you are unwilling to sanction her becoming my wife. Your reasons for such disapproval are best known to yourself. May I ask, what your objections are?

W. W. Sir, there are several reasons why I cannot sanction your desired connection with my family. I might mention your professed rank and habits of life, which would not accord with our humble position and calling. I am but a poor working man, and earn my daily bread by the sweat of my brow; and we make no pretensions whatever to what the world calls "respectability" of standing in society. But, sir, what is of far greater moment than this, to me, is the fact that you are an avowed enemy to the religion and Church of Jesus Christ, to which I and my family are privileged to belong. We are latter-day Saints, holding fellow-

ship with a community of people whom you have for some time professed to hate and despise. How, then, can I consistently approve of my daughter's union with a man possessed of a spirit so opposite to that which we cherish? Without a union of soul in matters of such vital importance, there can be very little true happiness. Indeed, where spirits of such uncongenial and opposite natures as yours and Fanny's must be, in these respects, are thus "unequally yoked together," nothing but disappointment, unhappiness, and really misery can be expected to ensue.

T. M. Well, Mr. Wiseman, I admire your plainness and candour. I do hate Mormonism, and always did; but I wish to tell you that I love your daughter Fanny; and it is the highest wish of my heart to obtain her hand in marriage. If you will consent to her becoming my wife, I will promise you that your present position in society shall be no barrier to either you or her. I can keep her like a lady all her life; and you and your good wife would soon be able to bid farewell to poverty and labour; for I have got money enough to keep you all like genteel people as long as you live.

Mrs. W. Thank you all the same, sir, for your offer; but we would rather continue as we are, and honestly work for our living, than depend upon you or upon any one else. To be plain with you, Mr. Merchant, you will never have a daughter of mine for your wife, with my consent.

W. W. Nor with mine. I cannot sanction it.

T. M. Fanny! and this is all through your father's espousal of Mormonism! Oh, cursed Mormonism, that you had never been heard of! It is through you and your contemptible, blasphemous pretensions that *this* has happened! If I were one of the followers of Joe Smith, the money-digging conjuror, I suppose it would be all right! [*With rage.*] But no, — I'll be —

W. W. [*Interrupting him.*] Now, sir, I'll thank you, if you please, to —

T. M. [*Going mutteringly to the door, and opening it.*] Wiseman, [*shaking his fist with rage,*] say what you like, I'll—I'll HAVE her!

[*Exit.*

Fanny. Oh, father, what is to be done? I have promised him again that I will marry him; and I feel as though I could not part with him. [*Sobs.*]

Mrs. W. Oh, foolish girl!

W. W. Fanny, you have power, of course, to do as you think proper: but remember the warning I have given you. I will tell you again, what I have said before: You will suffer wounds and bruises, and experience much sorrow and trouble, if you persist in taking the course you contemplate. Be wise, my dear girl, be wise, and reflect upon the danger that lies before you, and do not heedlessly rush into it. [*Looks at his watch.*] But I see it is getting late, and is almost time we retired to rest. Before separating for the night, let us all kneel down and return thanks to our heavenly Father for His kind, protecting care over us during the day. [*All kneel.*

(*To be continued.*)

ANTI-MORMON OBJECTIONS ANSWERED.

(*Continued from page 302.*)

OBJECTION.

"The Mormonites are taught to believe that though God is declared to be omnipresent, He cannot be everywhere present, which is a flat contradiction."—"The Doctrines of Mormonism," published by the Religious Tract Society.

ANSWER.

The Latter-day Saints (miscalled "Mormonites") are "taught to believe," and do believe, quite as firmly as any of their "religious" opponents ever professed to, that God is omnipresent, or (what is the same thing,) everywhere present. Where,

then, lies the "flat contradiction" which our objector speaks of? We certainly cannot perceive any, except, indeed, in the "religious tract" itself, from which the objection is taken, whose Rev. author has thus *flatly contradicted* the truth. If "omnipresent" and "everywhere present" are synonymous, convertible terms, (a fact which he will himself neither deny nor, surely, suppose that we deny,) it must follow that, in whatever sense "God is declared to be omnipresent," He is, in the SAME sense, "*everywhere present*."

Now, in what sense is "God declared to be omnipresent?" Certainly, not *personally*. Let the objector collect all the texts of Scripture which in any way refer to the omnipresence of God, and point out *one*, if he can, that either declares or intimates that God is everywhere present in PERSON. For every *one* that he can produce in favour of that doctrine, (supposing him able to find any at all,) we will produce at least a *hundred* to the contrary, and leave him to reconcile the "flat contradiction" the best way he can. It surely does not necessarily follow, because the omnipresence of God is spoken of, that *personal* omnipresence must be meant, especially when so many proofs of the plainest and most decisive character are to be found in direct opposition to such a notion. If God's person were thus infinite—spatially extended everywhere, how could He be personally

seen by any one either in heaven or on earth? How could He be said to go from one place to another, if He were always in one place as much as in another? How could He move at all, in any direction, if He were in all parts of His dominions alike and at once. The idea of His Son being with Him, or of angels worshipping *before* Him, or of heaven being His *dwelling*-place, or of His glorified Saints beholding His *face*, and enjoying His immediate *presence*, in their anticipated final home, would be altogether vain and futile, were such a doctrine as that admitted. There would indeed be "a flat contradiction," which, we opine, our objector could not easily or consistently explain away.

Latter-day Saints, then, most assuredly are not taught to believe that God is infinite in person. They "are taught to believe that though God is declared to be omnipresent, He cannot be everywhere present" *personally*. They do not believe that even the omniscient, omnipotent, and *omnipresent* God can personally occupy more than one place at the same moment of time. Yet this does not in the least derogate from His Divine attribute of infinity. He may be truly "declared to be omnipresent" in various ways—as, for instance, by His power and authority, by His Divine wisdom and influence, by temporal and spiritual representative agency, and by His HOLY SPIRIT.

(To be continued.)

PASSING EVENTS.

GENERAL.—There has been for the last few weeks a considerable increase of lunacy in the town and neighbourhood of Birmingham: the increase of pauper lunatics is considered alarming. Many disasters are reported to have been caused by severe storms in the Black Sea. Another shock of earthquake was felt in Malta on the 14th ult. The town of Frankenstein, in Silesia, was entirely destroyed by fire on the 24th ult. On the 29th ult, 15 members of a Revolutionary Secret Society, were tried by the Paris Police Tribunal, the greater part of whom were condemned to various terms of imprisonment. Letters from Jerusalem state that, in the district of Mount Hebron, disturbances still continued, and that reinforcements were called for by the Governor. The bombardment of Jhansi (which was invested by Sir H. Rose on the 22nd March,) commenced on the 25th: on the 4th April the town was stormed and captured, and on the 6th the fort was occupied. Gen. Roberts captured and occupied Kotah on the 30th March.

AMERICAN.—Frightful consequences are anticipated from the extraordinarily high risings of some of the American rivers: the lower Mississippi has risen higher than ever before known, by the accession of the combined floods from the upper rivers: the Missouri and Illinois rivers have also risen alarmingly high; and all their tributaries are at flood height. The usual spring mountain rise has not yet taken place; and, should it do so before the present flood subsides, there is danger of the whole lower country being inundated: already, several hundred miles are covered with water.

VARIETIES.

THE good man who is small in his own estimation is great in the sight of God.

We often take more pains to appear what we are not than would suffice to make us what we ought to be.

We do not pray to inform God of our wants, but to express our sense of the wants which he already knows.—*Arbouxin*.

SECOND-HAND GUNPOWDER.—A negro, who was purchasing some gunpowder, but did not approve of the specimen shown him, remarked, as he winked suspiciously at it, "Me don't like de look of dat. It look as if it ha' been used before."

DR. ADAM CLARK, who had a great abhorrence for swine's flesh, was one day invited to a dinner party. The chief dish was a fine roast sucking-pig, with ears erect, and cocked-up curly tail, and the doctor was requested to ask a blessing. He rose and said, with his hand stretched towards the pig, "O Lord, if thou canst bless, under the Gospel, what thou didst curse under the law, bless that pig!"

BENEVOLENCE.—At a meeting among the negroes in the West Indies, it is related, these resolutions were adopted:—1. We will all give something. 2. We will give according to our ability. 3. We will give willingly. At the close of the meeting, a leading negro took his seat at the table, with pen and ink to put down what each came to contribute. Many advanced to the table, and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich—almost as rich as the rest united. He threw down a small silver coin. "Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second." The rich old man took it up, and hobbled back to his seat much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a piece of money on the table, saying, "Dar—take dat!" It was a valuable piece of gold; but it was given so ill-temperedly, that the chairman answered—"No, sir, dat won't do! Dat may be 'cordin' to de fust and second resolutions, but not 'cordin' to de third." He was obliged to take it up again. Still angry with himself, he sat a long time, until nearly all were gone: he then advanced to the table, and, with a smile on his countenance, laid down a large sum of money. "Dar, now, dat berry well," said the presiding negro; "dat will do; dat am 'cordin' to ALL de resolutions." Reader, this simple narrative contains in a nutshell the whole formula of benevolence. The first duty is to give, the second is to give according to our ability, and the third is to give willingly.

THE STILL SMALL VOICE.

Hark! those sounds melodious, soft, and clear,
In whispering accents fall upon my ear!
Fear not, thou child of Jacob; be his God thy
choice,
And blessings shall attend thee, says the still small
voice.

London.

Stand firm in everlasting truth and love;
Obey the just commands from Him above;
Turn thou not hither to the right or left,
E'en though of every tie thou art bereft.
I'll never leave the people of my choice—
My own dear children, says the still small voice.

M. CLARK.

ADDRESSES.—John Clarke, 17, Freehold Villa, Newport Lane, Burslem.
E. D. Miles, 2, Station Row, Treforest, near Pontyfredd, Glamorganshire.

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He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE MAGNITUDE AND DIGNITY OF THE WORK OF GOD.

That which the world improperly terms "Mormonism" is the Gospel of Jesus Christ. It is the plan which God has given to redeem a fallen world, and the only plan of Divine institution to save mankind. Yea, it is more than this! It is the plan which has saved ten times ten thousand worlds, and is ordained to save unnumbered thousands more. Aye, it has done and will again do more than even that! When this God-designed, world-saving plan has brought creations and kingdoms to a point which we might represent as their *positive degree* of salvation—as earths just budded into heavens—it will then take them on through their *comparative degree* until it finally reaches their *superlative* one. Then, again, we might represent a new and advanced series commencing where the first ends. *Saved* existence travels upward in rounds of eternal progression. We may variously denominate these advancing courses as the circles of progressive being, graduated spheres of action, creation's series or infinite developments. Each of these is a repetition of the other in a higher grade, having its positive, comparative, and superlative degrees of a "more excellent salvation" than the preceding one. And thus the great plan takes existence onward—onward—onward without end! It involves all truth, circumscribes all being, compre-

hends all knowledge, wields all power, and is full of beauty and glory. The heights, lengths, breadths, design, and fulness of the Gospel of Jesus, and the works, doings, and mercies of God are beyond the comprehension of man.

A portion of this great plan, with some of its first principles, authority, and powers, has been committed to the earth to accomplish the great restitution of all things and the salvation of mankind. A part of the work of God is now moving and increasing on the earth, and a few of the members of an eternal line of Priesthood are administering among the children of men. This branch of the stupendous work the world has been pleased to term "Mormonism." Men may denominate it as they choose. But if they thus name it, we will inform them that it is only comparatively a small part of "Mormonism;" for the system embraces all that has been before named. It is, compared to the whole, something like an acorn to a majestic forest of oaks. But that germ now planted and growing among men will increase in power, vitality, glory, and dominion until the restitution is accomplished, and mankind redeemed. Yet even then, it will be but a small portion of the work—like a grain of sand to the whole, even as the earth is but as a grain of sand to the universe. Immensity has gone before and immensity will be added

to it. To grasp its scope through all its systems and spheres, and find its beginning, we cannot; nor will the limits of its increasing magnitude and end of its growth be ever reached. But, for illustration, we will suppose that an acorn has been brought from a previous system and planted as the beginning of another cluster of existence. In time, a thousand lordly forests of oaks spring therefrom. An acorn growing from one of these shall be planted again, and we will call it the work of God. That seed, fostered, will become a thousand forests of oaks itself, even as the first acorn has done before. Speaking in the broadest sense, however, the work of God comprehends the whole, and that which is now on the earth is only a part; yet, like the seed of the kingly tree taken to illustrate that part, it is the first one reproduced and planted again.

The theological systems of the day are poor, narrow, and empty. At most, they embrace only a few principles, which, in reality, amount to nothing;—fanatical feeling and sorrow, which any good actor on the stage could produce; and a Bible, whose mass of truths are disbelieved or spiritualized away. Indeed, such expressions as “only believe, and you shall be

saved,”—that is, believe in the atonement, and *feel* that it was made for you, and that it will wash all sin away; “the blood is purchase of redemption,” “the sacrifice is all-atoning,” and similar nothingless outbursts, are about the amount of modern theology. And this is termed the work of God—the plan of salvation—the Gospel of Jesus Christ! How contemptible! Yet, to bring in anything more and to believe in a continual flood of revelation and a universe of principles would be accounted blasphemy. As for receiving the Divine truths and history of the Book of Mormon, that is out of the question; for the canon of scripture is supposed to have been long since completed.

The Saints, however, contemplate the work of God and the Gospel of Jesus Christ from a broader point of view. A few books, though inspired and valuable, they look upon as merely so many items in the immense sum. In their view, it comprehends all the truths, beauty, glory, power, and goodness of the universe—all the revelations of God that ever have or ever will be made—all the worlds and systems that have been created, redeemed, and exalted, and all that shall yet travel up the same path in the increase of the kingdoms, dominion, and glory of God.

CHILDREN A BLESSING.

BY ELDER CHARLES F. JONES.

(Concluded from page 307.)

Every righteous man will feel it is duty to assist his great progenitors in fulfilling the first great commandment, to multiply and replenish the earth; but the wicked slight this command, and take a course to destroy life, instead of perpetuating it. God is himself unchangeable; so are His laws: therefore the Saints of latter-days should strive to observe them strictly, knowing that their children are God's heritage.

Solomon says that “A just man walketh in his integrity, and his children are blessed after him.” This has often been the case, and would be more fully realized if men were more righteous. But so long as mankind violate the laws of God, (which are the laws of nature,) so long

must their children inherit their evils. How necessary it is, then, that mankind should retrace their steps, and seek to know the mind of God concerning them. For, unless a man thoroughly understands his own duties, he is not capable of acting on the advice of Solomon, so essential to the peace and prosperity of a family—“Train up a child in the way he should go, and when he is old he will not depart from it.” If men were really walking in integrity before God, their children, as a general thing, would follow their example. But such is not the case. In many instances we find men addicted to various evils, such as adultery, drunkenness, theft, idleness, &c. When such men beget and train up children, they often prove to be

like their fathers. And these evils often increase in families to a fearful extent, until they end their days in the confines of some gaol, or, perhaps, on the gallows. Precept is not sufficient to the rearing of a family. If it were, many would be much better than they are. But we find, from experience, that example needs to be blended with precept, in order to properly train a family. How often, indeed, do we find that parents chastise their children for following the example which they themselves set them. To govern a family aright, every father must first be able to govern himself; for, until he can do so, he need not expect to make much lasting impression upon the minds of his children. No people living are expected to train up their children aright more than are the Saints of God; for in our children lie our strength and future greatness. We have commenced God's great work; but these, if properly taught and trained, must finish it.

Let not the Saints imbibe the false theory which now is so prevalent, that he who has no children, or who loses them by death, is greatly blest. But rather let them take care of those they have, and ask God to add more to them. This course will please God: and although famine may rage, and poverty stare us in the face, yet, if faithful, we shall be able,

with David, to say that we have "not seen the righteous forsaken, nor his seed begging their bread."

In the government of a family, the decision of the husband should be law; and the wife should cheerfully assist him in the carrying out of the same. If chastisement is necessary, it should be administered with prudence. Mothers should avoid covering up too much the sins of their children from the father, as this oftentimes proves very injurious to families. If reproof is needed, it should be given. Saints should not lie to their children, by promising them that which they are not able or do not intend to perform, as this destroys their confidence in them. They should also teach them habits of cleanliness, order, and industry; and at the same time show them, *by example*, that these things are essential to health and happiness. Under such arrangements, few children would be reprobate, but they would feel it a pleasure and duty to honour their parents for ever; and instead of time dividing families, it would tend to cement them the more closely together.

May God in His great goodness enable us to fully realize that children are blessings to us, and qualify us to train them up acceptably before Him, that they may be a comfort to us in our old age and a bulwark to His kingdom.

THE WISEMAN FAMILY.

A DRAMA.

(Continued from page 318.)

SCENE 3.

(Room in William Wiseman's house. Mary Wiseman and James Workman, her suitor, in conversation.)

Mary. Why, James, how is it you have been so long in coming to-night? You know you promised to be here long before this time.

James. Indeed, my dear, I did; but I have been unexpectedly detained. [Draws his chair close to hers.] Mary, I have heard strange things about your sister Fanny; and if all be true, I feel very sorry for her.

Mary. Pray tell me what you have heard.

James. I have heard that she has left

home, with the intention of getting married to Thomas Merchant.

Mary. There is certainly some truth in that; and I am really sorry in my heart for her. You know Thomas Merchant is not only out of the Church, but is greatly opposed to it; and I'm afraid poor Fanny will have a sad life with him when the gayeties of the honeymoon are over, and she finds her liberty of attending the meetings of the Church curtailed, or perhaps taken entirely from her. And I am sure she cannot expect to prosper in her marriage state, when she enters it in direct opposition to her father's wishes, and contrary to the counsel of the Priesthood.

James. That is true, Mary; and I

certainly sympathize with you in your feelings of regret at the unfortunate course she has taken, which must in the end prove fatal to her happiness. The marriage state is not one that should be hastily and thoughtlessly entered upon, is it?

Mary. Indeed, it is not.

James. But still I think, on the other hand, the opposite extreme of long, formal courtship is as well avoided. For instance, Mary, I think that *you and I* have been courting about long enough! [*Smiling, and tapping her on the back.*]

What do you say to that?

Mary. [*Blushing and smiling.*] Oh, you know, James, if you feel tired of me, and don't want any more of my company, you can give me notice to quit!

James. Tired, indeed! No, no; I'm not tired of you. But I think, if we were to change the scene from courting to wedding, it would be all the better. Now, come, Mary, what say you to our being married? You know I am not a rich man, like Mr. Merchant; but if you will accept of me as a husband, I will promise you that I will do all in my power to make you happy and comfortable, according to my station and circumstances in life.

Mary. Well, James, I might look a long while before I could find one that I should like better for a husband than you. But you have taken me so unexpectedly! I should like to hear what father and mother think about it before we say anything more upon the subject. Perhaps you had better speak to them first. But who's this coming? [*Enters Mrs. Wiseman.*] Oh, it's mother!

James. Good evening, sister Wiseman! [*Rises and shakes hands.*] I hope you are well. I have taken the liberty of paying you a visit, you see, to-night.

Mrs. W. You are heartily welcome, James, I assure you. But I feel quite cast down and depressed in spirits. Our Fanny has left her home to get married to Thomas Merchant; and this is sorely against my will and her father's too.

James. So I hear.

[*A knock at the door. Enters Elder Campbell.*]

Elder C. Good evening to you all! [*Sits down.*] Sister Wiseman, as a token of respect and kind regards, I have called to visit you,—hoping, at the same time, that you are all well.

Mrs. W. And most welcome you are, sir. But tell me, have you seen or heard anything of our Fanny to-day?

Elder C. Yes; I have just seen her; and she informs me that she is about to be married to a young man of the name of Merchant—the same person that we warned her against marrying some time ago. I advised her again, as before, not to marry out of the Church, but rather to wait until she gets to Zion, if she can see no one in this part of the Church that she would like for a husband. She, however, disregarded my advice, and intimated that she was not inclined to remain single till then for any one. I told her, in the name of the Lord, if she persisted in taking the course which she seemed bent upon, that she would certainly suffer before long the sad consequences of her wrong doing. I told her, in fact, many things, which I feel sure will come to pass, sooner or later, if she determines to reject the counsels of her father and the servants of the Lord in this matter.

[*Enters W. Wiseman.*]

W. W. Oh, brother Campbell, how do you do? [*Shakes hands.*] I am happy to see you, though I feel rather low in spirits just now. But I suppose you have heard about my daughter Fanny?

Elder C. Yes; and I must say she is taking a very wrong and imprudent step. We were talking about her as you came in.

W. W. I have seen her intended husband to-day, and find that they are going to be married to-morrow morning. I again refused my consent to the union, and warned him of the consequences that would follow his present ungodly career; at which he flew into a violent passion, cursed and swore, and damned "Mormonism" and all that profess it. But I told him that the curse, instead of harming us or affecting the work of God in the least, would surely fall upon his own head.

Elder C. Thank God, there is no fear of His work coming to naught, whoever may condemn it. It has often been assailed by its enemies; but hitherto all their opposition has proved a failure, for it still thrives, and will continue to do so, in spite of their efforts and curses. [*Looks at his watch.*] But it is time for me to be going.

James Workman. I have a somewhat

particular request to make before we separate. I wish to ask you, brother and sister Wiseman, if you have any objection to allow your daughter Mary to become my wife. I sincerely love her, and have done so ever since I became acquainted with her. I am a poor man, it is true; but I will endeavour to make her as comfortable as a working man's means will allow, if you consent to our union.

W. W. As to that, brother Workman, I assure you there is not the least objection on my part. You are just the man that I would like for a son-in-law. If you wish to have Mary for a wife, and she is agreeable to it, I freely give you my consent and blessing. What say you, good wife?

Mrs. W. Why, as far as I am concerned, James, you have my free consent and approval. Indeed, I would much rather have seen you with both my daughters than to see Fanny take the course she is taking!

Mary. Oh! oh!

James. I thank you kindly for the good reception I have been favoured with, and will endeavour to prove myself a faithful husband to Mary through life, come poverty or riches, come weal or woe.

Mary. And I will endeavour to be a good and faithful wife to you, James.

W. W. God bless you both, then.

Elder C. Well, I must be going. It's getting late. Good night, all! And [addressing Mary] may heaven bless your intended union, Mary! [Goes to the door and opens it.]

James. Take your time, brother Campbell! I'll go with you in a moment. [Rises and takes his hat.] Well, good night, all!

[Kisses Mary. Exit Elder C. and James W.]

SCENE 4.

(Thomas Merchant, a few weeks after marriage, smoking his pipe and drinking liquor.)

T. M. [Musing.] My wife wants to go to her Mormon meeting this morn-

(To be continued.)

ing. But I'll take good care she don't. Confound her impudence, she thinks I must bend to her whims, does she? I never will though, that's certain. But, hark! [Listens.] She's coming. I must be as composed as possible. She begins to know, already, by looking in my face, whether I am likely to be agreeable or not.

[Fanny enters, smiling.]

Fanny. Thomas, my dear, have you any objection to my going to the meeting this morning? I have not been there for some time.

T. M. Well, I have an objection to that. You had better stay where you are. You have changed your name, and I shall expect you to change your profession too. You must conform to my will now; that is all I have to say on the subject.

Fanny. [Looks disappointed. Pauses.] Well, Thomas, if you'll not consent to my going to the meeting, you will, perhaps, allow me to go and visit my parents and sister at home.

T. M. No—I am not disposed to allow that, either, at present. This is your home now. You must henceforth submit to my authority and rule; and I may as well be plain with you, and tell you that you may make up your mind to leave those Mormon meetings. You'll not go there again, if I can help it; and you may thank your ignorant, insolent, deluded father for it.

Fanny. Sir, my father is an honourable man; and I beg you will not speak so disrespectfully of him. In so doing, you wound my feelings very much; for I love my parents dearly. [Sobs.] It is now I begin to feel that I have done an injury to myself by disobeying them. I will go and see them, whether you consent to it or not.

[Goes to the door.]

T. M. [Springing from his seat, and following her.] Now I have determined you shall not go. You shall not go from my house. You had better go to your own room instantly, or it will be the worse for you. [She obeys. He goes and locks the outer door, and returns with the key in his hand.] That's the way to train my lady!

A TRAVELLER relating his adventures, told the company that he and his servant had made fifty wild Arabs run; which startling them, he observed, that there was no great matter in it—"for," says he, "we ran, and they ran after us."

HISTORY OF JOSEPH SMITH.

(Continued from page 312.)

Again, the affidavit is fatally defective in this, that Boggs swears to his *belief*. The language in the Constitution is, "Charged with felony or other crime." Is the Constitution satisfied with a *charge* upon suspicion?

It is to be regretted that no American adjudged case has been cited to guide the Court in expounding this article. Language is ever interpreted by the subject matter. If the object were to arrest a man near home, and there were fears of escape if the movement to detain him for examination were known, the word *charged* might warrant the issuing of a *capias* on *suspicion*. Rudyard (reported in Skinner, 676,) was committed to Newgate for refusing to give bail for his good behaviour, and was brought before Common Pleas on Habeas Corpus. The return was, that he had been complained of for exciting the subjects to disobedience of the laws against *seditions conventicles*; and upon examination they found *cause* to suspect him. Vaughan, Chief Justice, "Tyrell and Archer against Wild," held the return insufficient; 1st, because it did not appear but that he might abet frequenters of conventicles in the way the law allows; 2nd, to say that he was complained of or was examined, is no proof of his guilt. And then to say that he had *cause* to suspect him is too cautious; for who can tell what they count a *cause of suspicion*, and how can that ever be tried? At this rate, they would have arbitrary power upon their own allegation, to commit whom they pleased."

From this case, it appears that suspicion does not warrant a commitment, and that all legal intendments are to avail the prisoner. That the return is to be most strictly construed in favour of liberty. If suspicion in the foregoing case did not warrant a commitment in London by its officers, of a citizen of London, might not the objection be urged with greater force against the commitment of a citizen of our State to be transmitted to another on *suspicion*?

No case can arise demanding a more searching scrutiny into the evidence than in cases arising under this part of the Constitution of the United States. It is proposed to deprive a freeman of his liberty; to deliver him into the custody of strangers; to be transported to a foreign State; to be arraigned for trial before a foreign tribunal,

governed by laws unknown to him; separated from his friends, his family, and his witnesses, unknown and unknowing. Had he an immaculate character, it would not avail him with strangers. Such a spectacle is appalling enough to challenge the strictest analysis.

The framers of the Constitution were not insensible of the importance of Courts possessing the confidence of the parties. They therefore provided that citizens of different States might resort to the Federal Courts in civil causes. How much more important that the criminal have confidence in his judge and jury. Therefore, before the *capias* is issued, the officers should see that the case is made out to warrant it. Again, Boggs was shot on the 6th of May. The affidavit was made on the 25th of July following. Here was time for enquiry, which would confirm into certainty, or dissipate his suspicions. He had time to collect facts to be had before a grand jury, or be incorporated in his affidavit.

The Court is bound to assume that this would have been the course of Mr. Boggs; but that his suspicions were light and unsatisfactory. The affidavit is insufficient. 1st, because it is not positive; 2nd, because it charges no crime; 3rd, because it charges no crime committed in the State of Missouri. Therefore he did not flee from the justice of the State of Missouri, nor has he taken refuge in the State of Illinois.

The proceedings in this affair, from the affidavit to the arrest, afford a lesson to governors and judges whose action may hereafter be invoked in cases of this character. The affidavit simply says that the affiant was shot with intent to kill; and he believes that Smith was accessory before the fact to the intended murder, and is a citizen or resident of the State of Illinois. It is not said who shot him, or that the person was unknown. The Governor of Missouri, in his demand, calls Smith a fugitive from justice, charged with being accessory before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, in this State (Missouri). This Governor expressly refers to the affidavit as his authority for that statement.

Boggs, in his affidavit, does not call Smith a *fugitive from justice*, nor does he state a fact from which the Governor had a right to infer it. Neither does the name of O. P.

Rockwell appear in the affidavit, nor does Boggs say Smith fled. Yet the Governor says he *has fled* to the State of Illinois. But Boggs only says he is a *citizen or resident* of the State of Illinois. The Governor of Illinois, responding to the demand of the Executive of Missouri for the arrest of Smith, issues his warrant for the arrest of Smith, reciting that "whereas Joseph Smith stands charged by the affidavit of Lilburn W. Boggs with being accessory before the fact to an assault, with intent to kill, made by one O. P. Rockwell, on Lilburn W. Boggs, on the night of the 6th day of May, 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois."

Those facts do not appear by the affidavit of Boggs. On the contrary, it does not assert that Smith was accessory to O. P. Rockwell, nor that he had fled from the justice of the State of Missouri, and taken refuge in the State of Illinois.

The Court can alone regard the facts set forth in the affidavit of Boggs as having any legal existence. The mis-recitals and over-statements in the requisition and warrant are not supported by oath, and cannot be received as evidence to deprive a citizen of his liberty and transport him to a foreign State for trial. For these reasons, Smith must be discharged.

At the request of J. Butterfield, counsel for Smith, it is proper to state, in justice to the present Executive of the State of Illinois, Governor Ford, that it was admitted on the argument that the warrant which originally issued upon the said requisition was issued by his predecessor; that when Smith came to Springfield to surrender himself up upon that warrant, it was in the hands of the person to whom it had been issued at Quincy, in this State; and that the present warrant, which is a copy of the former one, was issued at the request of Smith, to enable him to test its legality by writ of Habeas Corpus.

At the close, I arose and bowed to the Court, which adjourned to ten o'clock tomorrow. I accepted an invitation to see Judge Pope in his room, and spent an hour in conversation with his Honour, in which I explained to him that I did not profess to be a Prophet more than every man ought who professes to be a preacher of righteousness; and that the testimony of Jesus is the spirit of prophecy; and gave the judge a brief but general view of my principles. Esquire Butterfield asked me "to prophesy how many inhabitants would come to Nauvoo." I said, I will not tell how many inhabitants will come

to Nauvoo; but when I went to Commerce, I told the people I would build up a city, and the old inhabitants replied, "We will be damned if you can." So I prophesied that I would build up a city, and the inhabitants prophesied that I could not; and we have now about 12,000 inhabitants. I will prophesy we will build up a great city; for we have the stakes, and have only to fill up the interstices.

The judge was very attentive and agreeable, and requested of me that my secretary, Dr. Richards, would furnish him a copy of his decision for the press. Dined at General Adams', and in the afternoon visited Mr. Butterfield, with brother Clayton. In the evening, visited Mr. Groves, and lodged at General Adams, with Dr. Richards.

Friday, 6th. In the morning went to see Judge Pope, with Dr. Richards, who presented the judge with a report of his decision; called on Mr. Butterfield, and gave him two notes of \$230 dollars each, having paid him \$40 dollars as fee for his service in my suit. I took certified copies of the doings of the Court, and waited on Governor Ford for his certificate thereto, after which he offered me a little advice, which was, that I "should refrain from all political electioneering." I told him that I had always acted upon that principle, and proved it by General Law and Dr. Richards: and that the "Mormons" were driven to union in their elections by persecution, and not by my influence; and that the "Mormons" acted on the most perfect principle of liberty in all their movements.

During the day, I had considerable conversation in the Court-room, with the lawyers, &c., on various topics, and particularly on religion. Judge Pope's son wished me well, and hoped I should not be persecuted any more," and I blessed him. Mr. Butterfield said I must deposit my discharge and all my papers in the archives of the Temple when it is completed. My discharge, here referred to, commenced with my petition for Habeas Corpus, and closed with the certificate of Thomas Ford, Governor of Illinois, including all the documents relating to my trial, on separate sheets of paper, attached by a blue ribbon, and secured by the seal of the Court, and reads as follows:—

"Pleas before the Circuit Court of the United States for the district of Illinois,

at the December term, A.D., 1842, December 31st.

In the matter of Joseph Smith: Petition for Habeas Corpus.

Justin Butterfield, attorney for said petitioner, comes and moves the Court for the allowance of a writ of Habeas Corpus, and files the annexed petition, and the papers referred to therein.

To the Honourable the Circuit Court of the United States for the district of Illinois:

The petition of Joseph Smith respectfully sheweth that he has been arrested, and is detained in custody by William F. Ekin, Sheriff of Sangamon County, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of Missouri, as a fugitive from justice, a copy of the said warrant, and the requisition and affidavit upon which the same was issued, is hereto annexed. And your petitioner is also arrested by Wilson Law, and by him

also held and detained in custody, (jointly with the said Sheriff of Sangamon County,) upon a proclamation issued by the Governor of the State of Illinois, a copy of which proclamation is hereunto annexed. Your petitioner prays that a writ of Habeas Corpus may be issued by this Court, directed to the said William F. Ekin and Wilson Law, commanding them forthwith and without delay to bring your petitioner before this honourable Court, to abide such order and direction as the said Court may make in the premises. Your petitioner states that he is arrested and detained as aforesaid, under colour of a law of the United States, and that his arrest and detention is illegal and in violation of law; and without the authority of law, in this, that your petitioner is not a fugitive from justice, nor has he fled from the State of Missouri. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 23, 1858.

PRACTICAL DUTIES.—To contend for the faith once delivered to the people of God has been a *doctrinal* duty with every member of the Church. The Saints have taken up the exhortation of Jude, dwelt upon it with delight themselves, and urged it upon others with much enthusiasm. They have read the glowing description of Paul's in the 11th chapter of his Epistle to the Hebrews on the power of faith. Jesus has been triumphantly cited to prove that genuine faith, though but as a grain of mustard seed, would enable its possessor to remove mountains; and the promise of the Lord to his servants has been hopefully reiterated—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Indeed, the faith of the Saints of latter days has extended to the reconstruction and regeneration of society, the unfolding of the Millennium, the eternal growth and increase of the people of God, and ultimately to the creation of worlds. Thus they give to the promise of Christ a gloriously broad signification, and make the salvation and exaltation brought about by the Gospel of Jesus indeed worthy of spiritual, progressive, and eternal beings.

Archimedes, the great mathematician, is represented to have said, "Give me a place to stand upon, and I will move the world." This eminent philosopher possessed all the faith necessary for such a wonderful undertaking. Indeed, he also possessed the requisite theoretical knowledge. His theorem was based upon the practical principles of mechanism; and, had the conditions been practicable, the object could have been accomplished, wonderful and wild as it might appear to the ignorant. But the given condition was indispensable—the "*place to stand upon!*" Being minus that, though his faith and mechanical knowledge were great enough to move a world, they were utterly powerless for the practical end, *because they lacked the PRACTICAL ELEMENT.*

Here, then, so far, are something like parallel cases—Archimedes' and the Saints'. The one had faith enough to move the world; and that faith was also consistent with the principles of mechanism. The others have faith that more even than that can be ultimately accomplished by the people of God—that the true believer in Christ will be enabled to follow the Lord in his wonder-working path, and do the "greater works" of Christ, the extent of which has not entered into the heart of man to conceive. Their faith is also consistent, according to the promises of God and the great principles of eternal development and exaltation. But Archimedes had no "place to stand upon" that he might use the immense power of faith and true theory. We have not yet named the "place" where the Saints may "stand upon" to bring the splendid power of Gospel faith to bear and move all the immensity comprehended in the development and increase of the kingdom of God. We do not pretend to be able to point out the position to suit the former case; but this is the "place" for the *Saints*—their *practical duties*!

The foregoing is not a strained effort to tell a tale about an old Greek philosopher. Our design has been to illustrate a stupendous truth in a simple and homely style. The lesson is, that the greatest faith, though consistent with the abstract principles of development and power, are impotent and purposeless, unless a place is found where they can practically operate. With all his knowledge and faith, Archimedes possessed no more actual power to move the world than the plough-boy who would be puzzled even to understand the meaning of the term science. There are many Saints, possessing great abstract Gospel faith, that have accomplished next to nothing after ten or fifteen years' profession of the religion of Christ. They believe in the fact that their religion is the power of God, and that true faith will effect all that they have dreamt about in their spiritual reveries. But they have not realized the way that God's purposes and their own salvation were to be brought about, and have wondered why they have not been able to remove mountains, and have often consoled themselves with the fancy—"The time is not yet come." Now, the fact is, the faith which they possess is based upon mistaken notions. The time will never come when the kingdom will grow in the manner that they expect, and the power of the Saints increase according to their childish fancies. Yet the faith of the people of God, properly directed, will accomplish more than they have been able to conceive. If these individuals in question had laid the "place to stand upon," they would have accomplished something, during the fifteen years, that would amount to more than the moving of a mountain of earth.

How important are these practical duties; but how often are they overlooked! The gaze is directed at the great things and the glories above, and the lights looming in the vista of thousands of future years. Yet how often people fail to reach any of the glory, and partake of none of the *power* of faith, because there is a chasm of unperformed practical duties between. If the ladder which Jacob saw in vision, by which the angels were ascending and descending, was not made of *practical duties*, it might have been; for it is the identical ladder by which Jacob, and all the Patriarchs, Prophets, and Saints have to ascend to heaven, and travel up eternal exaltation and glory.

There is another ancient philosopher, who wisely observed, "There is no royal road to greatness;" and a modern one might add, "There is no going to heaven in balloons." Yet how often some such notions as these are entertained. For instance, many of the Saints have, in a mistaken faith, imagined that some day they were to be emigrated in a marvellous and supernatural way. Perhaps they had read the saying of Jesus to the effect that, at the end of the world, God would send His

angels to gather His elect from the four corners of the earth; and, though they might not have so worded it, they have almost felt as if the angels would come some day and waft them through the clouds to the land of Zion! Now, the fact is, God's servants have for this last quarter-of-a-century been sent to gather the elect from the four corners of the earth. There are many now in England who have been waiting for angels with wings to gather them, who might have been in Zion before this, had they stood upon the performance of practical duties and laid in store even a penny per day.

To those who possess the faith to remove mountains, but have been waiting for the day to come to put it into operation, we will say, the day has come! "Is it possible?" Yes, it is the fact; and it has been here all the time, but many have not been aware of it. Wonders could have been accomplished, and lots of mountains moved, if all had made practical duties the place to stand upon. We will suggest an undertaking for every faithful Saint to engage in for the future. Are there any mountains resting on the Branches, Conferences, Pastorates, or Missions? Then stand upon practical duties and move them. They will obey your word and fly when you are on that point, and the power of an *active* faith will be wonderfully manifested. You can also, when the emigration opens, cast some of the mountains over the great Atlantic, and that will be doing more than casting them "*into the sea.*" Those who have faith that the Saints will go forth some day into space and create worlds might with advantage commence practice now, by preparing to go to some appointed place to make settlements. Moreover, we see no objection to the brethren's taking a flight into the clouds occasionally, providing they will come down to ascend the ladder of practical duties.

We have been homely in our remarks, in order to be instructive and to give to our readers the true basis for their faith. We are certain that faith can accomplish wonderful results, if practical duties be made the "place to stand upon." It is the *only* place where faith can find a bearing! No other will ever be found!

THE ANGEL'S MISSION.

(Concluded from page 300.)

The present, then, being the predicted time of the "angel's mission," is the ominously-eventful "hour" of God's latter-day "judgment." An hour is a small, measured, distinctive portion of a day, and is here used to denote that marked period of time in which the Lord will fulfil the declarations which have, from generation to generation, been made through His servants, the Prophets, concerning the great work of the last days. It is the *eleventh hour* of time, wherein the virgin Church of Christ will be found watching for his promised coming, expecting soon to hear the welcome tidings burst forth, "Behold, the Bridegroom cometh!" It is the long-anticipated, decisive "hour," at the end of which the door of celestial salvation, though open to the wise, who have obeyed the Gospel and watched for the coming of their Lord, will be closed against the foolish, who have rejected the Gospel, or, instead of watching, have "slumbered and slept" in heedless self-security till awakened by the midnight cry. It is the predicted time when the Lord will take "vengeance on them that know not God and that obey not the Gospel." (2 Thess. i. 8.) It is the time when "Zion shall be redeemed with judgment, and her converts with righteousness; and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Isaiah i. 27, 28.) It is the time when

"the indignation of the Lord" will be "upon all nations, and His fury upon all their armies," that oppose the interests of His kingdom. (Isaiah xxxiv. 2.) It is the time when Zion shall "arise" and "shine," having "the glory of the Lord" upon her, and "shall break in pieces and consume" all antagonistic kingdoms; and when the Lord "will avenge the blood of His servants, and will render vengeance to His adversaries." (Isaiah lxi.; Dan. ii. 24; Deut. xxxii. 43.) It is the time when "wars and rumours of wars" will spread through the earth,—when "nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places," to a far great extent than has hitherto been experienced in the world's history; for the earth shall be desolated by the severest "plagues" from heaven, and be "emptied" of its rebellious inhabitants; and "Babylon the great" shall fall—shall "be thrown down, and shall be found no more at all," because that "in her was found the blood of prophets and of saints," and "God hath avenged the blood of His servants at her hand." (Matt. xxiv. 6, 7; Rev. xiv. 8; xviii. 2, 21, 24; xix. 2.)

But although it is being proclaimed with a loud voice from heaven to the nations of the earth, by the servants of God, that "the hour of His judgment is come," there are but comparatively few of those who hear it that believe it. The unwelcome tidings are unexpected, and the general mass of mankind are totally unprepared and unwilling to receive them. Yet this is nothing strange; for when have the great bulk of mankind been found attentive to the declarations of God's servants, or at all favourable to the revelations of heaven? Never!

In the days of Noah, the people were forewarned by that "preacher of righteousness" of the deluge that God had designed to bring on the ungodly world; but they disregarded and despised the heaven-sent warning. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." (Luke xvii. 27.)

It was much the same in the days of Abraham and Lot, with the inhabitants of Sodom, and Gomorrah, and all the cities of the plain. "They did eat, they drank, they bought, they sold, they

planted, they builded; but the same day that Lot went out of Sodom, it rained brimstone from heaven, and destroyed them all." (Luke xvii. 28, 29.)

We are fully prepared to expect the prevalence of a similar spirit of heedlessness and disregard of the warning-cry of God's servants at the "hour of His judgment," which is to usher in the Latter-day Advent of the Son of Man; for, after citing the cases of Noah and Lot, the Lord adds—"Even thus shall it be in the day when the Son of Man is revealed." (Luke xvii. 30.)

What, then, is the duty of the Saints of God who live in this predicted hour of Divine judgment and time of the downfall of Babylon? Together out of the doomed ungodly nations, to the place prepared for them in the chambers of the Lord—the valleys of the mountains of Israel. Noah and his family escaped in the ark from the dangers of the flood; Lot and his daughters escaped to the mountain from the perils of doomed Sodom and Gomorrah. Both Noah and Lot, with their families, did this at the command of God. And if it is now as it was in the days of Noah and of Lot in reference to the wicked, so it is now as it was then in reference to the righteous: the righteous are Divinely counselled to gather out, from the abodes and impending dangers of the wicked to the place appointed for them; but those who reject the warnings and counsels of God and His servants must and will suffer in the general overthrow. The histories of the past suffice to show the folly of disregarding the proclamations of heaven in this respect. Even delay is dangerous. "Procrastination is the thief of time." A hint to the wise is sufficient. Let us, then, remember the antediluvians!—remember the cities of the plain!—"remember Lot's wife!"—remember the five foolish virgins—the parabolic types of modern drowsy, half-hearted, *professing* Saints, who, though now "sitting at ease in Zion," and dreaming of safety, must, ere long, awake to the sad and stern reality that the door is closed, that they are too late, and that they must remain as they are, lost in outer darkness. Let all such take timely warning and arouse themselves to action and watchfulness, bearing in mind that "Now is the accepted time; behold, now is the day of salvation." This is the day of the Lord's power—a day of trial to the righteous

and of peril to the wicked. The hour of God's judgment has come!—the downfall of proud Babylon is at hand!—and the "voice from heaven," proclaimed by the tongue of an angel, and resounded from

the lips of God's servants in our ears, is urgent and imperative—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

The citizens of Great Salt Lake City convened a "Mass Meeting" in the Tabernacle, January 16, 1858, and adopted Addresses and passed Resolutions, which have been forwarded to the President and Congress of the United States. We are satisfied that our readers would like to become acquainted with these important documents, and have therefore concluded to republish them in the *Star*.

AN ADDRESS

From the Citizens of Great Salt Lake City to His Excellency James Buchanan, President of the United States.

SIR,—Unused alike to the fawning sycophancy of modern office-seekers and the rough personalities of sectional strife, we choose rather to address you in the plain language of American citizens, respectfully, yet firmly demanding at the hands of the chief magistrate our inalienable rights. To us who dwell in the mountains, far away from the busy world without, the term chief magistrate implies a man who, from an innate consciousness that he is capable of benefitting the people, can solicit their votes without servility, administer justice without favour, and one who will strive to be worthy of the great confidence reposed in him. When such an one is at the helm of state, his course is marked by peace and good order at home, respect and consideration abroad.

It is with nations as with individuals—gentle treatment and thoughtful care are often more efficacious in curing systematic derangements than the most pungent prescriptions. Sound policy, if no other motive, would impress upon the President of the United States the necessity of cherishing and protecting the interests of the Territories; for it is presumable that such districts more particularly require a kindly, fostering care.

Two years since, the census was taken, a constitution formed, and a delegation

was sent to Washington from the citizens of Utah to lay before Congress our petition for a State government. Senators and representatives declined interesting themselves in our behalf, on the ground that they "would lose their political influence." The makers and administrators of our federal laws have thus declared that American citizens shall not only for crime be disfranchised, but also on the score of unpopularity. They have refused, in point of fact, to make us a State or give us the rights of a Territory. Whether or not these were the intentions of our fathers, in battling for freedom, we refer you to the administration of George Washington and Andrew Jackson.

The circumstances under which this Territory was settled are matters of publicty. The strong hand of oppression had bereft us of lands of which Government had guaranteed to us the possession, and of homes created by untiring industry. We came to this desert, mountainous country, and hoped here to unmolededly enjoy those rights which we had been denied in Ohio, Missouri, and Illinois. We were very poor, and our young men were far from us, having enlisted to fight the battles of that country which had refused them protection from mob law. That, sir, stands upon the pages of history, a mark of patriotism rarely if ever equalled—never surpassed.

Considering these facts, was it strange that we should look to the parent Government for an extension of those rights which heretofore had been denied us? How far our anticipations were warranted, subsequent events have determined.

Trusting that the services of the "Mormon Battalion" would be remembered by Congress, and the fact that no inducements had been offered to settle a country that would otherwise have remained a desert to this day, we have felt no hesitation in locating on lands claimed as public domain.

No treaties have been made with the Indians in this as in other Territories, nor scarcely so much as even a few miserable presents made them, if we except an altogether unprecedented expenditure of private means. Our kind treatment and liberality have secured unto us the friendship of the Indians,—not, as has been laid to our charge, to tamper with them, but on the principle that it is cheaper to feed and clothe than to fight them. Even the accounts of the Superintendent of Indian affairs have often been disallowed, when, at the same time, they have been far, very far less than those allowed in other Territories; and we are well assured that he has never demanded one dollar which was not justly his due. We have fed and fought the Indians, to preserve life and secure public domain. In either case, compensation has been refused.

The one unfinished wing of our State House is a fair type and lasting monument of the liberality and fostering care of our Government.

Mankind are the creatures of circumstances and habit. It is said that constant custom will reconcile them to practices the most odious. This, beyond doubt, is exactly the case with the present Administration; else how can the principles for governing, made public both in the Cincinnati Democratic platform and your inaugural address, be reconciled with the old British colonial usage of appointing rulers against the unanimous wish of those to be ruled? If the opposite is the case, a fact is conveyed infamous beyond precedent.

We cannot think the people of the United States so far lost to all decency as to elect a man to the chair of state who has no principles of honour or consistency. If this is the case, we must believe that this most noble of national fabrics is unappreciated, and the nation doomed to anarchy, confusion, and bloodshed by a justly offended God.

There is a class of persons whose greediness for office is only equalled by their disregard of the means of obtaining and unfitness for it. These persons act as scavengers in politics; hence honourable members often find it more convenient to give them a recommend for an appointment to some official dignity in the Territories than to endure the unhappy mixture of impudence, ignorance, and affectation which is their characteristic.

From the above causes, judges of the

Supreme Court of this Territory have come here as ignorant of law as of common decency—have insulted the people and outraged the dignity of the bench. They have permitted a public prostitute, which they imported, to sit with them upon the bench.

Nor is this all: they have one day petitioned the President to continue Brigham Young as Governor, because of his fidelity and trustworthiness, and the next intrigued for the appointment themselves. The accounts of the Marshal—incurred by the express order of the judges—were disallowed by the advice of one of their number, who, the very next spring, went to Carson Valley and bought several thousand dollars of the Marshal's drafts at 50 per cent. discount. Whether advices from Washington induced him to indulge in the speculation, we are unable to say.

One, and perhaps the only reason why the returning officials have been hostile towards us is, that the United States appointees are usually the only habitual loafers, whoremasters, drunkards, and gamblers in the Territory; and parents have been compelled, in self defence, to hold them up to their children as an example which should never be imitated. Do our best interests demand such rulers?—our intelligence such insult?

Our Legislative Assembly of 1856-7 sent a memorial to the President of the United States. In that memorial were measurably enumerated what we consider to be our constitutional rights,—was pointed out, in part, wherein we had been wronged, and a request made to have the Territorial offices filled from a list appended; but, if that should not be done, to at least give us good men for rulers. Was there anything in that document to warrant the reception it met, even though we make allowance for that feeling in man which leads him to think, when a wrong action has been laid to his charge, that the odium consequent thereupon is also heaped upon him? That was not the case with us: we merely pointed out wrongs we had received, and were willing to accept them as errors in judgment rather than in intention.

A distinguished member of the Cabinet remarked that he considered that memorial equivalent to a declaration of war; and for the same reason—there is no other—the mail contract was taken from Mr. Kimball, after an expenditure of over

\$100,000, from which there has been but a paltry return. Where is our boasted liberty, when objecting to such officials as most who have been sent here, whom ever honest man is conscientiously bound not to receive, disqualifies us, in the eyes of Government, for the rights of freemen, and brands us with the name of traitors?

Now, sir, let us examine the policy of the present Administration in regard to Utah, bearing in mind the following facts:—

1st—The Government have not made treaties with the Indians—have not paid us our just dues.

2nd—They have heretofore appointed officers to preside over our welfare, whose very presence, it is widely known, was an outrage on common decency.

3rd—We petitioned, through our Assembly, to have GOOD men for rulers, and declared that such would have been courteously received and strictly obeyed; but it was plainly stated that if such men were sent here as had been previously, they would be sent back.

4th—Because our legislators dared to exercise the right of petition, we are denied mail facilities and branded as traitors.

5th—The reports of the returning officials about the injustice of our courts, the breaking up of the Supreme Court, and the rebellion of the "Mormons," are as base falsehoods as were ever hatched in hell or propagated by the Devil.

From current report we learn that you have appointed and intend importing a full set of civil (?) officers for Utah, even down to a Postmaster, for Great Salt Lake city: and that they are fully qualified to enjoy the contempt so deservedly bestowed by the Utonians upon their predecessors, we are satisfied beyond doubt.

We accept your hint, although it is rather delicate (?) for the occasion, that you have not only denied us a voice in choosing our rulers, but have appointed men the opposite of those we petitioned for, and have determined to ENFORCE them upon the citizens of this Territory, by placing twenty-five hundred United States troops under their control. Is this the justice that dwells in the breast of a chief magistrate? Have a hundred thousand people no rights? You have tried us without hearing our defence—passed sentence, not giving us the benefit of a doubt; and, sir, we have no assurance that you will not attempt to carry the remainder of

the sentence into effect. Their cry has been, Send an army to Utah—exterminate the "Mormons."

We are fully convinced that the presence of an army can only be tolerated when the evil to be dispelled is greater than the evil of their presence. It has been reiterated again and again by the troops selected to come here, that they intended to possess our houses, slay our leaders, ravish our wives and daughters, and pollute the pure valleys of Utah with their fiendish revelries. This they well knew would not be tamely borne, and thus they would gain an excuse, under colour of which, if they had the power, would be enacted those scenes of bloodshed and cruel oppression which have no parallel in history.

That army is now upon our borders. Say they, "Our mission is peace; we come to establish the laws." Is the business of an army peace? What laws have we broken? Not the laws of the United States, nor of this Territory: we dare proof to the contrary. If they come to establish the common law of Great Britain, or the by-laws of Bedlam, we have law enough without, and their presence is unnecessary. If they come to crush out from our bosoms that noble feeling—American independence, hallowed by our fathers' blood, and bequeathed to us as a sacred boon,—the task is greater than they can perform. Your army will not be permitted to enter our valleys. We wish for peace, but we will sacrifice all the fruits of our labours rather than surrender our domestic peace and inalienable rights.

Although it has been provided, and wisely so, that a majority of suffrages shall elect the President of this nation, does it follow that they have a right to require that President to oppress the minority? In fact, we are thoroughly convinced that majorities have no right which is not shared with minorities, and we submit that, under the constitution and laws of the United States, no man has authority to demand aught which will interfere with the rights of another. Yet, if we go beyond popularity, where can we find a single reason for the present demonstrations against Utah?

And now, sir, at your hands we demand that justice which has ever been denied us. Pay us those just dues which have been so long and illegally withheld, and appoint good men to rule us, who have discernment to perceive our wants and

sufficient judgment to promote our welfare; withdraw your army, grant us our rights, and receive the heartfelt gratitude of a whole people.

Continue the injustice of your present course, and your grave will be pointed out as that of the man who broke the noblest of national compacts—your name be consigned to future generations with lasting infamy.

ELIJAH F. SHEETS,
A. H. RALEIGH,
GILBERT CLEMENTS,
J. M. WHITMORE,
WILLIAM MOODY,

Committee on behalf of the citizens of
Great Salt Lake City, Great Salt Lake
County, Utah Territory.

Great Salt Lake City, U. T.,
Jan. 16, 1858.

PASSING EVENTS.

GENERAL.—There is in England a general deep-set suspicion of Louis Napoleon's friendship for this country. The French press is feeling its way to an invasion of England, and there is great probability that Napoleon's legions will follow as soon as convenient. On the 27th of April, an earthquake was experienced in Constantinople, accompanied by a noise similar to the discharge of artillery. The vine disease is again showing itself in Portugal: it is also manifesting itself with great severity in the Levant. Madrid is in a state of political agitation, and martial and other precautionary measures are being taken in anticipation of a revolutionary movement. A letter from Königsberg states that an insurrectionary movement had taken place at the Russian town of Taurroggen, which was ultimately put down by military force, some of the leaders being flogged, and others imprisoned. Russia is making considerable preparations for war with Circassia. On the 21st of April, a combat took place at Zargotta between the Bashi-Bazouks and the insurgents, the latter being assisted by a number of Montenegrins: the number of killed and wounded amounted to 140. In Modena, twelve persons have been condemned to various terms of imprisonment or hard labour, for belonging to a secret Revolutionary Society, or having arms in their possession. Radical changes have just been made in the Government of Servia: the power of the Prince is reduced, and the power of the Senate greatly increased. Rome is now comparatively empty, foreigners having taken their flight in great numbers. Sir Colin Campbell (says the *Pays*) has urgently demanded large and immediate reinforcements, on account of the great losses the army has sustained by sickness and the enemy's fire: he also says that, notwithstanding the taking of Lucknow, Oude is in full insurrection; and the revolt, instead of being trodden out, extends daily. In Antigua, there has been a negro insurrection, the intention of the rioters being to murder the whole white population and establish a negro government: 14 of the rioters were killed by the fire of the police, and a special commission was appointed to try the leading revoltors who were captured.

AMERICAN.—There are said to be upwards of 35,000 Jews in New York at the present time. A battle took place at Callao, Peru, on the 7th and 8th of March, which left Gen. Castilla master of Arequipa, and Vivanco retired to Bolivia: the loss on both sides was over 2,000 killed, and the city was filled with wounded: blood ran down the barricades in streams six hours after the fight. It is reported that Santa Anna had entered into an arrangement with Spain to subjugate the Mexican republic and to establish a monarchy, or to make it a foreign dependency. General Houston has explained his plan in the Senate of establishing a protectorate over Mexico, and offered a resolution for the appointment of a special committee on the subject: the Senate ordered the resolution to be printed. A resolution has been introduced tantamount to authorizing a declaration of war against Paraguay. Mr. English has proposed a compromise, which, it is hoped, will end the "long agony" of the Kansas question. The bill authorizing the construction of a telegraphic line to some point in the vicinity of Utah is laid aside till December next. The memorial of the citizens of Utah has been presented and read in the Senate: Mr. Bigler moved, as an expression of contempt of the Senate for its authors, that it be laid on the table, which was agreed to by 32 to 13. Gen. Harney has left Washington for Utah, and will assume the command of the forces in the event of the disability of Major-General P. F. Smith. Captain Marry's expedition has been detained in the vicinity of Bent's Fort, awaiting the arrival of four companies of troops intended as an escort. News from San Francisco state that the arrival of a Special Commissioner of Government, bearing the name of Osborne, created considerable excitement at San Bernardino. His sympathy for the Saints being known, the citizens

called a meeting, demanding proofs of his mission; and, satisfactory explanations being given, the envoy was allowed to proceed. The name of Osborne was assumed, the gentleman being the brother of the celebrated Dr. Kane, and the Col. Kane so noted for his friendship to the Saints. The Col. left Cedar City for Salt Lake on the 20th February, expecting to make the trip in four days.

VARIETIES.

A THOUGHTFUL SERVANT.—"Now then, Sarah! what are you burning off my writing table?" said an author to his servant. "Only the paper that's written all over—I hav'n't touched the clean," was the reply.

ADVANTAGES OF EDUCATION.—"Doctor," said an old lady, the other day, to her family physician, "kin you tell me how it is that some folks is born dumb?" "Why, hem! certainly, madam!" replied the doctor. "It is owing to the fact that they come into the world without the power of speech!" "La, me!" remarked the old lady; "now jest see what it is to have a edication! I've axed my old man more nor a hundred times that ere same thing; and all I could get out of him was, '*Kase they is!*'"

PAUL AND AGRIPPA.

Almost thou dost persuade me, Paul,
To cast this bauble crown aside, and deck myself
With everlasting jewels. Full well I know
This sceptre is a rotten stick, compared
With that eternal one thou preachest,
And that thy Priesthood far surpasses all
That earth can dream of kingly pomp and power.
But ah! how could I bear that pond'rous chain,
Whose rustling links clank as thou walk'st?
(As they have done full oft on dungeon floors.)
I'm worn by ease, and wasted by the want
Of daily toil; and far, far weaker grown
Than he who lacketh daily bread.
Thou wast surely born for what thou preachest—
A hero from thy youth, born both to read

And toil in making tents.
Gamaliel spoiled thee not for labour,
And all thou learned'st was in practice brought:
Truth was the object of thy restless zeal,
As much when Stephen fell, as now thou fain
Wouldst fall like him, for what thou hatedst *them*.
The voice from heaven brought no new soul to thee;
It merely showed where truth eternal smiled:
But I have never lived for truth; and what
I've never wo'd how can I win? I've lived
For pleasure and the world's opinion;
And so I'll die, and more will follow me
Than thee; although thy fame will bloom when mine
Is wasted and my spirit cursed.

JAMES WOODARD.

ADDRESS.—Charles Astle, Campbell Grove, Robin Hood Street, Nottingham.

MONEY LIST, APRIL 24—May 7, 1858.

John Davies	£4 0 0	Brought forward.....	£52 2 8
David Davies	0 18 0	B. W. Brindle (per W. Budge).....	12 0 0
Simon Irwin (per Geo. Teasdale).....	1 11 9	W. B. Child (per T. Wallace).....	3 0 0
William Norris (per do.)	0 8 8	R. J. Philp (per do.)	3 1 4
John Kessell (per do.)	1 3 2	W. Harder (per G. D. Keaton).....	8 7 8
Edward Oliver	30 0 0	William Moss (per do.)	3 10 0
M. H. Forscutt (per E. Oliver).....	6 1 1	Edward Harding (per do.)	0 16 0
W. H. Perkes (per do.)	8 0 0		
Carried forward.....	£52 2 8		£82 17 8

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 22, Vol. XX.

Saturday, May 29, 1858.

Price One Penny.

THE DESTINY OF NATIONS.

BY ELDER E. L. SLOAN.

There are few subjects possessing greater interest to the student of history than the workings and developments of those great powers which have consecutively borne away over the greater portion of the earth. Viewed as experiments of the power of man to control, guide, and happy humanity, they have been, at best, vain and impotent.

Rising, like grand specimens of architectural creations, at the bidding of some master-mind, who, meteor-like, flashed across the horizon of time; or, slowly accumulating wealth, power, and importance, they have seemed so firmly based, powerful, and impenetrable to any assault, that their virtual weakness and rotten foundation were seldom discovered, till, like the mighty avalanche hurled from the mountain's side, they trembled, tottered, and with fearful devastation rushed down the acclivity of ruin, burying friends and supporters in the mighty mass.

A reflective mind is apt to pause and enquire, Why is this? Why have empires risen to greatness? And when they have seemed the most powerful, vaunting themselves in the pomp of their bloated pride, why have they so suddenly fallen from their seeming greatness, leaving nothing but the wreck of what they have been to warn mankind of the mutability and emptiness of all human greatness? The answer is plain and pointed. Be-

cause they grew with the seeds of dissolution in their composition, (for want of confidence,) and consequently *disunion* entered into their core. If we go back as far as sacred or profane records will carry us, and view how the death-throes of one empire have proved the precursors of its successor's greatness; when we see Nineveh succumbing to Assyria, it in turn yielding to Babylon, which fell before the growing power of the Medes and Persians, and watch the youthful king of Macedon marching, "conquering and unconquered," till debauchery cut short his bloody career; and then see Rome rise up the mistress of the world, with not a rival to dispute with her the sovereignty of the then discovered portions of the Eastern hemisphere, and view her wither before the fierce tread of the rude northern tribes, changing the fortunes and destiny of Europe and the world; and on through each succeeding age, while Turk and Tartar, German and Frank, Eastern and Western played their parts in the great drama of time, we find the same causes produced the same effects in every age and in every empire. Unity formed their power and their greatness, and disunion caused their downfall,—whether that union was produced by faith in the genius of a leader, whose superior abilities, acting upon the masses, produced a feeling of confidence—confidence doomed to be

destroyed when the idol was shattered, as in the case of Alexander of Macedon, or Napoleon the First,—or by faith in the Divine origin of a creed, whose principles were considered capable of securing celestial happiness, as in the case of Mahomet, the like results were produced; and when the disunion that had only been covered by the freshness and excitement that operated on the actors appeared, the splendour, pomp, power, and greatness disappeared, proving that the unity which they appeared to possess was neither real nor based upon just and righteous principles.

One remarkable exception to the rest, and illustration of the truth of what is here advanced, is manifested in the history of ancient Israel. Reserved by Divine agency from the power of the tyrant Egyptian, guided by a leader who drank at the celestial fount of knowledge, given principles, laws, and regulations from the Essence of Life, and led by the visible presence of His power who controls the universe, they of all others had the chance of building up a kingdom that might have been eternal in its duration, because their king, leader, and laws were calculated to elicit confidence, the natural progenitor of unity. But brief had been their career, when the miraculous interposition manifested in their behalf was forgotten, and their grosser appetites quickened by a short space of liberty made them forget their God and the tyranny from which they had been rescued, and recalled the “flesh-pots” of the land of their captivity. Murmurings were followed by idolatry, till they lost the high privilege they were about to enjoy, and were considered unworthy to receive the “higher law,” with power to build up an everlasting kingdom to the Most High. Led and guided by a kind and merciful hand that corrected them for their salvation, their succeeding history is one continued series of obedience, faith, and confidence in God, and consequently unity and exaltation, or disobedience, idolatry, and consequent disunion and degradation, till the cup of their iniquity brimmed over with the maniac cry, “Upon us and upon our children be his blood!”—a cry which eighteen centuries of woe, dispersion, and insult have fearfully verified.

Having, then, carefully arrived at the conclusion, that “union is power,” whether in a family, institution, or em-

pire, and that disunion is weakness and ultimate dissolution, what must be our conviction concerning the present condition of the institutions and governments of the present day, when the noblest and proudest of earthly governments, the most enlightened (?) assemblies of legislature, and the recognized master-minds among the statesmen of the nineteenth century gravely assure us that they “cannot exist without an *opposition*.” The poor, debilitated, and debased frequenter of the gin-shop and spirit-cellar, the maniac opium-eater, and the worn-out victim of any potent stimulant as gravely tell us they cannot exist without that which has proved their curse; and while the wretched inebriate drains the dregs of the poison-cup, or the demon-lashed victim greedily swallows the opiate, if the poison which is rapidly eating into their cores was suddenly forbidden them, their shattered constitutions, ruined by their debauchery, would give way, and they would sink immediately into that grave to which they are prematurely hastening themselves. In like manner would the effete constitutions, governments, and institutions instantly crumble into ruin upon their rotten foundations, if their *stimulant* opposition was suddenly, by some powerful hand, forbidden to exist. That opposition which has been eating at their heart, leaving them, like the apples of the Dead Sea, fair to look upon, but in the centre full of ashes and bitterness,—that opposition which, by its very name, declares their disunion, and consequently that principle indicative of approaching dissolution, and those powers which govern by despotism are based upon either ignorance or fear; and as Truth marches on in its bright career, the ignorant will be awakened to a sense of their condition, and the fearful will partake of a spirit of courage, while the fires of revolution, lit by some desperate hand, will go arm-in-arm with anarchy and the war-spirit of the age, till the rotten seats of crime and disunion that now rule the earth in unrighteousness and injustice fall blackened with their iniquities, burying serf and noble, teacher and taught, king and clown in one vast mass of ruins. They are doomed, and they have doomed themselves, unless they speedily repent and receive lessons in wisdom and knowledge from the messengers of heaven whom they are daily rejecting.

Having arrived at the conclusion that all the present dominant systems of government are doomed to destruction; and as history continually points out the fact that *man* is unable to organize a system calculated to produce the happy results which philanthropists of every age have so ardently laboured to bring about, the question naturally arises, Is there any being at once sufficiently powerful and willing to do so? Or are there any reasonable grounds for believing that such a system will ever be introduced? To believers in Divine revelation it is unnecessary to say that God is perfectly able: and that He has not only expressed His willingness but His determination to do so, His holy Prophets in all ages have repeatedly declared.

That the Scriptures abundantly testify to the fact that God, seeing the futility of man's attempts to organize an ever-during kingdom, declared that He Himself would establish a kingdom which should never be destroyed, is beyond contradiction. That all the kingdoms or institutions established by Divine assistance which have had time to work out their dispensations have failed in proving themselves such, the ancient records of the past and the present corruptions and confusion of so-called Christianity declare. And that there is a people professing to be the nucleus of that kingdom, the united testimonies of hundreds of thousands abundantly prove. We shall therefore notice what peculiar claims they have upon us, as reasonable beings, to believe that they are what they profess to be. It must be admitted, from the foregoing arguments, that a people led and guided by Divine Wisdom directly communicated are the only ones capable of rearing up a kingdom which shall bring heaven upon earth, by ruling with justice and equity, and bringing happiness to the children of men. The people led by Moses rebelled against the wise hand which had delivered them from slavery, and, as rebels to the Majesty of heaven, were unworthy of receiving that higher law, without which the redemption of the earth could never be wrought out. They enjoyed the best opportunities for carrying into effect God's purposes,—as a wholesale emigration, in their exodus from Egypt, enabled them to concentrate their power at one particular focus. But, in consequence of their sin of rebellion, again and

again repeated, this served no other purposes than the carrying out of some of God's promises to the fathers and preparing for the first advent of the Messiah.

When he appeared, Rome bore sway, unrivalled for power and importance. Her iron legionaries had carried the victorious eagles from nation to nation, and the ancient seat of David's throne was in her possession. Then, though the Gospel was revealed in its purity by Jesus, and the Apostles made an attempt to carry out one of its highest principles, by a joined community, the jealous eye of Rome was upon their actions, and the frenzied wrath of the blinded Jews endeavoured to mar their purposes, so that it was utterly impossible to concentrate the members of the Church to form the kingdom spoken of by the Prophets. Centuries rolled on, and the principles then delivered became lost through corruption and iniquity; and, in consequence of these corruptions, the authority to administer in the holy ordinances of salvation was taken from among men, till extension of manufactures and commerce, or the iron hand of tyranny and bigotry, caused men to flee from their over-crowded homes and seek an abiding-place where there was room to dwell; and constitutions were framed according men more or less of freedom of conscience and action, one of which gave to man all the freedom, if rightly administered, which the citizens of the kingdom of God would require. Then the Lord, whose hand was working all the time to bring about these results, commenced a work unparalleled in any age. The principles and ordinances of the higher law, the Gospel, were revealed, and the authority to administer them restored once more to earth; and when these principles were proclaimed to the children of men, thousands gladly obeyed the sound, and the "Emigration mania of the nineteenth century" was a practical introduction of the gathering of the Saints, declared by all the holy Prophets as the necessary accompaniment of the never-ending kingdom which God would establish in the last days. Independently of any other reasoning, here are two grand causes why the Latter-day Saints are forming that kingdom. They possess the principles of the Everlasting Gospel in their purity. This has been proved time

and again, and stands incontrovertible. They are also gathering the recipients of these principles to one common centre, where the celestial law can be fully carried out, and where they will be able to maintain the cause of Truth, under the direct sanction of high heaven.

Let the honest heart rejoice, then, that these corrupt and rotten organizations, under which the earth is groaning, are so

near a speedy dissolution; and that the principles of equity and justice, love and peace, are making such rapid strides towards universal empire, under the energetic workings of Israel of the last days, when a people shall be prepared for the reception of their King, "whose coming is nigh at hand, even at our very doors."

THE WISEMAN FAMILY.

A DRAMA.

(Continued from page 325.)

ACT III. SCENE 1.

(A Room in Thomas Merchant's house.)

[Enters Thomas Merchant.]

T. M. [Solus.] I'm surprised that my wife will not give up this cursed Mormonism. She must conform to my views and feelings in the matter, and follow where I lead. The wife's duty is to yield to her husband, and she must submit to me. It is nature's law that the weak must give way to the strong; and she must not think that I shall be ruled by her. I'll not, that's certain. But here she comes. I expect she has found out something!

[Enters Fanny, with a look of despair.]

Fanny. Oh, Thomas, you cruel, wicked man! What is your reason for treating me in this manner? You have burned nearly all my books; and what you couldn't burn you have torn up! What harm have they done you? This is another specimen of your persecuting and illiberal spirit. Oh, how can mortal woman endure the usage that I am continually receiving at your hand? You will neither allow me to attend the meetings of the Saints nor to visit my friends; and you are perpetually taunting me on account of my religion, and ridiculing everything that does not suit your mind. If you do not like Mormonism, you can surely leave it alone, and not wreak your vengeance on me and that which belongs to me, without cause. What have I done to injure you, that I should have my religion jeered at, my feelings outraged, my liberty restricted, and my books destroyed? I am sure I

have given you no cause for treating me thus. For you, I left my home, where I was comfortable and happy; and here, in return, I am doomed to misery and sorrow. Oh, what will become of me, wretched woman that I am! [Sobs.]

T. M. What the d—l have you got to whine about? You have everything about you that you need, and are surrounded with every comfort and luxury that wealth can bring.

Fanny. What does all that amount to, without peace of mind?

T. M. "Peace of mind," be ——— I beg your pardon. But I tell you, you must give up that abominable system of Mormonism, and submit yourself to me. I have elevated your social position and opened the way for your intercourse with good society. I think you have been exceedingly fortunate in your matrimonial connection. Look at your sister Mary. She has got a husband in the Mormon Church, who is a "workman" by nature as well as by name. They are as poor as ever, while you ———.

Fanny. [Interrupting him.] Sir, if my sister and her husband are poor in this world's goods, you need not reproach them, for they live an upright and happy life, and they are rich in spiritual things, and enjoy the liberty of worshipping God according to their own consciences, which is more than I can do. My sister's husband is a man of prayer and of good sense and judgment. He is kind to her, loves her, and treats her as a man ought to treat the wife of his choice, which is more than I can say of you. You professed a good deal before we were married, but you have not proved yourself a good

husband to me. Alas, alas, I fear my happy days are over! [Sobs.]

T. M. Come, now, Fanny, [*partly embracing her,*] don't distress yourself so. Cheer up. I will try and mend. But mark, I shall never become a Mormon Saint; for I abhor the religion and hate the very name, as I do those who profess it. I understand that your father and mother, and a few other Mormons in the town, are about to emigrate to their promised land; and then the tide shall turn in your favour. Cheer up, then, and be a sensible woman, and all will come right yet. [*Exit.*]

Fanny. [*Solus.*] Oh, misery! And is this the comfort he holds out to a woman in despair—the prospect of being eternally separated from her best friends! Does he think he has brought me good news? If he does, he is greatly mistaken. Oh, what is to become of me? It seems as if there was no eye to pity me—no tongue to speak in my behalf—no friend to plead for me, or to help me out of my tribulation. Here I am, a disconsolate, miserable, God-forsaken woman! When I think of the many instructions I have received concerning the various blessings obtainable through obedience to the Gospel and the counsels of the Priesthood, it pains me to see how foolishly I have acted. Instead of carrying out the principles of the holy religion I professed, I have taken quite an opposite course, in spite of my own dear father and mother's remonstrances and admonitions; and, in so doing, have done myself injury and brought tribulation on my own head. Oh, Mormonism! Mormonism! would to God I had held fast to thee, and followed thy dictates! I should not then have been as I am now, a miserable, heart-broken woman; but I should have been enjoying the privileges and blessings of the Gospel and the spirit of Zion, and, by living in the discharge of my duties, should have been as happy as the day is long. But alas, all my hopes of happiness are now fled for ever! My doom is fixed—ah, and sealed by my own hand!

[*Weeps.*]

SCENE 2.

(Mr. and Mrs. Wiseman seated at home, in conversation.)

W. W. Well, Elizabeth, I am glad to think that we have hitherto kept our

covenant and standing good in the Church, and that we have been so far enabled to overcome the evil influences of the world around us. And as the time of our emigration draws near, my joy increases more and more.

Mrs. W. Yes, William, and I rejoice, too, with you; for the prospect of our getting away from old Babylon and all its Gentile customs and evil influences, and going to Zion, where we can mingle more fully with the people of God and live under higher and purer laws, administered by the acknowledged servants of God, is to me more and more welcome and cheering as the time of our departure approaches.

[*A knock at the door. Postman delivers a letter.*]

W. W. [*Examining the post mark.*] Why, it's a letter for us from Liverpool.

Mrs. W. I'll be bound to say it's our "Notification" from the Office!

W. W. [*Opens it.*] Yes, it is.

[*Reads.*]

Mrs. W. Oh, what glorious news this morning! If poor Fanny was going with us, what a happy little company we should make!

W. W. Ah, poor girl, she has placed herself in a position which forbids all hope of that. She now belongs to a man whose objects and intentions are to keep her away from the society of the Saints, and to prevent her from fulfilling those duties which devolve upon her as a member of the Church.

[*Enter James Workman and his wife, Mary.*]

James and Mary. Good morning!

Mrs. W. You're both come just at a right time to hear some good news!

W. W. Yes. We have just received a "Letter of Notification" from Liverpool to be all on shipboard for New York on Easter Tuesday.

[*Hands the letter to James, who reads.*]

James. Capital! [*Rubbing his hands gleefully.*] That's the best news we have heard since the day we were married—eh, Mary?

Mary. Yes, it is indeed; and I am delighted to hear it. But there wants another to make the list complete. Oh, Fanny, I wish you could be with us.

Mrs. W. So do I, Mary.

W. W. And so do I, with all my heart. I did all I could to dissuade her

from the step she has taken; for I clearly foresaw what would naturally follow from her marriage with such a man as Thomas Merchant. She is now prohibited from attending any of the meetings of the Church, and is debarred even the privilege of visiting her friends. Her husband, being himself devoid of the spirit of the Gospel, feels no interest whatever in the work of God, but, on the contrary, is violently opposed to it. I feel truly sorry for her. Her position is not by any means an enviable one; and, unfortunately, there appears to be no prospect whatever of any change taking place for the better.

Mrs. W. We must, however, try and see her in some way, and acquaint her with our intentions to emigrate. Oh, if

she could but accompany us to Zion, how happy I should be!

W. W. We shall, of course, have to adopt some plan of communicating with her. But I understand her husband keeps a strict watch over her, and forbids any "Mormon" entering his house on any pretence whatever. Such is his hatred of the people and cause of God.

Mary. What a tyrant! Thank God I have not such a man for my husband!

W. W. [Looking at his watch.] Well, I think I will go as far as Brother Campbell's, and acquaint him with the good news we have received this morning.

James. And, if you have no objection, I will accompany you.

W. W. Very well.

[Both take their hats. *Exeunt.*

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 319.)

OBJECTION.

"Although Mormons profess to have received many revelations from God—especially the Book of Mormon, and the Book of the Doctrines and Covenants—yet they carefully keep these back when seeking converts to their system, and use arguments (if such they can be called,) from the Bible to establish their doctrines and pretensions.—"The Mormon's 'Only Way to be Saved' NOT the Way to be Saved," published by P. Drummond.

ANSWER.

The Latter-day Saints assuredly do "profess to have received many revelations from God," some of which are contained in the Book of Doctrine and Covenants. The Book of Mormon is a history of ancient America. To say, as does the objector, that the Saints "carefully keep these back when seeking converts to their system," is to say that which is untrue. Such a procedure would be as absurdly inconsistent with its profession and object as it would be futile in its results.

As the Bible is the professed sole standard of doctrinal truth in the religious world, what course could we pursue more commendable than that of appealing to its authoritative pages for proof of the

truth of our "doctrines and pretensions." There seems to be no way of pleasing such an objector as the author of the tract before us. If we undertake to "establish" the truthfulness of our doctrines by Scripture proofs, that course does not suit him. If, on the other hand, we were to direct attention to the Book of Mormon and the Book of Doctrine and Covenants as establishing our cause, it is evident that *that* would not suit him; for he would then, in all probability, charge us with disbelieving or ignoring the validity of the Bible. His objection would then be changed and worded thus:—"They carefully keep the *Bible* back when seeking converts to their system, and use arguments from their *own books* to establish their doctrines and pretensions!" This would forthwith be the cry of our opponents; and so, whichever course we might adopt, we should be equally reprehensible in their eyes.

However, this much we can with certainty declare, and it is entirely out of their power to disprove it,—namely, that the Bible, the Book of Mormon, and the Book of Doctrine and Covenants all contain "many revelations from God" to His people, all harmonise with and confirm each other, and all unitedly "establish" the truth and Divine authenticity of the "doctrines" of the Church of Jesus Christ of Latter-day Saints.

OBJECTION.

"The chief and first point Mormons seek to teach is, that baptism is essential to salvation; and then that no baptism is valid but theirs.—*'The Mormon's 'Only Way to be Saved' NOT the Way to be Saved,' published by P. Drummond.*

ANSWER.

The "chief and first point" which all true Latter-day Saints "seek to teach" is, that genuine *faith* in God, in the Gospel of His Son, and in the revelations of His Spirit, is of paramount importance and

"essential to salvation." The second "point" which they "seek to teach" is the absolute and indispensable necessity of practical *repentance* from all evil works to serve henceforth the living and true God. The next "point" of order and duty which they "seek to teach" is the ordinance of *baptism* for the remission of sins, which, as a Divinely-instituted ordinance of the Gospel for so important a purpose, is necessarily "essential to salvation,"—and which, to be valid in the sight of God, must be administered to the penitent believer only by one of his legally-appointed and Divinely-recognized servants.

HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

The Governor of the State of Missouri to the Governor of the State of Illinois—greeting:

Whereas it appears by the annexed documents, which is hereby certified as authentic, that one Joseph Smith is a fugitive from justice, charged with being accessory before the fact, to an assault with intent to kill, made by one O. P. Rockwell on Lilburn W. Boggs, in this State; and it is represented to the Executive department of this State, has fled to the State of Illinois:

Now, therefore, I, Thomas Reynolds, Governor of the State of Missouri, by virtue of the authority in me vested by the Constitution and laws of the United States, do by these presents demand the surrender and delivery of the said Joseph Smith to Edward L. Ford, who is hereby appointed as the agent to receive the said Joseph Smith, on the part of this State.

In testimony whereof, I, Governor of the State of Missouri, have hereunto set my hand, and caused to be affixed the Great Seal of State of Missouri.

Done at the City of Jefferson, this 22nd day of July, in the year of our Lord one thousand eight hundred and forty-two; of the Independence of the United States, the sixty-seventh, and of this State the twenty-third.

By the Governor,

THOS. REYNOLDS.

Jas. L. Minor, Secretary of State.

STATE OF MISSOURI, }
County of Jackson, } ss

This day personally appeared before me, Samuel Weston, a justice of the peace within and for the county of Jackson; the subscriber, Lilburn W. Boggs, who being duly sworn, doth depose and say, that on the night of the sixth day of May, 1842, while sitting in his dwelling, in the town of Independence, in the county of Jackson, he was shot, with intent to kill; and that his life was despaired of for several days, and that he believes, and has good reason to believe, from evidence and information now in his possession, that Joseph Smith, commonly called the Mormon Prophet, was accessory before the fact of the intended murder; and that the said Joseph Smith is a citizen or resident of the State of Illinois, and the said deponent hereby applies to the Governor of the State of Missouri to make a demand on the Governor of the State of Illinois to deliver the said Joseph Smith, commonly called the Mormon Prophet, to some person authorized to receive and convey him to the State and county aforesaid, there to be dealt with according to law.

LILBURN W. BOGGS.

Sworn to and subscribed before me, this 20th day of July, 1842.

SAMUEL WESTON, J. P.

State of Illinois,

Office of Secretary of State.

I, Lyman Trumbull, Secretary of State, of the State of Illinois, do hereby certify that

foregoing to be a true and perfect copy of the demand of the Governor of the State of Missouri upon the Governor of this State, for the apprehension and surrender of Joseph Smith, who is charged with being a fugitive from justice, and the affidavit of Lilburn W. Boggs attached to the same, which are on file in this office.

{ SEAL. } In testimony whereof I have hereunto set my hand, and affixed the great seal of state at Springfield, this thirty-first day of December, A.D., one thousand eight hundred and forty-two.

LYMAN TRUMBULL,
Secretary of State.

December 31, 1842.

I do hereby certify the foregoing to be true copies of the demand and affidavit upon which the writ for the apprehension of Joseph Smith was this day issued.

L. TRUMBULL,
Secretary of State.

December 31, 1842.

The people of the State of Illinois to the Sheriff of Sangamon County, greeting:

Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith stands charged by the affidavit of one Lilburn W. Boggs, made on the 20th day of July, 1842, at the county of Jackson, in the State of Missouri, before Samuel Weston, a justice of the peace within and for the county of Jackson aforesaid, with being accessory before the fact to an assault with intent to

kill, made by one O. P. Rockwell on Lilburn W. Boggs, on the night of the sixth of May, A.D. 1842, at the county of Jackson, in said State of Missouri; and that the said Joseph Smith has fled from the justice of said State, and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States, and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Edward R. Ford, who has been duly constituted the agent of said State of Missouri to receive said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, and make due return to the Executive department of this State, the manner in which the writ may be executed.

In testimony whereof, I have hereunto set my hand and caused the Great Seal of the State to be affixed.

{ SEAL. } Done at the city of Springfield, this 31st day of December, in the year of our Lord one thousand eight hundred and forty-two; and of the Independence of the United States, the sixty-seventh.

By the Governor,

THOMAS FORD.

LYMAN TRUMBULL, Secretary of State.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 29, 1858.

TITHING RECORDS.—About two years and a half ago, the law of Tithing was extended to this Mission. It is too much to expect that, at its introduction, its operation would be as perfect and broad as its design—that all have understood its principles, sacredness, dignity, and scope, or that every member and officer has performed the extent of obligations due. It would also be too much to expect that all the members and officers have been as familiar with the principle, and that they have worked according to that nice exactness to be expected when it has been long and perfectly established. Though it is perfect in its principles and design, to be perfect and thorough in operation, it will require time and a faithful observance of duties on the part of the Saints; but more especially does it require an efficient, practised, and just administration on the part of the officers. Practical perfection and completeness, it is true, is a matter of development and improvement. Nevertheless, it is ~~more~~ desirable that the operations of the Tithing system should travel as near to its

perfect design and object as fast and as far as practicable. We have devoted no inconsiderable portion of our time and attention to accomplish this, and give to the Tithing system as much of its dignity and character, as the financial branch of God's government, as possible. As soon as, in the providence of heaven, the responsibility of this Mission fell upon our shoulders, we commenced operations in this direction. "Tithing Records," answering all necessary purposes, and of various volume, to suit every Conference, were got up, neatly bound, and distributed to each Conference throughout the Mission. Our operations were designed to extend from the first of January, 1858, and have now been in *actual* working about three months. Nearly every Conference in the British Isles has already been visited by us and our Counsellors, and instruction especially designed to bring the Tithing into a complete and systematic branch of government has been imparted to the Priesthood. Providing the Saints honestly discharge their obligations, our arrangements, if faithfully and efficiently carried out, will represent the whole actual wealth and income of the Mission. We shall be able to tell at *this Office* what every Pastorate, Conference, and even Member has paid, and consequently know the worthiness of all. It will also show every farthing of expenditure, who has used the means, how it has been expended, whether it has been legitimately appropriated, and, if required, will enable us to hold all necessary checks. We are exceedingly gratified that our arrangements will meet the instructions recently received from President Young. The following extract therefrom will doubtless be interesting to the Saints:—

"We learn from Brothers Pratt and Benson, for the first time, that a large amount of Tithing, called the weekly Tithing, is collected in the various Conferences without credit, and has been disbursed without keeping a proper account. This must be attended to without delay. Credit must be given to every person who pays Tithing, no matter how small the amount; and each individual's account should be consolidated in our credit for the year, and forwarded to the General Tithing Office in this City. You, having been acquainted with the Tithing business in the Office, will readily comprehend the necessity for this regulation, as you are aware that people often complain that they have paid their Tithing, but can find no credit. If a poor person can only pay a farthing or a penny, he is just as much entitled to having it recorded to their credit as the person who pays his hundreds."

Now, it matters not how perfect and practicable our design might be, it is evident that, unless the Priesthood administering in this matter perform their duties efficiently and economically, their squandering, bungling, or inattention must measurably render our intentions void. In order that those intentions may be certainly met, and to leave no excuse to any for failure, we will offer the following remarks and suggestions.

The design of the Tithing Records is of such a comprehensive nature as to meet every requirement, both present and prospective. Moreover, the arrangement is so simple that any boy of ordinary intelligence may understand it. The object had in view in their drawing up was to do everything for those through whose hands they were to pass, and to leave nothing to be done but a little *looking at* to make the officers acquainted with that arrangement. One hour's attention is quite sufficient for this to every person capacitated for Church business at all. Every Pastor, President, and Conference Clerk should be familiar with it; and we can take no excuse for neglect or *misunderstanding*.

Men of faith, with the work of God at heart, and who are also *active, intelligent, and growing*, should at all times be chosen for officers. But all the Clerks and men appointed to transact Church business must be men of business habits and talents, who are capable of keeping clear, correct, and clean accounts.

Pastors and Presidents ought themselves to see that these Records are properly kept, and *must not* depend on the Clerks alone. Of course, the latter are expected to do the working part; but it is the duty of the presiding officers to see that it is *properly and faithfully done*.

Let the names of tithe-payers be recorded in *connection with the Branch to which they belong*. To be effective, classification and systematic arrangement are absolutely necessary in everything, but especially in business. In the Conference Record, the Branches should be classified according to their numbers or importance, and the names of all persons representing tithe-payers entered in their own Branch divisions; and in these, space should be left for fresh names added through baptisms or by letters of recommendation.

In the "Balance Sheet," the names of the Pastor, President, and Travelling Elders should be recorded, with the *amounts* received by *each*, and the *purpose* for which received.

The Branch Records, even down to the "Teacher's Books," should receive the due attention of the Pastors and Presidents. They, or a Travelling Elder appointed, should visit the Branches at least *once* in every two weeks, when Branch affairs and books ought to be examined. If anything is out of place, it should be rectified directly; and this can be done much easier thus than if two or three months were allowed to pass over with an *accumulation of errors*.

The brethren engaged in the ministry are required to turn their attention to the business arrangements of the Church, and to strictly observe the order thereof as much as they are required to observe the ordinances of the Gospel; for all that belong to the kingdom have one object—*salvation*. Those who do not answer to this, are unworthy, or, though good at heart, are yet inefficient in their callings, should be displaced, and other men appointed who are both worthy and efficient. The Pastors and Presidents should extend this principle even to the Deacon. The Pastors and Presidents will also be attended to. Harshness and tightness are not the objects; but the interests of the kingdom *must* be insured.

ARRIVAL.—We learn, by letter from New York, that the ship *John Bright* arrived safely in that port on the 23rd ult., after a somewhat slow, but, on the whole, not unpleasant voyage. The Saints had been treated with marked respect and kindness by the Captain and crew, and the general health had been good. Two deaths however, had occurred among the Scandinavians.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

108, Rue du Cendrier, Geneva,
April 23, 1858.

President Calkin.

Dear Brother,—I came here last night, expecting to see Elder Francis before his departure; but he had, six days previously, rolled up everything with business-like rapidity, and fled away on the wings of steam to receive your orders in England. The Lord bless him! He is a good

and faithful man. I think of remaining here awhile, and, if possible, to issue another number of the *Darsteller* for the benefit of many families both *in and out* of the Church. *The storm breaks upon us from all quarters, and it is dangerous to visit in many places.*

However it may go, I expect the time is nigh when our preaching and publishing must be suspended for awhile, till some of the scourges of the Almighty go through these lands, and men think less

of gold and silver, and *women* less of silks and satins. A well-known proverb on the Continent runs thus—"No money, no Switzer." In their mercantile operations, they are more honourable than many other nations; but the love of gain is the very foundation of that honour in general,—which is proved by the fact that, for many hundred years, whenever a war has broken out among neighbouring nations, they could always be enlisted in swarms by the party that offered the best pay, without any question as to who was right or wrong. You are at liberty to publish this, if interesting; for it is all written here, even in the children's school books; and these are among the causes which have wrested this ancient republic from its primitive simplicity, and prepared the elements of combustion, that it can burn with the rest of Babylon. Religious liberty has been considerably diminished of late. Native Methodists have been fined and imprisoned by their Protestant brethren, and two of their American preachers were publicly beaten; for which, however, the U. S. Consul has demanded satisfaction. Of course, we have to catch it a little worse, and can obtain no satisfaction till the Consulate of Heaven takes it in hand.

A little while ago, one of our sisters, a

poor widow, was dragged away from her young children, and taken from place to place to be examined concerning her knowledge or profession of religion. She was brutally insulted and compelled to sleep in horrid dungeons, in one of which a man had just before committed suicide, and in another that was not more than three feet high. After suffering hunger, thirst, and cold, she was at length discharged, with many threatenings.

I have seen them strike the ground with clubs at my feet, as if they would kill me if they dared; but I have not learned to fear them yet: but I tell the Saints to make every preparation to flee as soon as the way opens.

With kind love to yourself, Counsellors, brethren in the Office, Elder Francis, &c., I remain, yours faithfully,

JABEZ WOODARD.

P.S.—I never saw such stormy times as the last few weeks. Some of the weak Saints have gone overboard; and if it keeps on blowing, we shall soon be rid of the chaff, and light wheat also. Yet we have, I believe, never passed four or five days without baptizing. I try to live my religion, and I expect to weather the storm, as I know I am not alone.

J. W.

HOME CORRESPONDENCE.

SOUTHAMPTON AND DORCHESTER
CONFERENCES.

27, Lyon Street, Newtown,
Southampton, May 8, 1858.

President Calkin.

Dear Brother,—I am happy to inform you that the work of the Lord in the Southampton Pastorate is in a prosperous condition. There is a good feeling existing in the Conferences, both among the Priesthood and the Saints. The Presidents of Conferences, Travelling Elders, and local Priesthood are one with me, and so are the Saints. They manifest a willingness to sustain us, by their means, in our plans to secure the Temple Offering and to get the Conferences free from debt.

We are now turning our attention to

the book debt, and we have adopted plans to get off much of the old dead stock.

The tract debt will be paid by offerings that the Saints have volunteered to bring in quarterly.

Many of the Saints who, for some time past, have been in the back-ground, are renewing their covenants, and entering into reformation.

In some places an interesting spirit is manifested in the work, and, in some of the Branches, baptisms are frequent; but in most places we find the people much prejudiced against the Saints, through not understanding our principles and being too credulous in the slanderous reports published and circulated by our enemies.

Praying for your continued prosperity, I remain, yours faithfully,

GEO. D. KEATON.

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(Continued from page 335.)

AN ADDRESS

From the people of Great Salt Lake City to the Honourable the Senate and House of Representatives in Congress assembled.

GENTLEMEN,—In the present peculiar position of affairs between Utah and the Parent Government, we, the citizens of Great Salt Lake City, think proper to present to you our individual personal feelings, and to ask your honourable body for a redress of our grievances. We take this step to lay before you the feelings and grievances of the whole, by our own individual act, because of the apparent neglect and utter contempt with which you treat the acts of our Governor and Legislative Assembly of this Territory. For, whatever may be the feelings of Congress towards a Governor of its own appointing and towards the acts of a Legislature selected, organized, and qualified according to an organic act of your own making, it is presumable that you may yet be so far constrained by the principles of popular government, which have so frequently been our boast, as to respect the voice of a whole Territory comprising 100,000 American citizens.

We have been taught, from our infancy, to respect the patriotism and wisdom of our venerated sires who planned that great palladium of liberty and equal rights—the Constitution of the United States—embracing the right to live, the right to think, and the right to speak—the great inalienable right of “life, liberty, and the pursuit of happiness,”—embracing the right to express thought, either *vis à voce* or by the press, together with the right to vote and the right to worship God freely, untrammelled and unmolested. We have been taught to admire the philanthropy and magnanimity of our heroic fathers, who dared to break the fetters of an oppressive foreign yoke, who despised the selfish policy, contracted notions, and self-constituted authority of European tyrants, who dared defy the power of a foreign prince, and not only “proclaim liberty throughout the land,” but to emphatically declare themselves the

champions of “the opposed of all nations,” and who freely offered the down-trodden of the world an asylum and resting-place. We have, in our jubilees and rejoicings, exultingly sung of “an asylum for the oppressed”—“the land of the free and the home of the brave.”

Our fathers, we know, were sincere; for, while they pledged “their lives, their fortunes, and their sacred honour,” for the defence of these principles, they nobly fulfilled their pledges, and resisted alike the honied speech and wily diplomacy of intriguing sycophants, and the less equivocal display of military prowess manifested in marshalled legions, roaring cannon, and bristling bayonets. The heavens were propitious: victory perched upon their banners, and the sound of liberty echoed from hill to hill, reverberated through the valleys, was the chorus of every song, and was whispered by every breeze. Inspired by the living God for the accomplishment of their mission, industry, commerce, trade and manufactures sprang up as if by magic, until the stars and stripes floated on every ocean, fluttered over every sea, and waved over every harbour and inlet. Under the fostering hand of the genius of liberty, our trade increased, manufactures prospered, cities sprang up, agriculture spread over a vast continent, and the busy hum of industry was heard throughout the length and breadth thereof. Foremost in the application of science, steam has been controlled and made subservient to our use, and magnetism made to convey our thoughts. Our river steamers, the pride of the world, float upon our majestic rivers, bearing the rich treasures awarded by Providence to industrious toil, while our railroads groan under the vast amount of manufactures and agricultural wealth, until, within the short space of a few years, America stands, in naval, agricultural, and political influence, as the foremost among nations and Queen of the world. Who but must admire such a nation, and who is not proud of an alliance therewith? She stands, indeed, as a community—a continent of nations, under the em

blazoned title of the United States, having for her significant motto, '*E pluribus Unum*.'

Often—oh, how often—have we boasted of our nation, of her power, greatness, glory, wealth—her institutions, of the blessings of civil and religious liberty, and the great boon conferred by our fathers! for we had fondly hoped that these dear-bought rights were our heritage and had descended to us; and while we proudly strode the earth and pressed the unconquered soil, our bosoms have swelled with gratitude, while we have exultingly said, "This country is ours; these are our rights." Our rights! Yes, we have said it, and used to feel it, until the withering blast of mob violence, civil discord, and religious intolerance have chilled our very vitals. The loved words, once so piously spoken, have frozen on our lips. Now, shall we say it? Our tongues have faltered; and, putting our hands on our hearts, all we can now say is—"These WERE our rights, but now so no longer."

The young Hercules has found an adder in his path; his once manly frame is feeble and emaciated; he sickens, pales, and falters, while a worm is gnawing at his very vitals. And while America has been blessed, prospered, and elevated among the nations, she has forgotten that God who raised her to that eminent position; and as Babylon, Persia, Greece, and Rome rose, triumphed, and fell, so she seems thus soon to have fulfilled her destiny. "*Upharsin*" is written in indelible characters on her walls. She has the seeds of dissolution within herself, and is destined at no distant day to crumble, fall, and perish. Already anarchy and confusion stalk abroad; State is arrayed against State, North against South; law is trampled under foot, and Lynch law and vigilance committees prevail. Laws are passed counter to other laws, and life and property are insecure. Disunion meetings are fast becoming popular. Riots exist even in Congress, and blood stains the floors thereof; and no one is found to arrest the headlong current, or stem the impending ruin.

"And what of us?" Gentlemen, you may ask, "Why have you not confidence in our appointments?" You shall hear. In 1831, a number of "Mormons" settled in Jackson county, Missouri. We purchased lands, built houses, made improvements, and thought we had a right to

worship God according to the dictates of our conscience. We had not then learned that the Constitution was old foggyism, and that it did not mean what it said. We were mercilessly driven from our homes and possession by an inhuman mob. Some were tarred and feathered, some imprisoned, some whipped, and all robbed and expatriated. We went thence to Clay County, and there received similar treatment. By express stipulation that we should be unmolested, if we would remove to Caldwell and Davis Counties, we went and again built houses, opened farms, and made improvements to a great extent, hoping vainly that we should be permitted to remain in peace: but again our persecutors and tormentors followed us. We appealed to Judges and to the State authorities for protection: the answer was, 10,000 troops were raised against us, under an exterminating order issued by Governor Boggs. This army, of what would now be termed "border ruffians," laid waste our fields, destroyed our cattle, ravished our women, imprisoned our leaders, and, in some instances, offered their victims food of the dead bodies of their murdered brethren. Mock trials were had: as soon as witnesses were called, they were imprisoned. Every kind of indignity, inhumanity, and barbarism were perpetrated; and finally we were compelled, at the point of the bayonet, to sign an instrument confiscating all our property to the State; and thus 30,000 American citizens were driven houseless, homeless, and friendless, in the inclement season of an American winter, robbed, plundered, and despoiled by an inhuman, reckless, blood-thirsty banditti, who, under mob law, deprived us of nearly all that is dear to man, and rioted in the spoils of their victims, who perished by thousands in consequence of their exposure and hardship. We had purchased lands of Government in all of those places. Were we protected on them? No. Was the Government apprized of this? Yes. A memorial was forwarded to Congress in 1839, and a deputation sent to the President. What was the reply we received from Martin Van Buren? "Your cause is just, but I can do nothing for you." Thus ended that affair, and 30,000 American citizens were robbed and disfranchised, without redress, with a full acknowledgment, from the chief magistrate of the land, of the justness of our cause.

We then settled in Illinois, and built one of the most flourishing cities of the west—Nauvoo, and erected the most magnificent building in the State—the Nauvoo Temple: its cost \$600,000. Again mobs rose, and again we appealed to both State and United States authorities in vain. Under pretext of law, Joseph and Hyrum Smith were incarcerated in Carthage Jail, and there murdered by a gang of assassins with blackened faces, although the Governor was informed that such an act of barbarity was contemplated, and had previously pledged his faith and that of the State for their protection. Yet, notwithstanding that pledge, he withdrew, after disbanding the troops, all but one company who had pledged themselves to kill those men, and did assist in the murder. Were those assassins brought to justice? No. But one of the prominent ringleaders has since been elected to the Congress of the United States, from that district, as a reward for his deeds of blood.

Under a continued series of persecution and oppression, for the sake of peace, we again abandoned our homes and sought for an asylum among the savages, denied us by Christian civilization and republican institutions. Two United States' Senators were foremost in counselling and planning that removal. Our farms were again laid waste, or seized as prey by our persecutors, our city was taken possession of, our temple laid in ashes, and 40,000 American citizens again robbed, plundered, and expatriated by a blood-thirsty, oppressive, and savage foe. And, after the main body had left Nauvoo, the mob—the poor despicable, craving things, in the shape of men, violated their contract, and assembled an armed force to drive the widow, the orphan, the aged, and infirm, that were unable to leave with the body, and drove them helpless and destitute to the western banks of the Mississippi river to perish, where, with demoniac joy, they gloated over the misery of their victims. And while many of you, gentlemen, were lounging in your rich saloons, and reveling in all the luxuries of oriental splendour, talking of American glory, or in Congress declaiming about our free institutions and the rich boon conferred by our fathers, of the cruelty of despots, and descanting on popular sovereignty and the great blessings of American freedom, 40,000 Americans were flying from the face of an infuriated

mob, under the auspices of the Governor of a State and two United States' Senators. Some of the ancient veterans, who had battled for American freedom, had to flee from the very country for which they had fought, until, heart-broken, feeble, and tottering, they sickened and died, the victims of a degenerate government which, while it owed, in part, to them its very existence, had not the moral honesty to protect them in their civil and religious rights, nor the justice to protect them in their persons and property, but basely offered them up as victims to the Moloch of civil discord and religious intolerance.

Why did we all leave for the mountains? Because the United States' Government would not protect us; and, furthermore, we had the audacity to worship God according to the dictates of our conscience: and for that presumption and misdemeanor, and for that alone, we must be exiled. What right have "Mormons" to worship God in the United States? Again, after leaving our homes in the State, and fleeing, we scarcely knew whither, that very government that had refused us protection and suffered us to be thus despoiled, and while we were flying as fugitives and exiles, in its noble generosity (?) and philanthropy (?) sent a requisition for 500 men to join the United States' army in Mexico, a quota many hundred times larger than that required of any other State or people in the Confederacy. That was the commencement of their generosity; it ended by turning the "Mormon" battalion adrift in California, penniless and destitute, without means of returning home. But what did that signify? They were "Mormons;" and what right can "Mormons" have?

We came to this Territory and opened farms, built cities, and made improvements in this far-off isolated country, heretofore considered desert, which no other people would or could dwell in for five years; and, notwithstanding the abuses formerly heaped upon us, organized a provisional government, republican in form, under the title of "Deseret," and submitted our acts to Congress, and prayed them to extend their fostering care over us. By an organic act, they sanctioned our laws and organized us into a Territory. We had fondly hoped that, one thousand miles from civilization, free from many of those petty, local, sectional feelings and religious intolerance which so frequently embitter society, and under the fostering care of a

great nation, we had in a great measure escaped the annoyance of religious bigotry and intolerance; for we found it hard to believe that the Senators and Representatives of so great a nation could stoop to be the pliant tools of religious fanatics. We fancied, moreover, that under a Terri-

torial form of government our rights would be respected, and that Congress would not so far debase itself as to make invidious distinctions among the citizens of the commonwealth. What is the result? We find that we are yet "Mormons."

(To be continued.)

PASSING EVENTS.

GENERAL.—Revolutionary rumours are rife in Spain at the present time: the Democratic Junta has issued a manifesto in favour of a republican government. Strong symptoms of political agitation prevail throughout the whole of Lombardy. Persecution of the Jews is in full vigour at Cassel, Germany; and in many of the states petty tyranny is so active as to render it probable that a wholesale exodus of the Jews from that country will take place. On the 19th April, two shocks of earthquake were felt at Broussa; and on the 21st, three more were experienced at the same place. On the 28th and 30th April, intense and terrible shocks of earthquake were felt in many parts of Naples: in Potenza and other parts of the Basilicata, in Polla, Atena, Sala, Lauro, and various other communes, the shocks, lasting from fifteen or sixteen seconds to five or six minutes, were most alarming and disastrous. Apprehension of a French invasion, it is said, are spreading in Belgium, and active preparations are being made there for defence. Turkey now threatens to invade Montenegro. 1,000 Turkish Regulars have arrived at Cattaro from Constantinople, and ten other battalions are expected. A reinforcement of 3,700 Ottoman troops has been despatched to Klek, Bosnia. There has been a battle at Grahova between the Turks on one side, and the Montenegrins and the Herzegovine rajahs on the other: the latter had 120 killed and wounded; but the loss on the Turks' side was not known. Grahova was burnt by its inhabitants. A despatch from Ragusa states that the Turkish army has occupied Balosnas and Vitonce; which places have also been burned to the ground, the loss of the Montenegrins being nearly 200 killed. At dawn, on the 13th instant, the Montenegrins captured a transport of provisions which was on its way to the Turkish *corps* before *Grahova*: at a late hour of the day, they attacked and completely used up the Turkish forces. In Galicia fortifications are being erected; and the fortresses in Italy are being strengthened. The 4th Bengal Light Cavalry (160 strong), has been tried by court-martial at Umballah: sixty were sentenced to be hanged, and 100 to be transported for life. Rohilcund is still in possession of the rebels, who are 100,000 strong.

AMERICAN.—A mournful tranquillity reigns in Monte Video, but the precarious state of the Government occupies every mind: commercial affairs are entirely at a stand-still, from the effects of the late sanguinary revolution and the present crisis. A war between the Confederation and Buenos Ayres is apprehended; in consequence of which, trade is drooping, many houses failing, and others suspending payments. News from Mexico state that the rebel leader, Gandara, was defeated and slain, with 100 of his followers. The Kansas question is at last settled. Mr. English's compromise has passed both houses; in the Senate with eight, and in the house of Representatives with a majority of nine: the President has signed the bill. The loss of the South by the "Kansas blunder" is immense. *Missouri* and *Illinois* have been especially unfortunate and losers both in honour and interest. (Rather significant!) The struggle has "thrown Missouri as a slave state upon her beam ends" and Illinois has lost its *prestige* of political power. Mercy is offered to repentant "Douglas renegades;" but Douglas, the chief conspirator, is to be handed over, by the Democratic party, "to the executioner." Among these conspirators are six members from Illinois, including Douglas. The Herald thinks it will be "found expedient to shoot some other Douglas deserters" (politically, of course). The Peace Commissioners, Major Ben McCulloch and Governor Powell, left Fort Leavenworth on the 25th April, with an escort of six men: a messenger a few days previously had been despatched in hot haste to suspend the war. "The object of sending Commissioners to Utah is not generally understood. The President, from motives of humanity, believed it to be his duty to make an effort to induce the deluded Mormons to refrain from opposing the authority of the United States, and to give them an opportunity to retrace their steps. In case they

do, all but the leaders, except, probably, Young and Kimball, will be forgiven. In the meantime, however, the most active preparations are going on to push the military movements forward; and as the Commissioners will reach there before military operations can be commenced, no time is lost by the efforts to avert bloodshed. In case the Mormons refuse these propositions, the war will be prosecuted vigorously as a last resort." Messrs. Russell, Major, and Wandell, contractors, have despatched, in all, 312 army supply waggons; and 550 more are now getting in readiness. The *Liverpool Daily Post* has the following: "The President had received authentic information that a large body of Indians, of various hostile tribes, are collected on the headwaters of the Red River, though not so large as at first reported. Their encampments, however, extend along the banks of the river a hundred and fifty miles. They are all well armed and hostile." They profess, it is said, to be carrying out instructions from the "Great Chief of the West, Brigham Young."

SPEAK THE TRUTH.

BY CHARLES SWAIN.

Oh, ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!
The way to fortune all inquire,
But truth's a nobler prize;
For truth, immortal as its sire,
Still lives, when fortune dies!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!

'Tis truth that bids the bosom glow
With independent worth;
It is a joy that angels know,
And maketh heaven on earth:
Who first one step from honour took,
Took one step to disgrace;
Who keeps the truth—though poor—may look
The whole world in the face!
Then ne'er let falsehood stain thy tongue,
Nor let thy lips betray
Thy better reason into wrong,
But truth's great law obey!

ADDRESSES.—G. D. Kerton, 27, Lyon Street, Newtown, Southampton.
B. F. Cooke, Mr. Ashdown, Mead Lane, West Street, Farnham, Surrey.
Samuel Francis, 44, Cottage Lane, Birmingham.
Samuel Carter, care of Mr. Edward Gulliford, New Dock, Dudley.
James Bullock, care of George A. Smith, Silk Mills, Watford, Herts.

MONEY LIST, May 8—14, 1866.

William Shires (per C. F. Jones)	£12 8 0	Brought forward.....	£73 9 11½
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 23, Vol. XX.

Saturday, June 5, 1858.

Price One Penny.

EVIL SPEAKING.

BY ELDER THOMAS WILLIAMS.

"There is no disposition of the mind so contemptible as that restless inclination to speak evil, and that impulsive activity to pick up faults. Its possessor is like a pestilence or a viper, which all instinctively shun. Thus should we fly the evil speaker, who is more vile than contagion and more poisonous than the serpent."

Many and varied are the machinations of the Adversary in endeavouring to impede the progress of the Saints towards perfection. Among his many stratagems to produce strife and disunion in their midst, is that of inducing them to begin to "speak evil" one of another. His object accomplished in this respect, the confidence of the Saints is materially lessened in each other; and, in some instances, when *repentance* has not been immediately manifested on the part of the guilty ones, it has resulted in more serious consequences. It will cause the entire withdrawal of the Holy Spirit from the bosoms of those who give way to so mean a disposition, until their minds become totally darkened. They are then left to themselves, and ultimately turn round and deny the faith, and become ten times more the children of the Devil than they were before embracing the Gospel. They are now prepared to act upon the suggestions of any and every contemptible spirit that possesses a tabernacle, while those spirits that are abroad in the earth without tabernacles find an abiding-place within those that have thus become their victims and have willingly succumbed to their dictates.

A desire to speak evil or disrespectfully one of another should not for a moment be encouraged in the bosoms of the Saints. Immediately that they feel it creeping over them, they should pause, reflect—yea, consider well! The results of one evil thought, much less an expression derogatory to the character of a brother or sister, will, on some occasion, cause pain; and if vent or expression is given to those evil thoughts, it may, perhaps, produce feelings in the mind of the accused that will take years to obliterate. Again, it has often, under similar circumstances, caused much anxiety and unnecessary trouble to the Priesthood in endeavouring to bring about a reconciliation between the parties; whereas, had such been guarded against at the commencement, harmony of feeling and sentiment would have prevailed. The precious moments of the Elders would then, probably, have been spent to better advantage, and more in accordance with the high vocation whereunto they have been called.

How often does it occur that the weaknesses of others magnify in a marvellous manner to the view of some, and a desire is palpably manifest on their part to

expose such weaknesses as with the shrill blast of a trumpet. They never feel right in the circle of their acquaintances unless they are holding up to the gaze of all the failings of this or that individual; whereas, if such characters looked at home, and examined "number one," they would, without a doubt, in most instances, find something equally as bad—perhaps ten-times worse in themselves. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see more clearly to cast out the mote out of thy brother's eye." How like the personage that uttered these sublime sentiments! How beautiful, yet pungent is this expression of him who "spake as never man spake," and in whose mouth was found no guile! How applicable to those who now live and continually pander to the low, grovelling disposition of speaking evil of their fellow-citizens in the kingdom of God.

Every man and every woman in the enjoyment of the inestimable privilege and blessing of a name among the Saints of Latter-days will have just as much to do as they can stand under to save themselves from this untoward generation, without attending to the matters of those they have no right to meddle with. What a deal is couched in what is generally termed the "Mormon creed"—"*Mind your own business!*" In some of the habitations of the Saints, (in a neat frame,) will be observed the inscription just referred to. Would that it were engraved on the heart's tablet of all tattlers who are at present numbered amongst the people of God!

How awfully contemptible to the faithful Elder in Israel do men and women appear who are proverbial for indulging in a desire to speak evil or disrespectfully of others! If they themselves are better or more exalted in the scale of intelligence, what a different course, it would seem, they should pursue! Their whole deportment should be God-like. The Divine attributes should be patterned after. Love, charity, forbearance, long-suffering, &c., should characterize their movements. A desire to pity, instead of exposing to all men the seeming evils or weaknesses of their brethren and sisters, should be apparent. They should stand forth as saviours endeavouring to reclaim, yea, setting an example worthy of imitation. Their light should shine forth to,

illuminate the darkness and ignorance of others, in order that, seeing their works of righteousness, they may be constrained to follow in the same track and to become co-labourers with them in seeking to bring about the great work of regeneration.

Where the disposition to speak evil one of another is indulged in, the Saints do not prosper; their faith diminishes; the love of God does not dwell in their hearts; and when a course of this kind is persisted in, it becomes exceedingly difficult to eradicate such desires. They are eternally on the watch for something to say: their appetites are never satisfied in this respect, and they are sure, sooner or later, unless they repent, to be left to themselves and go down to death and destruction.

How devilish must be the feeling in a Branch of the Church where "evil speaking" is the order of the day! How formal are the movements of all its members! How dry and unacceptable their worship before God, who knows the thoughts, and intents of the hearts of all his creatures! On the other hand, where evil speaking is not countenanced in a Branch, how joyful the Saints feel! How heavenly it is to meet with them in their worship! How pleasing and satisfactory it is to talk to such a people of the good things of our Father's kingdom! How copiously the Spirit is poured out upon speakers and hearers! What is the cause? When living their religion, God is with them, the heavens are propitious to them, and confidence exists, which brings forth the fruits of righteousness.

Saints of God, if you have indulged in speaking evil of others, refrain from doing so again; shun such feelings as you would the sting of a venomous reptile. Seek to reform in this respect, and live so as to secure the favour and blessing of God and His Priesthood, in order that you may be prepared for the trials that await you, and ultimately, through your faith and good works, be entitled to celestial habitations and accepted of your Father and God. Remember that a generous, virtuous mind seeks for the excellence and virtue in others; while a vicious, illiberal soul hunts for the flaws and faults. Each seeker will be certain to find in others *his own* qualities.

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(Concluded from page 351.)

Again, by wilful or designed neglect, no treaty stipulations have been made with the Indians in our Territory, and only a parsimonious amount of presents or supplies granted, while treaties and supplies have been granted to every other Territory. Thus the savages around us have been left to suppose that we were trespassers upon their lands, without remuneration, and the people exposed to their vindictive wrath, thereby placing the *onus* upon us to protect ourselves and provide for them.

Again, when such provisions have been made by the Governor, as Superintendent of Indian Affairs, his acts have been often repudiated and his drafts dishonoured, although those drafts have been much less than the Indian expenses of any of the surrounding Territories. Whence this parsimoniousness, illiberality, and special legislation? *Governor Young is a "Mormon!"*

In regard to our postal arrangements, they have never been satisfactory. It has frequently taken us six months to obtain an answer to a letter; and when a "Mormon" bid for the Independence route, and it was awarded to him, it was fraudulently taken away, under the plea that service was not timely put on, notwithstanding the notification had been, no doubt, purposely withheld to afford a pretext for so unjustifiable an act; and when the arrangements were made and the service put on, immediately after the reception of the information, the mail was carried in eighteen and twenty days, and the last down trip was made in fifteen days, a time far less than ever before; and after an outlay of more than \$100,000, the contract was basely annulled, the Territory left almost without communication, and our mail matter violently and fraudulently detained.

We are asked why we do not want Judges and other officers of Government appointments sent to us. You shall hear. The first batch of Government officials sent to us were so mean that, failing to get either emolument or place, to both of which they aspired, they forsook their positions and left the Territory, after having locked

up the supplies forwarded for Territorial expenses; and some of them sought to redeem their broken fortunes and characters by writing libels on the "Mormons."

A notorious Judge, who furnished false testimony concerning "Mormon" atrocities, the burning of the United States Library and documents, and made many other libellous statements, forsook his wife, came here with a Washington strumpet, introduced her as his wife, and set her on the judicial bench, as a fit example of purity for the "Mormons" to imitate, and then went home and talked of "Mormon" impurities. That Judge compelled Marshal Heywood to summon possees in the depth of winter to ferret out Indians, and those men were compelled to find their own horses and provision themselves. Thousands of dollars of expense was incurred at his instance, yet he dishonoured his own acts, and the drafts ordered by him have been dishonoured to this day; and thus men forced by Government officials into service have been deprived, by the acts of those mean scoundrels, of pay for their services.

Again, when your officers have issued drafts upon the Government, those drafts are generally either materially curtailed or entirely dishonoured, and every mean pup of a clerk assumes the right to insult and abuse any person presenting a "Mormon" claim, and presents every obstacle to its collection that lies in his power. There are now thousands and thousands of dollars' worth of dishonoured paper issued by Governmental appointees in this Territory, until it has become a nuisance to speak of it, and consequently no man can be found that will perform service for the United States, without pay down in specie or some other available property.

In regard to propriety, some of the Government officials so depraved themselves, that a squaw entered the United States courts, when in session, and claimed, at the hand of a United States district attorney, blankets and paint in pay for their libidinous acts; and that officer had to leave the Court and bring the price of

his devotions, under penalty of Indian vengeance.

Do you want any more reasons for our wishing a voice in the selection of our officers? We have them on hand. These, however, may suffice. Our Legislature of 1856-7 petitioned the President and Senate not to send such worthless characters as were most who had heretofore been sent, and made a selection of names, respectfully praying that the appointments might be made from that selection, or, if not from that, at least that GOOD men might be appointed. How was that petition met? It was answered by armed legions and bristling bayonets, and officers have been appointed so lost to self-respect as to accept office against the known and expressed wishes of the people, and so degraded as to need an armed force to protect them in a Territory where GOOD men are and ever have been respected. What can we understand, gentlemen, but that the Administration is determined upon sending their mean curs—the scum and dregs of creation—upon us and forcing us to submit to their acts, by the aid of an armed force? We can come to no other conclusion.

Let us here review, in brief. We have purchased lands on the good faith of Government, and then have been despoiled of them, without redress. We have been robbed, devastated, and plundered, without protection. We have been banished, exiled, and disfranchised, without resource. Our farms have been laid waste, our houses burned, and our cities destroyed. Our leaders have been kidnapped, whipped, imprisoned, and murdered, without redress. We have been persecuted, proscribed, and injured by individuals, cities, counties, states, and the United States. We have had officers sent to us by the Federal Government, whose conduct has been so depraved and disgusting that they have become a by-word among the boys in our streets; and when we have petitioned for better men, we have had an armed force sent, as appears to us, for the express purpose of forcing upon us men of like habits with their predecessors, contrary to the known and expressed wish of the people, made known through their Representatives.

Our mails have been kept back for months, and armed legions are now menacing our borders, and, it is said, stopping the mails from the East. At any

rate, we have not received a mail from the East since last June.

We have been deprived of property, of the lives of many, of liberty; and it is now sought to deprive us of the right of speech, of worshipping God, and of our lives. Is such deprivation the blessing of a free and enlightened Republic? Is that the justice meted out by a professedly great and magnanimous nation? Is that the rich boon purchased with the blood of our venerated sires—the inheritance bequeathed us by our fathers? If so, better—far better that we return to colonial vassalage; for the tyranny and yoke of Great Britain were light in comparison with the huge injustice that is now sought to be perpetrated upon us.

Gentlemen, who are we? Have we the rights of men, or are we dogs? Why, the meanest serf that cringes beneath the lash of Russian despotism is better protected in his rights than we are. And who are you, that we must bow in craven servility to such high-handed acts of usurpation, outrage, despotism, and treason? Have you so soon forgotten the Declaration of our fathers, which ought to be indelibly engraven in living characters upon the heart of every American, that "All men are created equal; that they have the right to life, liberty, and the pursuit of happiness; that, to secure those rights, governments are instituted among men, deriving their JUST powers from the CONSENT of the governed; that whenever any form of government becomes destructive of those ends, it is the right of the people to alter or abolish it?" And, furthermore, that "When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their DUTY to throw off such government and provide new guards for their future security."

Have you forgotten that you are the Representatives—the servants of the people of the United States? Have you forgotten that you have sworn, before high Heaven, to support and maintain inviolate the Constitution and constitutional laws of the United States, the ample provisions of which offer and ought to afford the most free and untrammelled liberty and equal rights to all?

Gentlemen, what have we done, that we should be singled out to bear the sin

of the nation, or endure the outbursting of your mad, unholy, inhuman, and fratricidal wrath? Have we abused and imprisoned United States' officers, as in California and Ohio? Have we repudiated United States' laws and passed counter laws, as in Michigan, Ohio, Maine, Massachusetts, and other States and Territories? Have we had vigilance committees, as in California, Iowa, and elsewhere; or barn-burners, as in New York? Have we had disunion meetings, such as are now becoming popular over the Union, or underground railroads, as in Illinois, Indiana, Ohio, and other States? Have we sent out *filibusters*, as California, Florida, and New York, or made a Sevastopol of our Territory, as Kansas? Have we practised Lynch law, as many of our accusers; or have our Legislative Halls been stained with blood and become the scenes of riot, as in Congress? Have we gone to California, or to New Mexico—to Oregon, Washington, Kansas, Nebraska, or Minnesota, to interfere with the political, civil, or religious rights of those States and Territories? Gentlemen, answer us—Whose rights have we infringed upon? Whom have we deprived of the rights of "life, liberty, and the pursuit of happiness?"

There have been more crime, outrage, and murder, in one week, in California, than in the ten years that we have sojourned here; and the same would apply to New Orleans, St. Louis, Cincinnati, and many other southern and western cities.

If we are guilty, why not prove it? If we are not, why persecute us? Have we, as American citizens, no rights? The only crime that we can acknowledge ourselves guilty of is that of permitting such mean, abandoned characters as many of the Government appointees to remain among us, who were so degraded and lost to all self-respect as to disgrace themselves in the eyes of all respectable persons, to dishonour the Government that sent them, and to calumniate and abuse us.

We have not broken any law, nor violated the Constitution of the United States; and we have done as much in reclaiming lands, making roads, building cities, introducing manufactures, and adding to the wealth of the country, as any other people. We have settled and improved new counties in several parts of Missouri; we enhanced the value of

property in and around Nauvoo, from five to one thousand fold; we made several settlements in Iowa. We built the first grist mill in Nebraska, and printed the first newspaper in California. We have turned a vast desert into a fruitful field, and offered facilities for emigration across the continent that they could not and did not have without us, affording them ample supplies in the desert. In Iowa we made a new road and built bridges for 350 miles; we surveyed and made roads for hundreds of miles in the west, some of which were through hitherto impassable canyons. We have peopled a vast desert and opened an extensive trade; we found the first gold and opened the first mines in California. Our armies were foremost in subduing California and in defence of our Government. In our various improvements, you have followed us from city to city, and State to State, and fattened upon our labours; and we are determined that we will endure it no longer.

We have neither had trouble in our midst nor interfered with the rights of our neighbours abroad, and we are proud to state that we have had and continue to have more peace and tranquillity than has existed in any other State or Territory in the United States. Then, since we have peace at home and have not interfered with the rights of individuals, Territories, States, or the United States, why should you, who are placed as the guardians of the people's rights, seek to rob us of ours, seek to make us unhappy, and, by an armed force, under pretext of law, force upon us civil discord? You would send men among us who, to say the least, have no affinity with us, and who, if we judge by the past, would, instead of promoting peace and harmony, occupy themselves in scattering discord, disunion, and strife, and in villifying and calumniating us. And what can be our opinion of men who will accept office against the known and expressed wish of the people, and who will so degrade themselves as to be sustained by bayonets and dragoons?

Our choice, for Governor, is Brigham Young, and that choice is unanimous. Have nearly a hundred thousand American citizens no right of franchise? Must they be dragooned into servile obedience to the will of their servants? How and when were we cut off from having a voice in the selection of those who are to rule us?

We used to vote in other places. Where, when, and by what authority are we disfranchised? Have we not cause for complaint? When you reject our Governor, you reject us. You treated with contempt the petition of our Legislature. When you did that, you treated us with contempt; for they were elected neither by stump speeches, cabals, nor log-rolling; they are the unanimous choice of the people who send them. Shall we tamely submit to such high-handed aggressions upon our rights, and become the mean, servile dogs of a tyrannical Administration? We declare, in the face of high Heaven, God being our helper, we will not.

We call upon you to reconsider your acts, to mete out to us even-handed justice, to withdraw your army, restore our mails, execute justice upon our oppressors, and give us our constitutional rights. We ask no more, but that, in the name of God, we will have, He being our helper. Act, then, the part of the representatives of a great and mighty nation; seek to promote peace, union, and happiness throughout the land; and do not, in your fury, light a torch that may raze to the foundation the fair fabric of our glorious Union.

We come not to you with smooth speech or honeyed words: we have not learned to cringe beneath the lash of tyranny, nor to basely lick the feet of public servants who undertake to oppress us. We approach you as your equals, and frankly, openly, and above board, ask for our rights. We will not tamely submit to be abused, as we have been hitherto. We approach you not as a clique, a cabal, or a miserable faction: our voice is the united voice of nearly one hundred thousand Americans, labouring under the most unprecedented cruelty, outrage, and wrongs; and our cry is, Give us our constitutional rights; let us enjoy our liberty in peace, and let even-handed justice be administered throughout the land; for we will no longer wear your cursed yoke of unconstitutional requirements.

ANDREW CUNNINGHAM,
H. S. BEATTIE,
THOS. CALLISTER,
J. D. T. McCALLISTER,
LEONARD W. HARDY,

Committee on behalf of the citizens of
Great Salt Lake City, Great Salt Lake
County, Utah Territory.

Great Salt Lake City, U. T.,
Jan. 16, 1858.

HISTORY OF JOSEPH SMITH,

(Continued from page 344.)

[January, 1848.]

PROCLAMATION.

Executive Department, Illinois,
September 20, 1842.

Whereas a requisition has been made upon me, as the Executive of this State, by the Governor of the State of Missouri, for the apprehension and surrender of O. P. Rockwell, who is charged with the crime of shooting Lilburn W. Boggs, with intent to kill, in the county of Jackson and State of Missouri, on the night of the sixth day of May, A.D., 1842:

And whereas a demand has also been made by the Governor of Missouri upon me for the apprehension and surrender of Joseph Smith, commonly called the Mormon Prophet, who is charged with the crime of being accessory to the shooting of said

Boggs at the time and place aforesaid, with intent to kill:

And whereas, in obedience to the Constitution and laws of the United States, and of this State, Executive warrants have been issued, and the said Rockwell and Smith arrested as fugitives from justice from the State of Missouri; and whereas the said Rockwell and Smith resisted the laws by refusing to go with the officers who had them in custody as fugitives from justice, and escaped from the custody of said officers:

Now, therefore, I, Thomas Carlin, Governor of the State of Illinois, in conformity to an Act entitled "An Act concerning fugitives from justice," approved January 6, 1827, do offer a reward of two hundred dollars to any person or persons for the apprehension and delivery of each or either of the above-named fugitives from justice, viz., O. P. Rockwell and Joseph Smith, to

the custody of James M. Pitman and Thomas C. King, or to the Sheriff of Adams county, at the city of Quincy.



In testimony whereof, I have herenunto set my hand, and caused the Great Seal of State to be affixed, the day and date above mentioned.

By the Governor,

THOMAS CARLIN.

LYMAN TRUMBULL, Secretary of State.

The *Fulton Advocate*, *Quincy Herald*, *Galena Sentinel*, and *Rockford Pilot*, will copy the above two weeks.

In the United States' Circuit Court. District of Illinois, of the December Term, 1842, December 31st day.

In the matter of Joseph Smith, on petition for Habeas Corpus.

And now at this day comes the said Joseph Smith by Justin Butterfield, his attorney, and presents to the Court his petition, setting forth that he has been arrested and is detained in custody by William F. Elkin, Sheriff of Sangamon county, upon a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of Missouri, as a fugitive from justice; and that he is also arrested by Wilson Law, and by him also held and detained in custody (jointly with the said Sheriff of Sangamon county,) upon a proclamation issued by the Governor of the State of Illinois; that he is arrested and detained as aforesaid, under colour of a law of the United States; and that his arrest and detention is illegal and in violation of law, and without the authority of law in this, that the said petitioner is not a fugitive from justice, nor has he fled from the State of Missouri; and praying that a writ of Habeas Corpus may be issued by this Court, directed to the said William F. Elkin and Wilson Law, commanding them forthwith and without delay to bring the petitioner before this Court to abide such order and direction as this Court may make in the premises: upon reading and filing of which said petition, it is considered and ordered by the Court that a writ of Habeas Corpus be issued as prayed for in said petition, returnable forthwith.

And thereupon a writ of Habeas Corpus was issued in the words and figures following—to wit:

The United States of America to William F. Elkin, Sheriff of Sangamon county, State of Illinois, and Wilson Law, greeting.

We command you that you do forthwith, without excuse or delay, bring or cause to be brought, before the Circuit Court of the United States for the district of Illinois, at

the District Court-room, in the city of Springfield, the body of Joseph Smith, by whatever name or addition he is known or called, and who is unlawfully detained in your custody, as it is said, with the day and cause of his caption and detention, then and there to perform and abide such order and direction as the said Court shall make in that behalf. And hereof make due return under the penalty of what the law directs.



Witness, Roger B. Taney, Chief Justice of the Supreme Court of the United States at Springfield, in the district of Illinois, this 31st day of December, A.D., 1842, and of our Independence the sixty-seventh year.

JAMES F. OWINGS, Clerk.

And afterwards, on the said 31st day of December aforesaid, the said writ of Habeas Corpus was returned, with returns endorsed thereon in the words and figures following:—

I, William F. Elkin, Sheriff of Sangamon county, do hereby return to the within writ, that the within-named Joseph Smith is in my custody, by virtue of a warrant issued by the Governor of the State of Illinois, upon the requisition of the Governor of the State of Missouri, made on the affidavit of L. W. Boggs, and a copy of the said warrant, requisition, and affidavit is hereunto annexed, dated December 31, 1842.

WM. F. ELKIN,
Sheriff S. C., Illinois.

I, Wilson Law, do return to the within writ that the said Joseph Smith is in my custody by virtue of an arrest made by me of his body under and by virtue of a proclamation of the Governor of the State of Illinois; a copy whereof is hereunto annexed, dated December 31, 1842.

WILSON LAW.

The return to the within writ of Habeas Corpus appears by the foregoing returns and the schedule herenunto annexed, and the body of the said Joseph Smith is in Court.

WM. PRENTISS,
U. S. Marshal, district of Illinois.

December 31, 1842.

And afterwards, to wit, on the same day aforesaid, upon the return of the said writ of Habeas Corpus, the following orders were made in this cause:—

In the matter of Joseph Smith, on Habeas Corpus.

William F. Elkin and Wilson Law having made return to the writ of Habeas Corpus issued in this cause, and brought the body of the said Joseph Smith into Court, on motion of Justin Butterfield, his attorney, it

is ordered that the said Joseph Smith be admitted to bail; and thereupon came the said Joseph Smith in proper person, principal, and James Adams and Wilson Law, sureties, and severally acknowledge themselves to owe and be indebted to the United States of America, in the sum of two thousand dollars each, to be levied of their respective goods and chattels, lands and tenements; but to be void on condition that the said Joseph Smith shall be and appear before the Circuit Court of the United States for the district of Illinois, now sitting from day to day, and shall not depart without leave of the Court. And thereupon it is ordered that this cause be set for hearing on Monday next; and it is further ordered that the Governor of Illinois and the Attorney-General be informed by the Marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the Governor of Illinois, 31st December, 1842, is before this Court on Habeas Corpus, and that the case will be heard on Monday, January 2nd, 1843, and that a copy of this order be handed to each of those officers.

It is ordered that the Governor of Illinois and the Attorney-General be informed by

the Marshal that Joseph Smith, arrested on a warrant issued for his apprehension by the Governor of Illinois, 31st December, 1842, is before this Court on a writ of Habeas Corpus, and that the case will be heard on Monday, 2nd January, 1843, and that a copy of this order be handed to each of those officers.

United States of America, } I, James F.
District of Illinois, } Owings, Clerk of
the Circuit Court of the United States for
the district aforesaid, do certify that the
foregoing is a true copy of an order passed
by said Court, the 31st day of December,
1842.



In testimony whereof I have
hereunto subscribed my name
and affixed the seal of said Court
at Springfield, this 31st day of
December, A.D. 1842.

JAMES F. OWINGS, Clerk.

Delivered a copy of the within order to
Thomas Ford, Governor, and Josiah Lam-
born, Attorney-General of the State of
Illinois, December 31st, 1842.

WM. PRENTISS, Marshal.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 5, 1858.

APPROPRIATION OF TITHING.—The Tithing system and endowments of the Church of England—indeed, all its glory, influence, machinery, and wealth are especially designed for and devoted to the benefit of the clergy. It is much the same with the Dissenters. While false priests and hireling teachers have preached the “blessings of poverty” to their deluded followers, they themselves have lived in luxury and ease, have amassed great wealth, and made their families the “pets” of fortune. The priests and ministers generally of apostate Christendom have many times received and consumed the whole produce and wealth of Europe. Though, on the whole, they have been the most useless class of society, they have been the best paid, and still continue to be the wealth-suckers of, at least, the religious world. There is emphatically priestcraft, and Christianity is prostituted to personal interests.

But it must not be thus with the Priesthood of God. The wealth and resources of this Church are not designed for personal interest and the particular good of the officers. They should share the blessings and prosperity of the kingdom in common with the Saints generally. But that celestial kingdom over which our Father in heaven presides has no place for “pets” or hirelings. If any of the former are among the sheep, or any of the latter among the shepherds, they will some day find that there is no place for them, and at the great day of recompence they will be

found speechless, like the man without the wedding garment. For what would such have to be rewarded? They will have had *their pay*—the hireling's reward.

All faithful Saints love the cause of Christ dearer than self, and they have no personal interest only as growing out of the commonwealth of Israel. They have the disposition to seek first the kingdom of God and his righteousness. They will devote their means and energies, their soul, their all, for the establishment of righteousness on the earth, and in their poverty will cheerfully perform their duty to God and man. This, of course, should be more strikingly illustrated by the Priesthood than by the members. When the accumulations of means, then, are designed for such a glorious purpose as the upbuilding of the kingdom—when the Church funds and their operations should appear as the practical illustration of the faithfulness and love of the Saints for truth, it is very sinful to squander the means or devote it to personal ends. But the sinfulness extends farther than this view. It is also robbing God, and it partakes of that disposition which led Judas to sell his Lord for thirty pieces of silver. The resources of the Church are not designed to support priestcraft and to give the officers a life of ease and luxury out of the hard earnings of the poor. Every true servant of God will protest against such abuse, while our Church government has not one particle of toleration for this unholy prostitution of the Gospel. The administrations of the Priesthood are upon the principle of "without purse and scrip." All the resources of the kingdom have for their object the spread of the Gospel, the good of mankind, the salvation of Israel, the gathering of the Saints, and the success of Zion's cause. That which is not according to this is not according to the order of God. It is the spirit of the hireling, and is based on selfishness and patronized by the Devil.

In applying these remarks to the Church means generally, they find a particular bearing on the Tithing system, which is now the General Church Fund of the Mission. Now, though it is very important that that fund should increase in means, it is still more important that means thus accumulated should be judiciously appropriated, and that the operations of the system should not be obstructed by unwise or selfish conduct,—indeed, that its action might be as beneficial and extending as its design. Upon this point, we will extract the following instructions from a letter from President Young.—

"We do not object to the brethren's using Tithing money, when it is necessary, for the spread of the Gospel and other legitimate purposes; but a strict account should be kept and rendered of every disbursement. Elders abroad should be charged with what they receive; for they have no more right to the indiscriminate use of the Tithing funds than those who spend all their time for the Church at home; and you know that here every one is charged with what he gets. You will hold a check upon the indiscriminate use of the means thus collected by having the credit entered. You will get the back credit and disbursements so far as you can correctly."

It will be seen from the above that the President by no means expects the Tithing to be "used up," according to the apparent anxiety heretofore manifested by some persons in the appropriation of this fund. He has no objection to its being used for "legitimate purposes," such as for the "spread of the Gospel." But there is a *marked* objection to misappropriation of Tithing, a call for "a strict account" of "every disbursement," and a duty enjoined upon the President of this Mission "to hold a check upon the indiscriminate use of means." Moreover, we are charged to "get the back credit and disbursements" as far as possible. This has a just significance to the hireling and to self-aggrandisement, and especially all future misappropriation.

Another feature of these instructions will doubtless command the attention of the Elders in a striking manner. "He says, "Elders abroad should be charged with

what they receive." This is bringing their administrations to the celestial law—to the true public spirit of the Gospel—to that order which gives no countenance to the hireling. It will be understood that the Elders are contracting a debt against themselves. They are not working for wages; and that which they receive is not *pay*, but *credit*. Let the Saints mark the fact that they, in faithfully paying their Tithing, discharge their obligations, while the Elders, after all their labours, have been contracting a debt against themselves—that they have not only to labour for the good of the kingdom, "without money and without price," but will also have their food, clothing, and expenses "charged" to them. It will be wise for the Elders not to make that debt too heavy, seeing that they themselves have to meet it.

It might be asked if the Elders will have to actually pay that debt in pounds, shillings, and pence, when they are in Zion. That is no part of our business. Our instructions are that the "Elders abroad should be charged with what they receive." But, supposing the Prophet intends to cancel the debt by *services*; then, if the debt be much larger than the services, in what manner shall the balance be made? The order of God allows not the first farthing to the Priesthood as *pay*. Though it becomes necessary, when men of no fortunes are wholly engaged in the work of the ministry, that they should be supported accordingly, it appropriates nothing to Prophets, Apostles, High Priests, Seventies, Elders, Priests, Teachers, or Deacons. When aught is given, it is to the *labourer*. Now, granting that God's Prophet forgives the debt, in consideration of that labour which, after all, is no more than the *duty* of the Priesthood, would it be wise to tamper with and attempt to abuse that generosity? Let the Elders make it a matter for their consideration; for there might be another supposition appended—What if, because of such abuse, the demand were to be made for the just payment of the uttermost farthing? Remember the unjust steward! The rule has more than one application.

Before closing our remarks, we wish to call attention to another matter. In the form of quarterly report or balance sheet which we have furnished to Pastors and Presidents, we have given an appropriate heading for every legitimate item of expenditure justly chargeable to the Tithing Fund. We hope, therefore, in future, never to see an item of expenditure reported which is not provided for in those balance sheets, and that those items will be kept within the prescribed bounds. There is also another matter which we would draw attention to,—namely, that, as the Pastors and Presidents of Conferences are allowed a sufficient amount from the Tithing to meet all legitimate and necessary expenses, they should not solicit donations from the Saints for their private use, thereby forestalling our operations, and preventing the Saints from responding to any call which might be made by the Presidency for the general advancement of the work. Saints, Elders, and the Priesthood generally, let us all be *liberal*, but also *just*!

REPORT OF ELDER FRANCIS' MISSION.

Birmingham, May 4, 1858.

President A. Calkin.

Dear Brother,—According to your request, I sit down to pen you a brief account of my travels and labours in the Swiss and Italian Missions, and to acquaint you, as far as I am able, with the

prospects and position of the work of God in those countries at present.

I was appointed to labour in the Swiss and Italian Mission, August 28th, 1854, by President F. D. Richards; and on September 28th, I left England, in company with Elder William Budge, for

Geneva. We landed at Dieppe, France, which we passed through, however, with little difficulty, and arrived in Geneva on the 30th September. Here we found Elders Stenhouse, Tyler, Mayer, Secrist, and others, from whom we received a hearty welcome, and felt really glad to find some one with whom we could speak to once more.

Sunday, October 1st, I was appointed President of the Italian Conference. I spent a few days in council with the brethren at Geneva, and on the 5th I bid them farewell and proceeded to Italy. I arrived among the Saints on the 9th, and was kindly received by them, and their looks told me what their language could not, that they were glad to see me, and I, for my part, felt to bless them. The next day I began to study the French language, and in five weeks after, I bore the following testimony in French:—"I know that this is the Church of God and that Joseph Smith was a true Prophet, and I hope to be faithful to the end." This rejoiced their hearts and mine too, and I felt to praise God that I could do so much.

I spent the most of my time among the Saints until September, 1855. The Saints were very ignorant and badly circumstanced, and required to be visited often to keep them alive in the faith. I found it very hard work to make myself understood among the people, and this was one great reason that I did not go among them so much as I otherwise should. I held meetings for the people as well as for the Saints every Sunday, and two or three times a week, when I could get a place to preach in, and people to hear me. We gathered in a few, here and there, and many more would have joined us if they had not been afraid of their ministers. We went among the Catholics several times, but could not succeed among them. If we left them a tract, they carried it to the priest, and he burned it, telling them that we ought to be burned too. If we preached to them, and told them God had spoken again from the heavens, and that they were to repent and be baptized, they informed us they could not believe it; for, said they, if anything of that kind had taken place, our priest would have heard of it and told us all about it. They had too much confidence in the Catholic priesthood, to believe in the words of the *Holy Priesthood*.

The Protestants would listen to us and believe our words, (that is, many of them,) but they believed their ministers as well. The last that spoke to them was always right. They have no minds to think for themselves; they are led as beasts are led; and it seemed impossible to show them that they were going down to the pit. I never saw a people who merited the title of hypocrites more than the Waldensians inhabiting the valleys of Piedmont; and I never saw a dirtier or a more depressed and degenerated race of beings. I laboured among them a long time before I got acquainted with their character.

In the month of September, 1855, I received a visit from President F. D. Richards and Elders W. H. Kimball, D. Tyler, John L. Smith, and John Chislett. I had spent so much of my time studying French and the character of the people among whom I was labouring, that, when these brethren arrived, I could not converse with them in my native tongue for several hours. I enjoyed myself much with these brethren, and we had a good time among the Saints. Much good instruction was given, and the Saints as well as myself were strengthened and built up. We all went upon "Mount Brigham," and on the "Rock of Prophecy" we prayed the Lord to remember His Church in Italy. We spoke our feelings and prophesied good things for the work of God in that country.

President Richards called upon us to express our feelings about preaching the Gospel "*without purse or scrip*" in these countries, and asked us if we thought it could not be done there as well as in other countries. He gave me a mission to Turin, and I was to go up on Gospel principles; and after the brethren left, I commenced studying the Italian language, to prepare myself to go to Turin.

The Swiss and Italian Missions have always been supported more or less from the Liverpool Office. When the brethren went there, they did not know the language, and had no tracts, and could not even tell the people who they were. Some of our brethren, having been found without money in some of the Swiss Cantons, were banished from Switzerland under the Vagrant Act. They will not let us preach there "*without purse and scrip*." Even those of their own country that have been sent out to preach have been taken.

up and put in prison as vagabonds, because they could not prove that they were independent gentlemen. Everybody must have a place of work or prove that he has a fortune to live independently.

Nov. 28th, I left Italy to accompany our emigrants to Liverpool. They were thirty in number, and I got them through to Liverpool with very little difficulty. I spent two months in England very agreeably, and two months at Geneva with Elder J. L. Smith; and on returning to Italy again I found plenty to do for two months, so that I did not go to Turin until the 2nd July, 1856. I went there upon Gospel principles, and remained there until the month of September, when I was obliged to apply to Elder Smith for aid to keep me from starving. I laboured there diligently to establish the work for five months, but could not succeed, and left Italy the 12th of February, 1857, having done all I possibly could to save the people there. Some of the Saints there are good and faithful, and will be saved; but the majority like the doctrine of emigration better than anything else, and will not remain in the Church long, if there be no emigration.

On leaving Italy, I was stopped by a man named Rostan, a boucher. He had a hatchet-handle in his hand, and he came near me with the intention to strike me with it; but, as he lifted his hand in the air to strike me, his hand seemed suspended there by some supernatural power, and he tried to strike, but could not. He was hell, and a legion of wicked spirits lived within him. Oh, how hellish he looked as he stood there with his hand suspended over my head! I was never calmer in my life; and in a mild tone I asked him what harm I had done him? He withdrew from me, and cursed, and swore he would kill me; and he began searching for his knife, and I wished him good day and walked quietly away.

I was walking along on the side of a mountain, one day, and beneath was a great precipice, when I met this same man. I did not know him then, although he knew me. I was right on the edge of the precipice, and the Spirit led me to the other side against the mountain. This man stopped and asked me why I did not continue to walk along as before on the edge of the precipice? I then saw why I did not, and thanked God for his goodness. This was a small thing, but it

saved my life. Ofttimes the Lord warned me in dreams and visions, and showed me my enemies and how to escape from their power.

I arrived in Geneva February 15th. There I found Elder J. L. Smith, and I spent a happy time with him. I shall never forget brother Smith's goodness towards me. May God bless him for ever! He left soon after my arrival, to accompany some emigrants to Liverpool, and left me in charge of the office and the affairs of the mission. On his return, I was appointed President of the Geneva Conference, so that I was the President of the Saints in the French part of Switzerland, as well as of the Saints in Italy. I had to perform all my duties towards the Italian Saints by writing in a foreign language. They were often in difficulties, and gave me a great amount of labour.

I laboured with much satisfaction among the Geneva Saints. They are a good people, and desire to do right. Some of them pay their Tithing, and they have always done well towards those who laboured among them.

I spent the most of my time in the *Darstellor* office, writing for the Mission and compiling matter for the *Darstellor*, &c. I made a few visits among the French cantons of Switzerland; but the people seemed so worldly-minded, or so bound up to their own creeds, that but few of them have received the Gospel. I believe the Spirit of the Lord is withdrawing from the people in those countries, and I cannot see any prospects of doing much good until those nations shall have been revolutionized. A few weeks before leaving the Continent, I read President Young's sermon about those nations that had an opportunity to receive the Gospel in the days of Jesus Christ. *Then I saw why I had not succeeded.* I fulfilled my mission to the satisfaction of my Presidents. I have their blessings and confidence, and I feel to thank God for giving me a mission on the Continent. I have not laboured in vain, neither for myself nor for others. The seed is sown, and, perhaps, some day it will grow, and I shall be led to praise God even more than at present.

I cannot close this letter without giving you a few extracts from letters received from Elder Woodard, showing the feelings of the civil authorities in Switzerland towards the Saints:—

"A few days ago, Elder Frederick Roulet was conducted out of the valley of St. Imier, because he was a Mormon. Brother Roulet is a native of the adjoining canton. The police have been looking for Elder Eichenberg en Thun, Canton Bern; and Elder Bühler was summoned before the authorities to answer to some questions, such as, 'Do you practise a community of wives?' 'Do you lodge Mormon Elders?' 'Can you tell me their address? &c.' They found brother Bühler too good a Mormon to answer their purpose, and they let him go.

"According to the interpretation put upon the law in Thurgau, every brother and sister who go to speak with a neighbour after dark is liable to imprisonment.

"I think the very Devil is in the Gallic tongue. Every person who spoke it in the German Conferences has, I believe, apostatized within the last two months."

Elder Woodard is travelling incessantly among the German Saints, and doing much good. Nearly a hundred have been baptized there since Elder Woodard's arrival. He is obliged to travel fast, and hide himself often in the day-time; and there are many places now where he dare

not go again. The Germans seem more disposed to receive the Gospel than the French. I never did and never could feel much of the Holy Spirit among the French; and the little portion which they had is being withdrawn from them.

I left Geneva on the 17th ult. for England, having accomplished a mission of three-and-a-half years on the continent. I found the Saints in a poor position, coming through France. I do not think there is anything to be done there at present. I landed in England on the 20th ult., and feel glad to find myself once more among the English Saints. I was astonished to find that the Saints here had made such rapid progress. I found I was all behind, and thought I ought to be baptized into this Mission. I feel at home now, and am determined to do all the good I can to build up the kingdom of God; and I know I shall have pleasure in my labours among the Saints in this land.

I will now conclude this lengthy communication, and subscribe myself,

Yours faithfully,

SAMUEL FRANCIS.

THE WISEMAN FAMILY.

A DRAMA.

(Concluded from page 342.)

ACT IV. SCENE 1.

(*Mr. and Mrs. Wiseman and James and Mary Workman preparing for emigration.*)

[*Enters John Doubt.*]

J. D. Good morning, my friends! I hope you are all well.

W. W. Good morning, John! We have not seen your face for a long time. You see, we are all in a bustle. We are preparing for emigration.

J. D. [*Sitting down.*] So I perceive. I have been out of town for some time, and have not long returned home. I heard that you were going to America, and therefore determined to pay you a visit before your departure, for old acquaintance' sake.

Mrs. W. And we are very glad to see you, Mr. Doubt. But pray tell me, have you obeyed the Gospel?

J. D. I do not exactly understand you, Mrs. Wiseman. Will you explain?

W. W. She wants to know, John, if you have complied with the requirements of the Gospel. You know, you heard the first principles explained some time ago by Elder Campbell and others.

J. D. Well, I must confess that I have not done so yet. There has been so much said against the Latter-day Saints, and so many queer reports have appeared, at different times, in the newspapers and other periodicals, that I have really not known what to think about them. Sometimes I have felt that Mormonism was true, and at other times I have fancied that, after all, it was a mere system of fraud and imposture.

W. W. But, John, were you not convinced, when I last saw you, that the fundamental principles of our religion were true and Scriptural?

J. D. Yes—oh yes.

W. W. And were you not expressly told that if, in sincerity of heart and honesty of purpose, you obeyed those

Gospel principles, you should receive for yourself, by gift of the Spirit, a testimony and knowledge of the fact that Joseph Smith was the Prophet of God, and that "Mormonism" is the work of God?

J. D. Yes, William, it is true that Elder Campbell and others did tell me this; and I have often wished that I had done so, and acted on my convictions. I should probably have been more established in my mind than I am now. Oh, it is truly miserable to be in doubt and to be "halting between two opinions." But your departure will urge me to reconsider the matter and to be more diligent in future. I shall attend the meetings oftener than I have done of late, and will get Mr. Campbell to let me have a few books to read; for I need more instruction upon the doctrines of the Church.

J. Workman. Mr. Doubt, I can bear testimony before you that I know "Mormonism" to be of God; and this knowledge was gained, not from reading books or hearing the testimony of others merely, but by the witness of the Spirit within me, through obedience to the Gospel.

J. D. Well, James, what you say is no doubt true; but your leaving the home and land of your birth and going so many thousands of miles away, for the sake of your religion, will be a stronger testimony to me than what you have said. It is quite possible I may be a Latter-day Saint yet; and if so, I shall certainly follow you.

Mrs. W. I hope you may, Mr. Doubt!

J. D. [*Rising, and taking his hat.*] Well, I wish you all a safe and speedy journey over the sea and across the plains; and I hope you will do well and prosper in your new home! Good bye!

[*Shakes hands. Exit. J. D.*]

SCENE 2.

(*Mr. and Mrs. Wiseman and their daughter Mary in conversation.*)

W. W. Well, our time of departure from this land is now drawing very near! We shall soon have to bid farewell to old England!

Mrs. W. Yes. But before we go, I think —

Mary. Who is this coming? [*All look towards the door.*] Dear me, if it isn't our Fanny!!

[*Enters Fanny Merchant.*]

Mrs. W. Why, Fanny, my child! is it you? [*Rushes to her and embraces her, followed by Mary.*]

W. W. [*Rising.*] Well, Fanny, my daughter! — this is an unexpected visit, indeed! I am glad to see you once more. We are about to leave this country. Have you heard of it?

Fanny. [*Sorrowfully.*] Yes. My husband intimated it to me: otherwise I should not have known anything of it.

Mrs. W. We were considering this morning what plan we could adopt to see you; but, knowing that your husband would neither allow you to visit your friends, nor them to visit you, we could scarcely tell what plan to devise. I was just going to propose, as you opened the door, to send you a letter, and inform you in that way of our intended emigration and our desire to see you before leaving.

Fanny. Ah, good mother; but my husband has ordered all letters to be delivered at his warehouse; so that if you had written to me, he would have intercepted the letter, and the result would have been still worse for me.

Mary. Oh, what an unkind, tyrannical man!

Mrs. W. Does he know that you have come to see us now?

Fanny. No. Whenever I have expressed a wish to visit any of you, he has peremptorily refused me, and has accompanied his refusal with such austere threatenings, that I have been afraid to come this way, lest he might in some way hear of it and carry his menaces into effect. But to-night he is away from home, and I thought I would venture here; for I could not rest till I had seen you and obtained your forgiveness for my foolish and disobedient conduct. Will you forgive me, father?

W. W. Forgive you, my dear, did you say? Yes, I do forgive you. But seek God's forgiveness, my daughter; for you have grieved His Spirit. Your mother and I have felt deeply pained to see the results of the unwise course you pursued. In rejecting our counsel, you were doing the greatest harm to yourself, and must have often lamented your own folly. You know, we did all we could to persuade you to act differently.

Fanny. I do know it, father, and feel that I have offended a just God by heedlessly despising the counsels of his servants.

Oh that my young sisters in the Church did but know what troubles I have had to pass through, on account of my disobedience, it would surely be a warning to them! [*Mrs. W. and Mary weep.*] And now, worse than all, I must part for ever from my best and truest friends on earth! O God, how can I endure it! My father, and mother, and sister are

going to enjoy the blessings of the faithful in Zion; and I, through my own folly and disregard of wise counsel, am doomed to remain behind in Babylon, to welter in misery and despair! Oh, my father—mother—sister, I love you dearly! But—farewell!

[*Falls fainting into her father's arms.*]

WILLIAM T. — HENRY W.

PASSING EVENTS.

GENERAL.—The government of Algeria is about to be given to Prince Napoleon, with full power to administer it without being under the control of a Minister in Paris: it is expected that he will sail for his seat of government early in July. It is said that the French naval squadron in the Pacific is about to be reinforced. To such a height has the demoralization and despotism of the army in France risen, that even the Emperor is afraid to control it. A correspondent of the *Figaro*, having given umbrage to some officers by a few harmless remarks in his article, was challenged to a duel, at the termination of which the challenger's second struck the man on his face, and challenged him to another duel: a few yards distant were 40 other officers lying in ambush, ready to successively insult and challenge him to fight. Instead of these blood-thirsty villains being brought to justice, the Paris papers have been ordered to hush the matter up, and the public feeling, so deeply outraged, dare not be expressed. The French people are the slaves of Napoleon, and he in turn is a slave to the army. It has attracted notice that the French Government suppressed the despatch containing the news of the defeat, or rather of the massacre of the Turks on the 13th ult. The villages of Orahova, Lustua, Unido di Corlicenich, Corsenich, and Kuedos have been burnt to the ground by a band of Montenegrins and natives of Bagnani and Grahovo; and other places were about to be attacked for the same purpose. The fortifications of Königsberg are about to be considerably strengthened, and 18 additional forts to be erected at Spandau. In Naples, defensive works are being set up at various points of the coast, all regiments filled up to their full complement, and new regiments raised. At Perpignan, a tremendous hailstorm has occurred: an idea may be formed of the quantity of hail that fell, when it is stated that it required more than ten carts to carry away what was afterwards swept up in the small Place du College.

AMERICAN.—The revolution in Venezuela has terminated without bloodshed: Gen. Castro entered Caraccas on the 25th March, at the head of 10,000 men, and was proclaimed President of the Republic *pro tem.*: as soon as the new Constitution is framed, the President will be nominated. The *Independence Messenger* mentions the arrival there of three men direct from Camp Scott. They reported that the troops were in good health, but that provisions were scarce, with the exception of poor beef. General Johnston would not be able to move forward until a fresh supply of animals was received. The party met the express messenger from New Mexico at Green River, with the news that Captain Marcy would not be able to reach Camp Scott before June, in consequence of the great quantity of snow on the mountains. The party also met Colonel Hoffman with two companies of cavalry, and one hundred and fifty waggons with supplies, one hundred and twenty miles east of Laramie. On the 16th April, about one hundred waggons were ready to leave Laramie as soon as Colonel Hoffman arrived. These trains would reach General Johnston early in May. The first ox trains started this spring were met just beyond Big Blue, but, in consequence of the weather, were making slow progress. Some of the trains were waiting for better roads. Major-General Smith and staff were to leave St. Louis for Leavenworth, May 10th. The General has issued elaborate orders relative to the movement of the trains and troops of the Utah Expedition. The trains are to be divided into divisions of two hundred and twenty-six waggons each, and they will be organized into six columns, each constituting the escort of a division. These columns constitute the first brigade of Utah forces, under command of General Harvey, and each is to be supplied with four months' provisions, which are to be replenished when passing Forts Kearney and Laramie. The *Herald's* Fort Leavenworth correspondent says that the Peace Commissioners, McCulloch and Powell, left Leavenworth April 26th. Every kind

of rumour is afloat relative to the conditions to be proposed to the Saints, and the probabilities of a peaceable settlement of the Utah difficulties. Some have it that the Commissioners are to agree to anything proposed by the Mormon leader, providing a loophole be left for the honour of the Government to escape; while other reports vary from this more or less. The intentions and result of the Peace Commission are little better than matters for speculation.

VARIETIES.

THE NEEDLEWOMEN'S HISTORY.—"They come like shadows, *sew*, depart."

QUILLS are the *pinions* of one goose, which are sometimes used to spread the *o-pinions* of another.

A LADY, passing along the street, noticed a boy scattering salt along the side walk to clear off the ice. "Well, I am sure," said the lady, "that is real *benevolence*!" "No it aint, ma'am," replied the boy; "it's *salt*."

A CONTENTED SOUL.—A person, once visiting an unworldly philosopher, whose mind was his kingdom, expressed surprise at the smallness of the apartment. "Why, you have not room enough here to swing a cat!" "My friend," was the serene, philosophic answer, "I don't *want* to swing a cat!"

JOSEPH THE PROPHET.

Whose eye first saw those angel bands
That hover'd o'er the western lands
Like stars when night's blue arch expands?
'Twas Joseph's.

Who gave the world Moroni's page,
And wonders from a former age,
And words of many an olden sage?
'Twas Joseph.

Who spake with God as man with man,
Until he learned the saving plan
By which we 'scape an endless ban?
'Twas Joseph.

Who built the Temple of the Lord,
Where gifts and blessings were restored,
And angels with the Saints ador'd?
'Twas Joseph.

Whose smile ten thousand smiles hath lit?
Whose word ten thousand hearts hath knit?
Whose fame still grows while kingdoms fit?
'Tis Joseph's.

Whose vision saw fair Babel's pride
Sink like a stone in ocean's tide.

As John from Patmos' Isle had cried?
'Twas Joseph's.

Who saw God's kingdom born below,
And felt the rage of its first foe,
And bared his bosom for the blow?
'Twas Joseph.

Whose lion heart was laid to rest,
Upon the cold earth's gory breast,
One more amid the martyr'd blest?
'Twas Joseph's.

Whose name shall shine in this last age,
The first upon our starry page,
Though men and devils 'gainst it rage?
'Tis Joseph's.

And who shall rise a scepter'd king,
While Zion's sweetest chime shall ring,
And Israel's choirs in rapture sing?
'Tis Joseph.

I would be one of that bright band,
To hail him on his native land,
When 'mid the Saints again he'll stand
As JOSEPH.

Emmervale, Switzerland, March 14, 1858.

JAMES WOODARD.

ADDRESSES.—Charles Housley, 4, Leonard Street, Derby.
Samuel Pyne, care of William Firth, Scott's Buildings, Sandal Common, near Wakefield

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Price One Penny.

TESTIMONY FOR THE TRUTH *VERSUS* POPULAR OPINION.

BY ELDER JOHN K. GRIST.

Many and various are the ideas that engross the mind and form the opinions of society generally concerning that which is calculated to excite the attention and call forth the feelings of love or hatred to certain popular subjects. Among these, we will take the important one before us—Whether conflicting opinions, prejudices, and opposing sentiments regarding the great work of God in the last days are to be viewed in comparison with the plain, bold, and powerful testimony of one who speaks the words of truth, God bearing him witness.

How are opinions formed, and upon what grounds do people come to their conclusions? Says one, My views are confirmed from what I have heard concerning this great popular delusion, called "Mormonism." They say what an awful, fearful, and dangerous thing it is to have anything to do with those people who style themselves "Latter-day Saints."

But reason will say, Where are your evidences and confirmatory proofs relative to the doctrines and principles imbibed by this people? Do you comprehend or rightly appreciate their position? All heresies are bound to be examined and tested. Then bring forth your cause, produce your strong reasons, and you are at liberty to decide upon just conclusions. Until this is done, who can say this principle or that doctrine is false, unreasonable,

or unscriptural? If, for instance, we take a new principle, and it comes in contact with preconceived notions and what are called established theories, is that principle to be set aside and considered of no importance, because, forsooth, it is not popular, or comes in contact with former prejudices? No; we say at once, Let prejudice give way; let reason have her choice; let the mind and judgment be informed; and who will dare resist such truths that come with force upon the hearts of those who are honest enough to receive them. Is the cry of "Delusion!"—"False prophet!"—"Heresy!" to be regarded, without consideration, reflection, or the right use of judgment? No; for wise men will have their opinions confirmed by proof before deciding in a just cause. But fools cling to old traditions and enjoy the bliss of ignorance, and thereby set aside those truths which, if well understood and rightly applied, would lead to their future exaltation and happiness.

True, there are some individuals who acknowledge, by that amount of intelligence they are in possession of, that the "Mormons" (so called) have accomplished what no other community ever did under the like circumstances; that they are a most enterprising and praiseworthy people; that their system and organization are excellent. But the name of it as a religion, under such pretensions, claiming to

be of Divine authority, they cannot endure. But others will dare to come forward and deny the efficacy of that power which is invested in the servants of God. The Elders of the Church of Jesus Christ of Latter-day Saints, having received their authority and commission from heaven, can bid defiance to all the man-made systems and creeds of the day to hinder their progress or prevent the designs of God from being accomplished through them.

Should the testimony of a Latter-day Saint concerning the divine mission of Joseph Smith, when accompanied by the Spirit of God, be accounted as a thing of naught, or as the mere impulse of an excited enthusiasm? Verily no; for out of the mouth of these witnesses shall the truth be established; and their testimony will stand in judgment against the unbelieving of this generation.

"He that judgeth a thing before he heareth it is not wise." Who, then, will form their estimation, or put their constructions upon the merits of things divine, or condemn that which has been rendered unpopular by false, lying, slanderous reports? It is the truth that makes us bold, and knowledge that makes us free and indifferent to all the railing accusations that our enemies may attempt to assail us with. We can say with Paul, "None of these things move us."

When a Saint of God stands forth bearing his testimony to the truths of the everlasting Gospel, his knowledge is not of this world. It comes from Him who has chosen the foolish things of the

world to confound the wise, and the weak things of the world to confound the things which are mighty. What is this testimony, this knowledge, and the power that the Saints lay claim to in the last days? The knowledge they receive is through obedience to the principles of the everlasting Gospel. Having rendered obedience to this Divine command, they come in possession of the gift of the Holy Ghost, the Spirit of truth, which reveals all truth, shows to them things past, present, and to come. It is that which clothes them with light and intelligence, and unfolds to them those great and glorious principles which are revealed from heaven for the salvation and exaltation of the human family, who become the sons and daughters of God and heirs of those promises. It is this power that is invested in the servants of God, who administer in holy things, and through faith can lay hold of the gifts and blessings that are in the Church and kingdom of God. By this they are enabled to testify before high heaven, and in the presence of holy angels and men, of the things they have received, and can realize that so great a work has never been commenced on this earth than the one which they are engaged in, and that a greater Prophet than Joseph Smith never graced the footstool of God; for to him and to the Prophet Brigham Young (who now holds authority upon the earth) are committed the keys and powers pertaining to eternal life in the kingdom of our God.

CREATION AND REDEMPTION.

"Were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merciful and kind for ever. You have taken Zion to your bosom from all your creations, from all eternity to all eternity, and naught but peace, justice, and truth is the habitation of your throne; and mercy shall go before your face and have no end."—PROPHET OF ENOCH.

"And I saw those things which his hands had made, which were many; and they multiplied before mine eyes, and I could not see the end thereof."—BOOK OF ABRAHAM.

For many ages this little earth was looked upon as the most important in creation—the capital item of created things—the crowning work of God. All other works were considered as subordinate to this and as existing for its special use. The "great lights," with

the twinkling stars in the firmament, were contemplated as the minions of the earth. They were supposed to be called into existence about six thousand years ago. At that period, God is supposed to have sent forth, for the first time, in behalf of a terrestrial world, his great *fast*

—"Let there be light." The sun, moon, and stars were supposed to have been all created at that period in obedience to this command. Their purpose and duty were to light this little globe, and to send down their physical virtues to bless, enliven, warm, and comfort the earth and man—to exist for this special good and purpose. The design of the "greater light" to *rule* the day was erroneously interpreted to mean merely to *make* a day. It did, it is true, make a day. It sent down its glory to bless, comfort, and enlighten man, and to animate, fructify, and adorn all nature. But with all this, Ignorance did not realize how inconsistent was the belief that this giver of so much could be inferior to its earthly receiver, and, though so much superior in physical glory, without the higher and spiritual objects for its creation. Not being itself inhabited by spiritual, intellectual, and moral life, it was thought to be a kind of privilege to the glorious sun that it should be permitted to give light to man!

The "lesser light" and "the stars also" were supposed to be merely designed to light the earth when Night assumed her sway and her alternate reign commenced. They were looked upon merely as the illumination of space when the mantle of darkness was unfolded, and Night's sable curtains let down.

The innumerable star-clusters which modern science has declared to be bodies of immense magnitude and superiority in point of dimensions to this earth and all the celestial family of worlds which traverse the trackless path in the blue abyss, the contracted views of former ages and the poorness of an uninspired theology made little better than a meaningless mass of dazzling vapours. They were of small practical benefit in the universe, having no important object for their creation, no sentient beings to inhabit them, with Divine instincts and powers of soul—were not worlds full of subjects for God's mercy, justice, and benevolence, whom salvation could embrace, and, by giving happiness and exaltation to spiritual beings, contribute to the glory of the Creator.

It is true that poets and revellers in the beauties and enchantments of night poetically imagined the stars singing the glory of God. But as worlds superior to the earth, with races of beings resembling the order of mankind—as worlds and

systems, thousands of whom are far advanced beyond this world in the path of being, redemption, and exaltation, they were not considered even by the sublimest uninspired minds. Perhaps a few had vague, mystical speculations on these matters, but little tending to solid conviction and tangible faith.

It is true, also, that men believed in the existence of a heaven where angelic creatures dwelt. But even these were inferior to man, and were, in a subordinate sense, ministering angels to the heirs of salvation. They partook not of the blessings of redemption, and were not purchased by a Divine sacrifice. They were higher than wicked and lost souls, it is true, but lower than the least among the children of grace. According to these narrow views and popular ignorance, they were in the kingdom of God something similar to what eunuchs are in the palace of an eastern potentate. Thus almighty power, Divine love, creative energy, and the resources of the universe were chiefly directed to and exhausted in man.

Indeed, the majority of these views remain the same to this day. The darkness is about as thick as ever. It is true, scientific men will inform us that the starry worlds are astronomically many times more important than this, and that space is covered with innumerable multitudes of celestial bodies. Theologically, however, things remain about the same. Tell those scientific men, and proclaim in the ears of the priests and their spiritually-blind followers that millions of worlds are inhabited,—tell them that those beings and worlds are subjects of salvation,—tell them that they have their Gods and Redeemers,—tell them that millions of such have travelled up the path in which the earth and man are travelling, and have already entered into their glory,—tell them that the same great scheme of creation, increase, redemption, and exaltation will continue throughout all eternity, and they will, with a shudder, cry "Blasphemy!" and, like Hamlet at bearing the dreadful tale of the "poor ghost," exclaim "Horrible! horrible!! most horrible!!!"

But how poor, meaningless, and useless does creation appear with such narrow views of its magnitude and design! How much like foolishness does Divine wisdom seem—how designless the works of the Creator—how limited and poor the plan

of redemption, when we look from the low point and foggy atmosphere of sectarian, uninspired theology! Such would make God not to commence any real good and intelligent work until six thousand years ago he created man. Throughout eternity anterior to this period, this mean theology asks us to believe that God was not creating and redeeming inhabited worlds, and offers no expectations that he will ever do the like after he has saved and exalted mankind. But no Divinely-

enlightened man can have so poor a faith.

It is in the glorious theology revealed to the Prophet Joseph, and in the teachings of a Divinely-inspired Priesthood, and in the visions of the Holy Ghost, that we obtain views of creation worthy of the Almighty, and of a plan of salvation worthy of a God-Redeemer. Here we learn that millions of worlds have been created and saved, and that millions of worlds will be created and saved again!

MASS MEETING OF THE CITIZENS OF GREAT SALT LAKE CITY.

(Concluded from page 358.)

PREAMBLE AND RESOLUTIONS.

Whereas, in the year 1833, the military of the county of Jackson, State of Missouri, under the command of the Lieutenant-Governor thereof, did expel our people from their homes, many of whom were murdered by them, their property destroyed, and their families driven and scattered; others were whipped, tarred, and feathered, and otherwise barbarously treated by and under the immediate direction of the military and civil authorities:

And whereas, in the year 1838, the Executive of Missouri did order out an overwhelming military force, march them into our settlements, and butcher many, without regard to either age, sex, or condition; robbed us of our property, imprisoned many of our brethren without process, ravished our wives and daughters, and drove us off under a brutal order of extermination from land we had purchased from the General Government:

And whereas, the Executive of the sovereign State of Illinois, in violation of all law, did march a military force into our neighbourhood, and, under the most solemn pledge of protection and legal justice, compel our leading men to deliver themselves into his hands, he himself acknowledging that they were not guilty of any crime, leaving them in the power of assassins, who did treacherously and inhumanly butcher them:

And whereas, the State of Illinois, in 1845, did require our people, under pain of extermination by an infuriated mob, to

leave the State, pledging themselves to protect us in doing so, yet suffered our people to be murdered and our houses burned with impunity:

And whereas, we did petition the chief Executive of our nation and the Governor of the Union for an asylum from our persecutors, where we could enjoy our religion unmolested, which only met with insult and cold neglect:

And whereas, when we were fleeing into the wilderness, a call was made by the General Government on us for five hundred of our most efficient men, who were readily furnished, and who went in the service of our country, which was then engaged in a war with the Republic of Mexico:

And whereas, as soon as our most efficient men had left in the service of our country, the State of Illinois marched a formidable army to Nauvoo, where many of the infirm and aged fathers, mothers, brothers, and sisters of those very men engaged in the war with Mexico were killed and wounded, forcing the families that were left destitute to the desolate prairies, a prey to hunger, cold, and disease:

And whereas, on our journey here, we were compelled to make a temporary location for winter quarters on the west bank of the Missouri river, near Council Bluffs, to which the Government of the United States sent their officers and notified us to vacate our houses, notwithstanding many of those who occupied them were the families of those very men engaged in the service of the United

States in the war with Mexico, and who themselves were discharged two thousand miles from their families, in an enemy's country, without the means of returning home:

And whereas, we have wandered under the protection of the Almighty and the wise counsel of our worthy Governor, Brigham Young, fourteen hundred miles into the desert, making our own roads, and leaving our persecutors to the enjoyment of our hard-earned labours:

And whereas, not a solitary individual who has participated in any of the murders, robberies, rapes, and other enormities inflicted upon us within the United States, has ever been brought to justice:

And whereas, our repeated petitions for redress to those in authority have been answered by adding insult to injury:

And whereas, the people of this Territory have been peaceful and law-abiding, living in the strict observance of the laws of the United States applicable in our Territory:

And whereas, the Government of the United States, as is reported, has sent a formidable army into our Territory:

Resolved, that we regard the movements of the present administration in sending their armed legions into our midst as a renewal of the persecution, butcheries, and horrid scenes of destruction with which their eyes were gloated while we were in their midst:

Resolved, that we highly approve of the Constitutional, patriotic and humane course pursued by his Excellency Governor Brigham Young in taking efficient measures to intercept the progress of these unwelcome, unasked, and corrupting intruders:

Resolved, that we fully approve of the resolutions passed in the Legislative Assembly, endorsing and approving the acts of the Governor in relation to the invading army, and we heartily concur in the spirit and sentiments expressed in the Memorial adopted in the Legislative Assembly, January 6th, 1853:

Resolved, that no officer appointed by the Administration shall exercise any dominion over us while their armies are menacing our Territory:

Resolved, that we would be recreant to every principle of honour, patriotism, virtue, integrity, self-respect, and common decency, should we tamely submit, like

the menial serfs of Russia, to be ruled by the bayonet:

Resolved, that we tender to his Excellency Governor Young our utmost exertions, our lives, and our fortunes, for the defence of our rights; that we regard no sacrifice too great, and are ready, if necessary, to sacrifice our homes; but we will not see them inherited by our enemies:

Resolved, that we request the Government of the United States to withdraw their armed menials and cease to prostitute the Executive power of a great nation to subserve the ends of cruelty, religious oppression, and injustice:

Resolved, that as, in all our persecutions and sufferings heretofore, we have been deceived by promises of protection and pretexts of enforcing the law, we will not suffer ourselves again to be deceived by such shallow pretences, and that, if the authorities of the United States wish to convince us of their lawful, humane, and just intentions to us as a people, they must pay us our damages, redress our wrongs, punish our murderers, plunderers, and ravishers, or we shall continue to believe that they have not reformed:

Resolved, that we appeal to the native justice of the people of the United States, our brothers, our kindred, whose fathers fought side by side with ours the battle of our country's independence, and whose blood mingled together, a sacrifice to purchase civil and religious liberty; we have been reared at the same firesides, educated at the same schools, colleges, and universities; and we are entitled to all the privileges of religious liberty purchased by the common suffering of our fathers; to you we appeal to stretch forth the hand and save these principles from the vile attempt of unprincipled demagogues to crush and submerge them in the blood of our fellow-countrymen:

Resolved, that we deprecate and deeply deplore the causeless but overwhelming prejudice which denied even the presentation of our Constitution and application for admission into the Union as a State, and also the subsequent attempts of the Government to crush the people of this Territory by depriving them of every vestige of constitutional right and liberty:

Resolved, that our religion inculcates morality, a strict observance of social ties, a lasting interest in the welfare of all

good men, and respect to the rights of others in the same degree, as we would have our own respected:

Resolved, that, by the help of Almighty God, we will maintain our constitutional rights and liberties, our religion, our wives and children, and our hard-earned firesides and homes; and we invite the down-trodden and oppressed of all nations, kindreds, tongues, and people, of whatever faith they may be, to gather to these valleys, where they can worship God

according to the dictates of their own consciences.

N. V. JONES,
E. SMITH,
B. L. CAMPBELL,
LEWIS ROBISON,
B. T. BURTON,
JOHN VAN COTT,
WM. EDDINGTON,
E. D. WOOLLEY,

Committee on behalf of the citizens of
G. S. L. City, January 16, 1858.

HISTORY OF JOSEPH SMITH.

(Continued from page 360.)

[January, 1843.]

In the matter of Joseph Smith on Habeas Corpus; copy of order, Marshal's fees for serving on two, \$4.00; returning twelve, \$4.12.

And afterwards, to wit, on the 2nd day of January, A.D. 1843, Justin Butterfield, attorney for said petitioner, filed the written denial of the said petitioner of the matters and things set forth in the return to the said writ of Habeas Corpus, which denial is in the words and figures following,—viz.:
Circuit Court of the United States, }
District of Illinois, }

In the matter of Joseph Smith upon Habeas Corpus.

Joseph Smith, being brought up on Habeas Corpus before this Court, comes and denies the matter set forth in the return to the same in this, that he is not a fugitive from the justice of the State of Missouri; but alleges, and is ready to prove, that he was not in the State of Missouri at the time of the commission of the alleged crime set forth in the affidavit of L. W. Boggs, nor had he been in said State for more than three years previous to that time, nor has he been in that State since that time; but, on the contrary, at the time the said alleged assault was made upon the said Boggs, as set forth in said affidavit, the said Smith was at Nauvoo, in the county of Hancock, in the State of Illinois, and that he has not fled from the justice of the State of Missouri and taken refuge in the State of Illinois, as is most untruly stated in the warrant upon which he is arrested, and that the matter set forth in the requisition of the Governor of Missouri, and in the said warrant, are not supported by oath.

JOSEPH SMITH.

State of Illinois, ss.

Joseph Smith being duly sworn, saith that the matter and things set forth in the foregoing statement are true.

JOSEPH SMITH.

Sworn and subscribed to before me, this
2nd day of January, 1843.

JAMES F. OWINGS, Clerk.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

At this day comes the said Joseph Smith, and, by Justin Butterfield, his attorney, files his written denial, verified by affidavit, of the matters and things set forth in the return to the writ of Habeas Corpus, issued in this cause; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and on his motion it is ordered that this cause be continued for hearing until Wednesday morning next.

And afterwards, to wit, on the 4th day of January, 1843, Josiah Lamborn, Attorney-General of the State of Illinois, filed his objections to the jurisdiction of this Court in this cause, and moved to dismiss the proceedings herein, which said motion and objections are in the words and figures following, viz.—

United States of America, }
In the Circuit Court of State of Illinois. }

In the matter of Joseph Smith.

J. Lamborn, Attorney-General of Illinois, moves the Court to dismiss the proceedings herein, for the reason that this Court has no jurisdiction.

1st. The arrest and detention of said Smith was not under or by colour of authority of the United States, or any of the

officers of the United States, but under and by colour of authority of the State of Illinois, and by the officers of Illinois.

2nd. When a fugitive from justice is arrested by authority of the Government of any State, upon the requisition of any other Governor of another State, the Courts of Justice, neither State nor Federal, have any authority or jurisdiction to inquire into any facts behind the writ.

J. LAMBORN,
Attorney-General of Illinois.

And afterwards, to wit, on the same day and year last aforesaid, the following order was made in this cause,—viz.:

In the matter of Joseph Smith, on Habeas Corpus.

And now, again, at this day comes the said Joseph Smith, by Justin Butterfield, his attorney; and at the same time also comes Josiah Lamborn, Attorney-General of the State of Illinois, and enters his motion to dismiss the proceedings herein, for want of jurisdiction; and the Court having heard the allegations and proofs herein, and the arguments of counsel upon the same, and also upon the aforesaid motion, and not being sufficiently advised, took time, &c.

And afterwards, to wit, on the same day and year aforesaid, Justin Butterfield, attorney for said petitioner, filed the affidavits, of which the following are copies:—

Circuit Court of the United States, }
District of Illinois, }

In the matter of Joseph Smith, upon Habeas Corpus.

District of Illinois, ss.

Stephen A. Douglas, James H. Ralston, Almeron Wheat, J. B. Backenstos, being duly sworn, each for himself, says that they were at Nauvoo, in the county of Hancock, in this State, on the seventh day of May last; that they saw Joseph Smith on that day reviewing the Nauvoo Legion at that place, in the presence of several thousand persons.

J. B. BACKENSTOS,
STEPHEN A. DOUGLAS.

Sworn to and subscribed in open Court,
this 4th day of January, 1843.

JAMES F. OWINGS, Clerk.

Circuit Court of the United States,
District of Illinois.

In the matter of Joseph Smith upon Habeas Corpus.

District of Illinois:—Wilson Law, Henry G. Sherwood, Theodore Turley, Shadrach Roundy, Willard Richards, William Clayton, and Hyrum Smith, being duly sworn, say

that they know that Joseph Smith was in Nauvoo, in the county of Hancock, in the State of Illinois, during the whole of the sixth and seventh days of May last; that on the sixth day of May aforesaid, the said Smith attended an officer-drill at Nauvoo, from ten o'clock in the forenoon to about four o'clock in the afternoon, at which drill the said Joseph Smith was present. And these deponents, Hyrum Smith, Willard Richards, Henry G. Sherwood, John Taylor, and William Clayton, were with the said Smith, at Nauvoo aforesaid, during the evening of the sixth day of May last, and sat with the said Joseph Smith in Nauvoo Lodge from six until nine o'clock of said evening. And these deponents, Hyrum Smith, Willard Richards, and William Marks, were with the said Smith at his dwelling-house, in Nauvoo, on and during the evening of the fifth day of May last, and conversed with him; and all of the deponents aforesaid do say that, on the seventh day of May aforesaid, the said Smith reviewed the Nauvoo Legion, and was present with the said Legion all that day, in the presence of many thousand people; and it would have been impossible for the said Joseph Smith to have been at any place in the State of Missouri at any time, on or between the sixth and seventh days of May aforesaid. And these deponents, Willard Richards, William Clayton, Hyrum Smith, and Lorin Walker, say that they have seen and conversed with the said Smith at Nauvoo, aforesaid, daily, from the tenth of February last until the first of July last, and know that he has not been absent from said city of Nauvoo, at any time during that time, long enough to have been in the State of Missouri; that Jackson county, in the State of Missouri, is about three hundred miles from Nauvoo.

WILSON LAW,
HENRY G. SHERWOOD,
THEODORE TURLEY,
SHADRACH ROUNDY,
WILLARD RICHARDS,
WILLIAM CLAYTON,
JOHN TAYLOR,
WILLIAM MARKS,
LORIN WALKER.

Sworn to and subscribed in open Court,
this 4th January, 1843.

OWINGS, Clerk.

And afterwards, to wit, on the 5th day of January, 1843, the following order was made in this cause,—viz.:

In the matter of Joseph Smith on Habeas Corpus.

And now, at this day, comes again the said Joseph Smith, by Justin Butterfield, his attorney, and at the same time also comes Josiah Lamborn, Attorney-General

of the State of Illinois; and the Court being now sufficiently advised of and concerning the motion heretofore entered to dismiss the proceedings in this cause, it is considered that said motion be denied; and the Court, having fully considered the petition of the said Joseph Smith, and the matters and things set forth in the return made to the writ of Habeas Corpus issued herein, and being now sufficiently advised of and concerning the same, it is considered and adjudged that the matters and things set forth in the return to the said writ of Habeas Corpus are wholly insufficient in law to authorize the arrest and detention of the said Joseph Smith; and it is further considered, ordered, and adjudged by the Court, that the said Joseph Smith be fully released and discharged from the custody of William F. Elkin, Sheriff of Sangamon County, under the warrant of the Governor of the State of Illinois, mentioned in the said return, and also from the custody of William Law, on the proclamation of the said Governor, mentioned in the said return, and that he go hence without delay.

United States of America, } ss. I, James F.
District of Illinois. } ss. Owings, Clerk
of the United States Circuit Court for the
district of Illinois, do certify that the fore-

(To be continued.)

going is a true and correct copy of the record and proceedings before said Court, in the matter of Joseph Smith, on petition, to be discharged on Habeas Corpus, as the same remain on the record and files of said Court.

SEAL.

In testimony whereof, I have hereunto subscribed my name, and affixed the seal of said Court, at Springfield, this sixth day of January, A. D., 1843, and of our Independence the 67th year.

JAMES F. OWINGS, Clerk.

I do hereby certify that I have inspected the foregoing record, and that there is now no further cause for arresting or detaining Joseph Smith, therein named, by virtue of any proclamation or executive warrant heretofore issued by the Governors of this State; and that since the judgment of the Circuit Court of the United States for the district of Illinois, all such proclamations and warrants are inoperative and void.

Witness my hand and seal, at Springfield, this 6th day of January, 1843.

THOMAS FORD,
Governor of Illinois.

SEAL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 12, 1858.

BUSINESS QUALIFICATIONS. — PRACTICAL TALENTS. — We set a high value on religious fervour. It is the vitality of religious life, without which religion is but a cold, inanimate form. It is, as it were, the characteristic signature of religious natures, with which they stamp their acts. Persons thus endowed in a large degree will manifest strong spiritual sensibility in themselves and great spiritual force to move others. There is something God-like in the power to touch the heart and draw out the spirituality of man. The Prophets and all the eminent religious leaders of the world have been thus highly endowed.

But religious fervour has characterized religious movements generally, and has been as strikingly manifested in the superstition, fanaticism, and intolerance of the misguided as in the holy devotion and endurance of the Saints. We are, therefore, directly led to the necessity of two other conditions to the existence of the kingdom of God,—namely, a correct system and efficient administration. It is true that religious fervour is the basis of Divine government. It will also be continued to the highest state of God's administration. But that administration itself essentially consists in enlightened and efficient government. Where there is great religious

fervour, there are, of course, great spiritual capacities and high aspirations. But fervour alone is not sufficient for the kingdom of God. Moreover, the Gospel might be preached, and thousands of Saints be upon the earth, who may consistently be termed the *Church of Christ*; but, for the existence of the *kingdom*, efficient government is necessary to be added to religious fervour and the Gospel system. We wish the Priesthood to fully appreciate this fact, so that while the *Church* is developing itself into a *kingdom*, they may become qualified for efficient administration.

The great Latter-day work is not a mere religious *agitation*; nor does it tell the whole to say that it is a prophetic warning to the nations. Besides the conversion of the honest and spiritual manifestations, it comprehends the institution of a correct system, the development of a kingdom, and the establishment of efficient government,—in fine, the uniting of every element necessary to national administration. In much of this, the Latter-day dispensation differs from that at the first coming of Christ, as well as what are termed the prophetic ages. The mission of the Prophets and former-day Apostles was one of warning, Gospel conversion, and spiritual manifestations, and not the establishment of national government. Practical talent and administrative efficiency, therefore, were not then so largely called for as now. The present, however, is a day when practical talent and business qualifications are eminently needed. First, because the work to be done makes the demand; and secondly, because this is pre-eminently a business age.

In preaching the gospel and warning the world, religious fervour and the first principles and ordinances are nearly the only requisites. But, as soon as Church organization begins, and the development of the kingdom commences, government is indispensable. Every Saint of any experience must have marked this, and also the difference in the administration of that class in Church government who are chiefly endowed with religious fervour and qualified to administer in the first ordinances of the Gospel, and in that of those who with these requisites combine practical and business talents.

Without intending to disparage the worth of the former class above-named, we have known eminent and good men who have been almost altogether incapable of superintending and governing in the kingdom. Aye, and some of these have possessed considerable talent; but their talents have been of a *special* nature. They have been destitute of general business capacities, and, though capable of effecting much in their own sphere, have not been able to extend that sphere into broad administration—who have not been able to accomplish all the work required themselves, nor endowed with the power of oversight to appoint others to do it. This class, if only left with the conducting of a Branch, unless they have practical and business men under them to supply their deficiency, will get its affairs into a deplorable condition. Not only are they powerless to effect much real good in Church government, but they will make their fields of labour *poor* and embarrass them with debt.

Now, no man is qualified to occupy the position of a Pastor, President of a Conference, nor, indeed, any presiding office, unless he has good business capacities and practical talents. If he has such, coupled with the spirit of the Gospel, his field of labour will be found in good working condition and *productive*. You have only to examine the records and books of his Pastorate, Conference, or Branch, and see the general results, and you know all. These are the true *criteria* of his capabilities. If these show to advantage, we conclude accordingly, and say, "There has been a good and efficient system at work in that man's field of labour. He manifests business capacities and practical talent. Now, as this is a practical work and requires

the qualities manifested by that man, he is, therefore, the one suitable for his position." But if those tests are not answered to—if his field of labour is in bad working condition, his records and accounts slovenly and like a writing in an unknown language, and if his stewardship be unproductive, we say, "There has not been an efficient administration. He has not manifested business capacities and practical talents; and, as government is a practical matter, that man is consequently *not* fit for his position." We wish the Elders to understand that this is how we judge, and that, except in *very* extraordinary cases, we have no other rule.

First-class business men belong to a high order in the kingdom, and business qualifications and practical talents will be immensely called for in the great Latter-day Work. This is easily understood. It is a nation that has to be organized, set in motion, and regulated; cities, temples, and other splendid public buildings have to be erected; highways, bridges, fortifications, railroads, manufactories, machinery, and all the signs of a civilized, energetic, and creative people have to appear; tens of thousands of Israel have to emigrate from the nations to the Promised Land, the stakes of Zion to be planted throughout the western hemisphere, and the deserts of Joseph's inheritance made to blossom as the rose. All this, directed by the Priesthood for the glory of God and the establishment of his kingdom, will be accomplished by their business qualifications and practical talents.

It will be found, especially as the kingdom advances, that nearly all our leading and prominent men will manifest these characteristics. Indeed, they are, in reality, nothing less than governmental genius and administrative ability under other names. A first-class business man will make a great statesman. Indeed, he will be a great social statesman, if no more; and such are far more eminent in government than the generality of political rulers. Men of this class will be composed of the speculative and practical elements, and be endowed with superintending capacity. Such are always men of great resources, with the power to create and the tact to find a profitable use for the means which others produce. Their distinguishing characteristics are administrative ability, economy, productiveness, and increase. Such are the men that this kingdom will call forth as its leading and prominent characters.

Napoleon the First taunted England with being a nation of shopkeepers. But he did not tell the whole truth—namely, that in her business men she was also a nation of *rulers*. Though not likely to be capable of becoming so famous in generalship and military conquest, there are in England thousands of business men who would be greater in national internal government than "Napoleon the Great;" and doubtless there are half-a-million more capable of governing a nation and showing efficient administration than the majority of English peers. From these remarks, it will appear that we highly estimate business qualities.

We wish for the Priesthood to understand that the work of God is fast assuming a higher form and more advanced character every day. This is the case not only in Zion, but also in this Mission. It is now principally *internal* government and development. We now look for administrative ability, economy, *productiveness*, and *internal growth*. Governing capacities and practical talents are now in requisition. Henceforth the call is chiefly for superintendents and efficient administrators. For Presidents, none others are eligible. The day demands such men, and the condition of the work such fruits; and as the kingdom advances, the value of business or administrative talents will be enhanced proportionately.

THE lady who was nearly killed by the accidental discharge of her duty is slowly recovering.

FOREIGN CORRESPONDENCE.

AMERICA.

New York, May 11, 1858.

President Asa Calkin.

Dear Brother,—I purposed writing you by last mail; but when the time arrived that I had set apart for communion with you, I was utterly unable: my spirit was fatigued, and writing was impossible. I was pleased to hear from you; and if I can at any time serve you, or aid the great cause of which you are at present the prominent representative, it will afford me great pleasure. I think it best to offer no reasons for my past silence: we have to do with the future.

In opening correspondence with you, it may be well to state that my time is fully occupied with one thing or another, as I am one of those restless persons that never find time to be idle. You will, therefore, please accept in the outset a general excuse for my scribbling. To write you at all, I must dash it off; and this I expect will suit you quite as well as elaborate composition.

I sent you a copy of the *Tribune*, with the notice of the arrival of the *John Bright*, and, I think, a *Herald* likewise, with an account of their arrival from "our reporter." I presume you have heard from others directly and more particularly. President Appleby was from home. I therefore sent them on without delay to Iowa City, where Elder Haight received them, as previously agreed upon. I presume they will settle down somewhere in that State. Elder Iverson writes me, this week, that fourteen or sixteen go with H. C. H. across the Plains. This company gave very little trouble in *pushing through*; but the leaving baggage by the way and some here by mistake has not yet taken them entirely off my hands. A few days more, and I hope to be finished with them.

I had a letter from Elder J. W. Young at Florence. His letter is dated April 29th. All the brethren from Europe would start in a day or two from that date, save himself and brother Haight, and possibly one or two who were always behind might turn up. He then anticipates that H. C. H. and himself would

leave about the 15th of the present month and overtake them. Thus all the brethren who intended going through will have started, and, I fully believe, will reach their destination in safety.

Elder Seymour B. Young wrote me from Genoa, Nebraska, April 11th, two days after the departure of Elder Richards with the Express. His company was composed of himself, Elders Snyder, J. Y. Green, L. H. Hatch, J. Clinton, J. Wakely, and John Turner, with eighteen horses and mules, and a light waggon carrying grain for the animals. They had some little difficulty in crossing the Loup Fork; but, once over, had a fair start. They seem to have started at a right time. It snowed three inches deep two days after they started; so it is very probable that scouting parties were not yet on the roads.

I have received the 19th No. of the *Star* to-day, by the *Persia*. I am not instructed to say anything on the emigration, but I shall be pleased to learn your calculations. On that subject, I presume, we may have some relation.

It would be well for the Saints to take heed to the instructions given through the *Star*. They know not their value; but they find out sometimes, when it is too late, that they err, when they come here on their own arrangement.

The same day that the Danes arrived at Castle Garden, a family of Saints arrived by the *Plutarch*. They came from Manchester. They arrived on Saturday, and only found me out by enquiring after a "Mormon," on the Wednesday following. They had no certificate, little money, and knew not what to do or where to go. They had no certificate of membership, and they were going to St. Joseph's, Mo., to their father, who had apostatized in Utah, and returned there. They were in the faith themselves, but had not asked for their certificate, as they owed ten shillings Tithing. I pitied them, got them some warm coffee, and gave them the best instructions and counsels I could. They remain the other side of the water, (in Williamsburgh,) till they hear from Missouri, and in the meantime seek employment. They felt

their awkwardness without a certificate. I gave them a line to the President of the Branch to aid them by his counsels; but there was no disguising the fact—I could not assure him they were members of the Church, and could not require of him, in their behalf, what members of the Church would be entitled to. The English passengers who came with the Danes have all arrived at their destinations. From all of them I have had the warmest acknowledgments for the attentions it was their right to expect in passing through here.

I sent you last mail some numbers of the *Times*, containing Loba's statement. It has been quite a card; but the journals generally think that the correspondent

was awfully sold. Some are at a loss to know whether he is not more an emissary than an apostate. I was to reply to it and expose him; but the controversy over it has become so amusing, and withal agreeable, that we have determined not to spoil the fun. As the English papers may grab at it, I will send you some items another time.

The California Utah Mail will soon be stopped till the adjustment of difficulties. The Utah Mail is expected to-morrow or next day with something important.

I think I have given you nearly all I can remember. Desiring kindest regards to the brethren in the Office,

I am yours affectionately,

T. B. H. STENHOUSE.

HOME CORRESPONDENCE.

Grantham, Lincolnshire,
May 19, 1868.

President Calkin.

Dear Brother,—I arrived in Nottingham on Friday, and preached to a large company of Saints in the evening. Besides Elder Cook, a number of the Elders were there, and all seemed to enjoy an excellent spirit. On Saturday, in company with brother Jones, I went to Resgate, where (on Sunday) we held a Conference; and had good meetings. An excellent feeling prevailed, and I am sure the Saints felt blessed. The necessary business matters were well laid before the Conference by Pastor Jones and President Taylor, and were well received by the people. Elder Jones feels all alive, and is moving things in the right way.

We returned to this place, and attended a meeting last night, and enjoyed ourselves well.

I shall be in Nottingham to-night, and in Derby to-morrow night, having appointments at each place. I shall be in Macclesfield on Saturday. Staffordshire Conference will be held there on Sunday.

In all my travels, I find the Spirit of God much with the Priesthood and Saints, they being prepared to carry out any instructions that may be given them; and the Lord is blessing them in their labours.

Elder Jones joins me in love to yourself and brother Ross; and, with prayers for your continual prosperity in all things,

I am yours truly,

WILLIAM BUDER.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 348.)

OBJECTION.

"The highest authorities in the Mormon community contradict and condemn each other on the subject of polygamy; and this is easily accounted for, from the fact that they both believed and practised it, whilst at the same time they were publicly denying it."—*"Mormonism Dissected,"* by J. M.

ANSWER.

The objector here makes an erroneous statement to begin with; and then, to account for the assumed fact, makes another assertion as erroneous as the first.

He starts with the assumption that "the highest authorities in the Mormon community contradict and condemn each

other on the subject of polygamy." To substantiate this, he makes six extracts from the works of the Church.

The first is from the Revelation on Celestial Marriage, given to the Prophet Joseph Smith. (Too lengthy to be here quoted.)

The second is from the *Times and Seasons*, as follows:—

"CITY OF NAUVOO, THURSDAY, FEB. 1, 1844.—NOTICE: As we have lately been credibly informed that an Elder of the Church of Jesus Christ of Latter-day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lepeor, State of Michigan: This is to notify him and the Church in general, that he is cut off from the Church, for his iniquity; and he is further notified to appear at the Special Conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH, } Presidents of said
HYRUM SMITH, } Church."

The third is from the *Millennial Star*, as follows:—

"But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter-day Saints, and never will. This is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject,—indeed, far more so than the Bible."

The fourth is from the Book of Mormon, as follows:—

"And now I make an end of speaking unto you concerning this pride. And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burthens me because of your grosser crimes. For behold, thus saith the Lord, This people begin to wax in iniquity: they understand not the Scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and

hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none; for I, the Lord God, delighteth in the chastity of women, and whoredoms are an abomination before me; thus saith the Lord of Hosts. Wherefore, this people shall keep my commandments, saith the Lord of Hosts, or cursed be the land for their sakes."

The fifth is from the Report of Elder Taylor's Discussion in France, as follows:—

"We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore, I shall content myself by reading our views of chastity and marriage from a work published by us, containing some articles of our faith ("Doctrine and Covenants," p. 330). . . . Inasmuch as this Church of Jesus Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife, and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptised, contrary to the will of her husband; neither is it lawful to influence her to leave her husband."

The sixth and last is from the *Millennial Star*, Supplement, Vol. xv., reporting the following words from Brigham Young:—

"The world has known, long ago, even in brother Joseph's days, that he had more wives than one. One of the senators in Congress knew it very well. Did he oppose it? No; but he has been our friend all the day long, especially upon that subject."

Let us now examine whether the above "authorities" do really "contradict and condemn each other on the subject of polygamy," or not; and whether they "both believed and practised it, whilst at the same time they were publicly denying it," as affirmed by our objector, or the contrary.

In the Revelation on Marriage, which was given on the 12th of July, 1843, the Lord instructed the Prophet Joseph in matters pertaining to the Patriarchal marriage law, which was polygamic, and promised to reveal more unto him at a future time. After this, the Prophet addressed the people "slightly" on the subject of Celestial Marriage, but said that, "on account of the unbelief of

people," he could not "reveal the fulness of these things at present." The time for that was not yet come. The Lord and his people were in a similar relative position in former days. There were some things which he did not deem it wisdom to reveal to them at the time, which he therefore deferred till a future period. Said he, "*I have many things to say unto you, BUT YE CANNOT BEAR THEM NOW.*"

The notice of Elder Brown's excommunication from the Church was given in the *Times and Seasons* of 1st Feb., 1844, (not 1854, as misquoted by our objector,) which was about seven months after Joseph had received the Revelation on Celestial Marriage. The objector's assumption is that Joseph here contradicts the revelation and condemns polygamy, by his cutting off a man from the Church for preaching it, and by his designating it a "false and corrupt" doctrine. But the contradiction and condemnation are in the objector's own mind, and not in the words he quotes. Did Joseph cut the man off for preaching polygamy in Michigan because the *doctrine* of polygamy was *false*? No: but because he was doing what he was not authorized to do. He had no business to preach it, even if he had preached it correctly. The doctrine itself was true enough, as Joseph well knew by revelation; but "there is a time and place for all things." At that time, the Prophet had not fully taught the true order of marriage to the Saints; and for a man to do what Elder Brown was

doing, among the Gentiles, and without authority, was altogether out of order, and was a procedure calculated to bring persecution upon the Church. The objector assumes that polygamy is here ranked with "false and corrupt doctrines;" but such is not the case. It is, of course, quite easy for an opponent, if so disposed, to give another turn to the words, and attach a meaning to them never intended by their author; but it is quite as easy, and far more just, to understand and interpret them consistently with the well-known facts of the case. Elder Brown had been unwarrantably "preaching polygamy," which doctrine in itself was true, however injudiciously or incorrectly he may have taught it. But, in addition to this disorderly procedure, he had been preaching other "doctrines," which were really "false and corrupt," such, we presume, as the odious "spiritual wife" doctrine of the apostate Bennett and Co., whom the authorities also cut off for iniquity and error. The circumstances of the case entirely forbid such an interpretation as that which the objector places upon the words of the "Notice;" for, to say the least of it, it is very unlikely that the Prophet, who had previously received a revelation from God instructing him upon the subject of polygamy, would so far "contradict" himself as to "condemn" that doctrine as "false and corrupt," or even to rank it among others that were so. The more he "believed and practised it," the less likely would he be to venture upon "publicly denying it."

(Answer to be Continued.)

THE LOBA HOAX.

"We published, some days ago," says the *St. Louis Republican* of the 6th inst., "a letter written by the Kansas correspondent of the *New York Times*, giving an account of an interview with Mr. Loba, an ex-Elder in the Mormon church, and of the information elicited from him in regard to the disposition and ability of the Mormons to resist the military force now being sent among them to put down rebellion and enforce the due observance of the laws in Utah Territory. At the time, we had our misgivings about many of the statements of the ex-Mormon;

and when, afterwards, we discovered that the revelations were made nearly a twelve-month after Mr. Loba escaped from among the Saints, we were disposed to place much less reliance upon the story. His account of the terrible fate of the deluded company of Mormons, twenty-five hundred in number, who were induced to try a winter journey across the Plains, with hand-carts, and of whom it is said only two or three hundred ever reached Salt Lake Valley, wants confirmation desperately. We must declare our belief that, if anything of that

kind had happened—if the bones of over two thousand men, women, and children had bleached in the roads, as stated, there must have been other persons familiar with the fact; and yet it is the first time we ever heard of so terrible a result following this handcart expedition, or any other expedition over the Plains. It could not have escaped the observation of the many thousands of persons who travelled over that route before, and even since the horrible discovery was made by Mr. Loba. Other statements quite as remarkable, and implying the greatest ignorance on the part of the Mormons of ordinary mechanical arts, are given; whereas every one knows that the best mechanics may be found among them, and that, in so numerous a community, they must be up to anything. Without going further into the matter, we must express the opinion that the gentleman from New York has been sold by the ex-Mormon from Lausanne. Either Mr. Loba must have been greatly mistaken in what he saw there, or Captain Van Vliet, who spent a week or ten days in Great Salt Lake City several months after Mr. Loba left, must have formed very erroneous conclusions of the disposition of the people and their ability to make resistance to any military force despatched thither by the United States. It was a part of Captain Van Vliet's duty to inquire into and report

these things; and his despatches present the matter in a very different light from that conveyed by the disgusted Mormon."

The *Herald's* Fort Leavenworth correspondent says, "A recent importation of this latter class has been piling it on to Brigham alarmingly, and relates terrible tales of outrage and stories of the iniquities of Salt Lake society, which, if a tithe were true, should sink the place to perdition. I had concluded to give you a letter on his experience, but my confidence in his veracity was shaken by a hint from a gentleman who saw him at Laramie last summer, when he arrived there from Salt Lake. His story of hairbreadth escape was irreconcilable with the fact that upwards of eighty dissenters arrived about the same time at Laramie, with slow ox-teams. The inference was that he had more potent reasons for midnight flight than disbelief; and when some missionaries came along, one or two of them met him and dared him to assert in their presence what he had reported in their absence. The dissenter failed to toe the mark; and, though a man of very large stature, he seemed to have no relish for the society of smaller men from Utah. He has been a very badly used man, or he has a very niggardly notion of moral responsibility. He will be an excellent card for any one who wants the marvellous."

PASSING EVENTS.

GENERAL.—It is said that many of the French steam-liners assembled at Toulon are about to make a demonstration against Morocco. The French Mediterranean fleet is about to be reinforced. The Paris papers publish a telegraphic despatch to the effect that the Turks have been completely routed near Grahovo, their leader killed, and all their guns captured. The batteries of Gaeta now mount 2,160 heavy guns of the largest range; the navy is daily increasing, and warlike preparations are abundant. The journals of Austrian Italy are very violent against Piedmont. In Venice and Milan signs of suspicion are prevalent, and the police show increased activity. China papers state that Lord Elgin had declared himself ready to employ force to penetrate Peking. Teentsin, it is anticipated, will be easily taken. A decree of President Baer declares the ports of Porto Plata, Agua, and Romana to be blockaded. Notice was given that if the town did not surrender, it would be bombarded in 16 hours from the hour mentioned in the notice. On the 1st of May, fire was opened on the town: four steamers (two Danish, one Dutch, and one English,) were seized and detained by the blockading flotilla.

AMERICAN.—Severe hailstorms have visited various parts of Virginia, and totally destroyed the grain and fruit crops. The grasshoppers continue their ravages in Texas. In the State of Michoacan the greatest anarchy prevails: the new Government of the State is unable to preserve the slightest order in that quarter. A speedy downfall of the Zuloaga Government is expected. The State of Sonora has been for some time harassed with civil commotions, which still continue and increase. The Government received despatches from Gen. Johnson May 15th, with dates as late as March 14th; but they contain nothing but the minor details of the accounts already published. Despatches from Lieut.-Col. Simpson, dated Fort Leavenworth, May 7th, state that the Sixth Infantry, under command

of Lieut.-Col. Andrews and a company of Engineers, commanded by Lieut. Duane, left that day *en route* for Utah. In the *New York Tribune's* last advices from Camp Scott is an affidavit of an escaped prisoner by the name of Brown, from Salt Lake City, taken before Chief Justice Eckles. He arrived at the camp on the night of March 2nd. Mr. Brown states that all the cattle taken from the army and suttlers are in Cache Valley, and that the Mormon stock are on an island in Salt Lake in good condition. He also states that the Saints are actively making preparations for planting a large crop of grain, &c.; that the inhabitants have been divided into two classes—agriculturists and warriors; that they are well supplied with arms and ammunition, and that they are nearly all mounted on horses, which were in excellent condition. We have received letters from Home, with Nos. 49 to 52 of the *Deseret News*, containing reports of discourses in the city and mass meetings in the settlements, and a variety of extracts from American papers on Utah affairs. The arrival of Col. Kane in Salt Lake City on the 25th of February is announced. He was as little fatigued as could be expected after so long and tedious a journey. A most remarkable characteristic of the *News* is, that everything seems so quiet with the Saints, and the Editor takes matters so *coldly*, as though nothing was taking place of sufficient weight to move them from their wonted course!

THE WORLD WOULD BE THE BETTER FOR IT.

(Selected.)

If men cared less for wealth and fame,
And less for battle-fields and glory;
If writ in human hearts, a name
Seemed better than in song and story;
If men, instead of nursing Pride,
Would learn to hate it and abhor it;
If more relied
On Love to guide,
The world would be the better for it.

If men dealt less in stocks and lands,
And more in bonds and deeds fraternal;
If Love's work had more willing hands
To link this world to the supernal;
If men stored up Love's oil and wine,
And on bruised human hearts would pour it;
If "yours" and "mine"
Would once combine,
The world would be the better for it.

If more would act the play of Life,
And never spoil it in rehearsal;
If Bigotry would sheathe its knife
Till Good became more universal;
If Custom, grey with ages grown,
Had fewer blind men to adore it;
If Talent shone
In Truth alone,
The world would be the better for it.

If men were wise in little things—
Affecting less in all their dealings;
If hearts had fewer rusted strings
To isolate their kindly feelings;
If men, when Wrong beats down the Right,
Would strike together and restore it;
If Right made Might
In every fight,
The world would be the better for it.

MONEY LIST, MAY 15—28, 1888.

Charles Horman	£0 16 11	Brought forward.....	£6 16 11
Hugh Evans.....	1 0 0	Thomas Birt (per J. Cook)	4 0 0
James Oakley (per J. Cook)	5 0 0	John Mellor (per do.).....	4 0 0
Carried forward.....	£6 16 11		£14 16 11

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 25, Vol. XX.

Saturday, June 19, 1858.

Price One Penny.

THE END OF THE WORLD.

Among the various erroneous doctrines of the present day which have gained a strong hold upon the minds of men, is to be found one which teaches that the earth on which we live and move is at some time or other to be completely annihilated, or put entirely out of existence,—that it was at first created out of nothing by God, and will at last return to nothingness again. This notion, however, though maintained by almost all classes of sectarians, is, in our estimation, both unscriptural and unreasonable.

We maintain that matter is essentially eternal in its nature—that the elements of all material substances have necessarily existed from all eternity, and will continue to exist through all future ages of eternity; in short, that as matter never had a beginning, so it will never have an end.

As to the popular dogma, that God created the world out of nothing, we regard it as one of those self-evident fallacies which carry on their very surface the proof of their own absurdity. We fully subscribe to the sentiment in the well-known adage—“*Ex nihilo nihil fit.*” (Out of nothing nothing comes.)

Matter, again, is in itself indestructible. Alter its form, modify its appearance, burn it, melt it, pulverize it, decompose it, destroy it how and under whatever circumstances we may, MATTER it will be still, in some form and condition or other, and MATTER it will eternally remain.

To reduce something into nothing therefore, is as great an absurdity and impossibility as to make something out of nothing.

In Matt. xxiv. 2, we read of a question put to Christ by his disciples—“What shall be the sign of thy coming and of the END OF THE WORLD?” And in the 28th chapter, v. 20, the Lord says to his Apostles, “Lo, I am with you alway, even unto the END OF THE WORLD.” From these and similar passages, it is argued that, at the second coming of Christ, the world will be annihilated! But let the important fact be taken into account, that in all existing MSS. which constituted the “original” of our Anglican Bible, the Greek noun in the foregoing passages, rendered “world,” is *aiōn*, which literally signifies AGE;—let this fact, we repeat, be taken into consideration, and the erroneous notion based upon an erroneous translation will at once vanish. That the phrase (mis) translated “the end of the world” does not necessarily mean the end of the natural or physical world, is also evident from the following passage:—“But now once in the end of the world (*aiōn*) hath he appeared to put away sin by the sacrifice of himself.” (Heb. ix. 26.) We know well that the natural world did not come to an end when Christ died,—much less was it annihilated, or blotted out of existence altogether. Then was indeed the end of that age, or Jewish dispensation,

but not the termination of the physical world.

We may here remark that in what is termed the "original" of the New Testament, which was written in the Greek tongue, there are (in connection with this subject,) four distinct words used,—namely, *γη* (earth), *οικουμενη* (inhabited earth), *κοσμος* (world of mankind), and *αιων* (age); and, strange to say, out of these four, three are in many parts of the Testament translated alike by one English word—"world." If, therefore, we are to accept "world" as an equivalent representative of the three Greek terms alluded to, it will follow that, in the various texts where it is used, the word must be understood in three different senses, which, if confounded, will embarrass the English reader and give rise to mistaken views of the original meaning of the sacred writers.

As illustrative proof of this, we will adduce a few cases in point: In Matt. xxiv. 14, we read as follows:—"And this Gospel of the kingdom shall be preached in all the world (*οικουμενη*) for a witness unto all nations." And in Luke ii. 1, we read—"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world (*οικουμενη*) should be taxed." In both these texts, it is all the *inhabited* earth that is referred to, and not the whole world. Again: in John iii. 16, we read that "God so loved the world (*κοσμος*) that he gave his only-begotten Son," &c. In Mark xvi. 15, Christ says—"Go ye into all the world (*κοσμος*), and preach the Gospel to every creature." And in John xxi. 25, we read—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world (*κοσμος*) itself could not contain the books that should be written." In these passages, it is the world of *mankind* that is denoted, and not the *terraceous* globe. Again: In Matt. xxviii. 20, as previously quoted, we find our Lord saying to his Apostles, whom he had sent forth to preach the Gospel to the world of *mankind*—"And lo, I am with you always, even unto the end of the world" (*αιων*). And in Luke xviii. 29, 30, he says—"Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who

shall not receive manifold more in this present time, and in the world (*αιων*) to come life everlasting." In these texts it is an age or period of time, or dispensation, that is referred to, and not the world itself. In Matt. xiii. 38, 39, the Lord says—"The field is the world (*κοσμος*); the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world (*αιων*). And in Heb. ix. 26, the Apostle says, as before partly quoted—"For then must he often have suffered since the foundation of the world (*κοσμος*); but now once in the end of the world (*αιων*) hath he appeared to put away sin by the sacrifice of himself." In both these passages the term "world" is used as the representative of two words of different meaning—one of *mankind*, the other of *age*,—and *neither* having reference to the natural or physical world. The construction of these and all the foregoing texts, in this particular, besides numbers of others that might be adduced, if necessary, plainly shows the disadvantages as well as the great impropriety of the system adopted by our translators in their version of the Scriptures.

We will now proceed to cite other passages from the New Testament which are much relied on as supposed proofs of the doctrine of final annihilation. The Apostle Peter writes as follows:—"By the word of God the heavens were of old, and the earth (*γη*) standing out of the water and in the water; whereby the world (*κοσμος*) that then was, being overflowed with water, perished; but the heavens and the earth (*γη*) which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (2 Peter iii. 10.) And again—"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth (*γη*) also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless

we, according to his promise, look for new heavens and a new earth (77). wherein dwelleth righteousness." (2 Peter iii. 10—13.) Such is the declaration of the Apostle Peter: and what do we learn from it? It relates to the events that will transpire at the final winding-up scene. The utmost, however, that can be fairly deduced from it, in relation to the earth, is, that it will ultimately be burned up; that, in effecting this, the elements will melt with fervent heat; that the earth will thus be purified, and become a *new earth*: but not a word is to be found indicative of its utter annihilation.

We are aware that some professed Scripturians will contend for a purely spiritual interpretation of those texts which speak of the great change which the earth has yet to undergo. But such "private interpretations" of Holy Writ we repudiate as unwarrantable and unreasonable. Literal facts, it is true, may sometimes, to some extent, be expressed in somewhat figurative language; but we are not therefore to regard the whole as a mere metaphor. The fact remains the same, however it may be expressed, Some of the sacred writers speak of the same great event in language quite different to that used by others; yet all teach the same fundamental truth, that the entire earth will be finally dissolved and renewed, and that it will become the happy residence of a pure, refined, and holy people, and that, in such a celestialized condition, it and its glorified inhabitants will endure for ever.

Some, again, will argue that it is an impossibility for the earth to be melted, or dissolved, and that it is consequently unreasonable to expect such a literal fulfilment of prophecy. Hence the text is either, on the one hand, unlawfully pressed into service in support of the theory of universal annihilation; or, on the other hand, spiritualized away to mean something which is as far from the original intent of the sacred writer as earth is from heaven. According even to the common laws of chemistry, any substance whatever can be dissolved by heat of sufficient intensity. How easily could the conflagration of the entire globe be accomplished—say, for instance, by the concentration of the solar rays,—or by the action of subterranean fires,—or by the development of that latent caloric which

exists in all substances,—or by the reduction of earth's circumambient air or waters into their component gases,—or by the agency of the electric fluid which pervades creation. By any of these means, or all of them combined, the imaginary impossibility of the earth's destruction, or dissolution into its native elementary condition, could, under Divine guidance and power, be very easily accomplished. Surely He who originally formed the earth can as easily re-form it! He who first organized it can, when He chooses, disorganize and re-organize it,—or, in other words, decompose it, and create a "new earth" out of the present materials, making, at the same time, such additions from other sources as He may choose.

We will now cite another passage, the subject of which is supposed to be closely connected with the destruction of the earth:—"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." (Matt. xxiv. 29.) At first sight, this prophecy may appear to some to allude to the period of the dissolution of the earth; but on a little reflection the supposition will be found to be entirely groundless. The Scriptures, to be true, must harmonize with themselves. They *do* harmonize with themselves, when properly understood. It is a true saying, that "Scripture is the best interpreter of Scripture." It elucidates itself—one text illustrating and confirming another. Now, the events referred to in the passage just quoted from Matthew, and which are spoken of also by Luke in his 21st chapter, have no particular connection with the closing period of the earth's temporal organization; but they are the premonitory signs of the second advent of Messiah; the two classes of events being at least a thousand years apart,—the one occurring at the commencement of the Millennium, and the other at its termination.

The Apostle John, the Revelator, in describing a prophetic vision which he had upon this subject, says—"I beheld, when he had opened the sixth seal; and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty

wind. (Rev. vi. 12, 13.) This passage from John is corroborative of the one quoted from Matthew. Both relate to the same period and the same events. Christ was referring to the time of his second advent; for the verse immediately following the one quoted commences with—"And THEN shall appear the sign of the Son of Man in heaven," &c. And that the darkening of the sun and moon and the falling of stars alluded to did not imply the dissolution of the earth—much less its annihilation, is evident from subsequent verses in the same chapter, which read thus:—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." Here we find that after the sun has been eclipsed, the moon's light (in consequence) withdrawn, the stars fallen from their positions, and the descent of the Son of Man taken place, there will still be fields and mills in existence; and that after some men and women (who will be engaged at their employments,) are "taken," others will be "*left*." So also, in John's prophetic vision of the same events, we learn the same fact of the continued existence of the earth; for, after the sun is described as having become black as sackcloth, the moon become as blood, the stars fallen, mountains and islands removed, &c., we then read of rocks, mountains, the sea, a temple, trees, fountains of waters, the sun, moon, and stars, and all the varied phenomena of both heaven and earth. John "saw, in the right hand of him that sat on the throne, a book," which was "sealed with seven seals." These seals were opened, and were found descriptive of events that were characteristic of the seven great divisions of time,—the first seal, of the

first thousand years, and so on down to the seventh. It was when the Lamb opened the sixth seal that John beheld the things which are described in the passage we have quoted. They belong to the sixth thousand years, at the close of which period the Second Advent of Christ will take place, which will terminate the present age, and commence the new epoch called the Millennium, or seventh thousand years. That period is nigh at hand. The earth is now nearly six thousand years old, and ere long will be seen the fulfilment of those prophecies we have been quoting; for the sun will be darkened and become black as sackcloth, the moon will become as blood, stars will fall, and the powers of heaven will shake: then will the tribes of the earth mourn and be troubled for the things that are coming to pass. The Son of Man will come and assume the throne of power and of judgment; and though the wicked will fear and tremble, the righteous will rejoice, and will hail him as Immanuel, Lord of all—as King of kings and Lord of Lords. Then will be the dawn of that great Sabbatic era which has been spoken of by all true Prophets of God since the world began,—when Jesus, the once-crucified and rejected Nazarene, will sit upon the throne of David, and will reign over the whole congregated house of Israel for a thousand years in peace; at the expiration of which period the great immortal change of the earth will take place; for, as it was once baptised with water, it will then be baptised with fire, be cleansed and purified from all defilement, be redeemed from the curse, become a glorified, celestialized, "new earth," and thus be made a fit abode for the "meek" and glorified Saints of God for ever and ever.

COUNSEL.

BY ELDER GEORGE TAYLOR.

In all ages of the world, the path of salvation has been, as it is now, a path of obedience to counsel. To obey the Gospel of heaven is to carry out the counsels of God in relation to our salvation; and those that are saved will only be saved by obeying all the counsels of God. For

men and women to reject the counsels of God and His appointed servants, is to reject salvation, and to set the seal to their own condemnation. Counsel may be had from the Lord in various ways—by dreams of the night, or by visions of day; by the whisperings of the Holy

Spirit; by the voice of God, as when the law was given on Sinai; or by the voice of the Lord through His servants, as in the case of Moses, when counselling Pharaoh to let Israel go. We shall deal with counsel irrespective of the manner in which it is given; for in all cases it is binding alike. God requires as much obedience to the counsels of His servants, when dictated by the Holy Ghost, as though He had descended from heaven and imparted the instructions himself.

We will now notice a few cases in which the Lord has visited with His displeasure those who have disobeyed His counsel. We will take the case of Cain, who, instead of the firstlings of the flock, brought an offering of fruit and offered it unto the Lord. The Lord required the firstlings of the flock. It was His counsel. But Cain, no doubt, thought that as the Lord required something to be offered, fruit would answer His purpose just as well as a lamb. Vain and foolish thought! The Lord has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." He is imperative in His counsel; and Cain could no more have pleased God by offering fruit, when something else was required, than a sectarian can please God by trying to enter into God's kingdom in some way other than that which God has pointed out. The consequence of Cain's disobeying the Lord's counsel was that he was rejected, while counsel-obeying Abel received the favour of God and the smiles of His approbation.

Israel, when in the wilderness, were a murmuring and counsel-disobeying people. The counsel of God to them was to refrain from idolatry and fornication. They disobeyed that counsel. Paul, when writing to the Corinthian Saints, says, by way of exhortation, "Neither let us commit fornication, as some of them committed, and fell in one day twenty-and-three thousand." "Neither let us tempt Christ, as some of them also tempted, and were destroyed by serpents." "Neither murmur ye, as some of them also murmured." They murmured against the counsel of God, and were "destroyed."

There was a time when Saul swayed the sceptre of power over Israel as king. Samuel, the Prophet, having received a message from the Lord, sends him on a mission. There were the Amalekites, a nation who oppressed Israel in the days

when they came up out of Egypt, and of whom Moses thus speaks:—"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, how he met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary: and he feared not God. Therefore it shall be, when the Lord thy God shall have given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." The Lord did not forget His promise; for, according to the Bible chronology, three hundred and seventy-two years afterwards, the Lord sent Saul to avenge Israel. **LET MODERN AMALEKITES BEWARE!**

The counsel given to Saul was—"Now, go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, and infant and suckling, ox and sheep, and camel and ass." Here was His counsel, and here was His commission. To obtain the favour of God, he was bound to carry it out: but he failed. He saved alive the cattle, and took a spoil of the chief of the things, which, according to his own account, should have been utterly destroyed. Therefore, when Samuel saw that Saul had rejected the counsel of God, by not carrying it out, he said, "Thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel." And further, to show unto Israel that God's counsel must be carried out to the letter, Samuel, the Prophet of God, took a weapon, and hewed Agag, the king of the Amalekites, to pieces.

Such is the strictness of the laws of God, and the stringency of His counsels, that they must be implicitly obeyed. The happiness, the peace of mind, and the eternal salvation of the Latter-day Saints depend on the carrying out the counsels of the servants of God. Admit (and the Latter-day Saints *do* admit) the Priesthood by which they are governed to be Divinely inspired, and then all reason ceases why they should not obey their counsels, inasmuch as they are given by the dictation of God. Many thousands, had they cherished and nurtured the wise counsels of the Holy Spirit, would not now be wallowing in the filth of apostasy; and thousands, on the other

hand, who have given heed to the whisperings of the Holy Spirit and received the counsels of their spiritual advisers, rejoice in the truth, and are themselves fountains of light and intelligence to others. With them, "light cleaveth to light, truth to truth;" and when wise counsel is imparted unto them, the light and the truth of the counsel given cleaves to the light and truth in their minds. They receive it, and are blessed. The Spirit of the Lord rests upon them as the dew of heaven upon the hills, and they rejoice. They receive the truth, and the truth makes them free.

On the contrary, those who reject the counsels of the Lord and His servants, after having entered the door of the sheepfold, and tasted the sweets of the Gospel and its blessings, are in a miserable state. By disobeying those counsels which they know to be true, they at once take an opposite course to the way of truth. They are then in a state of insubordination to the Gospel laws; their course is opposed to the genius and spirit of the Gospel; the channels through which the Holy Spirit flows are contracted; and the little light they receive from the source of truth is just enough to shew them their folly, and to make them sensible that their hearts are being alienated from God.

The path of safety is that of duty, and that of duty is unexceptionable submission to all God's requirements.

As before remarked, the plan of salvation is from God; and God's counsels are to obey the Gospel and be saved; and inasmuch as none can be saved except they obey the Gospel, none can be saved except they receive God's counsels: and all that obey God's counsel, by receiving the first principles of the Gospel, and continue to walk in the light of the Holy

Spirit, will be saved; for, says the Psalmist, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

The one who most strictly and perfectly followed the counsel of God was our elder brother Jesus. He is our pattern—our example. Said he, "I am the way, the truth, and the life." That way was the way of humility and obedience. Guided by the counsel of God, he trod the narrow path to glory. He died the death of a martyr; he overcame and burst asunder the barriers of the tomb. Grim death could not hold him; the chains of hell could not stay him. He triumphed and ascended on high; and now he sits at the right hand of God, enthroned in glory and power. He calls to his brethren and sisters on earth, and says, "Tread the same path that I have trod; and, as I have overcome, so shall you; and you shall sit at my right hand, even as I sit at my Father's."

Could we but rend the vail, or be permitted to mount, Elijah-like, on a fiery car, and be transported to the world of glory,—were we permitted to gaze upon the heavenly host, and ask the glorified throng, "How came ye here?" we think one universal shout from the countless myriads of the glorified would answer, "By obeying the counsels of God! Do the same, and you shall come hither also."

Such is the fate of the faithful, counsel-obeying saints. To them opens a wide field of eternal life and glory. And as the world is made of parts, and the universe of atoms, so the small items of counsel being received, thoroughly digested, and obeyed, will eventually leaven the whole lump. The old man will be purged out, and the creature become a new man in Christ Jesus.

HISTORY OF JOSEPH SMITH.

(Continued from page 376.)

[January, 1843.]

The opinion of Judge Pope, as recorded in this History, was copied from the *Sangamon Journal*, and believed to be Judge Pope's opinion, as corrected and

altered by him from the report furnished him by my Secretary.

In the Judge's opinion on the bench, he remarked like this:—"Were it my prerogative to impeach Congress for any

one thing; it would be for granting power for the transportation of fugitives on affidavit, and not on indictment alone." He also passed several severe strictures on the actions of different governors and officers concerned in my case, but which I suppose he thought proper to omit in his printed copy.

I received many invitations to visit distinguished gentlemen in Springfield, which time would not permit me to comply with; also, a ticket from the manager to attend the theatre this evening; but the play was prevented by the rain.

Saturday, 7th. At half-past eight in the morning, we left Judge Adams' to return to Nauvoo, and arrived at Captain Dutch's at four in the evening. Traveling very bad, with snow and mud, and yet so cold as to whiten the horses with frost. While riding this day, General Law and Dr. Richards composed a *Jubilee Song*, which they wrote and sang in the evening, and "dedicated to all lovers of Illinois liberties," as printed on the first page of 37th Number of "*The Wasp*."

Recent accounts from Alexandria, in Egypt, state the mortality (murrain) among the cattle still continued; and it was calculated that upwards of 200,000 oxen had already died.

Sunday, 8th. At eight in the morning we left Captain Dutch's, and, passing through Geneva and Beardstown, and crossing the Illinois river on the ice, arrived at Rushville at four in the evening. After supper, I went to Mr. Uriah Brown's, with several of the brethren, and spent the evening very agreeably, partly in examining drafts of improvements he had made in some operative and defensive machinery.

Monday, 9th. At half-past eight in the morning, started for Plymouth: roads very hard, smooth, and icy. When about two miles west of Brooklyn, at half-past twelve p.m., the horses of the large carriage slipped and became unmanageable; and horses and carriage, with Lorin Walker and Dr. Richards in it, went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axletree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren were injured in the least. The company agreed that Lillburn W. Boggs should pay the damage; cut down a

small tree, spliced the axle, drove on, and arrived at brother Samuel's, in Plymouth, about four in the evening. After supper, I visited my sister, Catherine Salisbury, accompanied by Dr. Richards and sister Durphy. This was the first time I had visited her in the State of Illinois, and the circumstance brought vividly to my mind many things pertaining to my father's house, of which I spake freely, and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other's eyes, Alvin took him by his collar and breeches, and threw him over the ring, which was composed of men standing around to witness the fight.

["While there," said Dr. Richards, "my heart was pained to see a sister of Joseph's almost barefoot, and four lovely children entirely so, in the middle of a severe winter. What has not Joseph and his father's family suffered to bring forth the work of the Lord in these latter days!"]

We returned to brother Samuel's just before the close of the meeting at the School-house, where Elder Taylor preached. After passing the usual salutations with several who had called to see me, singing the Jubilee, &c., retired to rest.

Tuesday, 10th. At half-past eight in the morning, we started for Nauvoo, and, stopping only to water at the public well at Carthage, arrived at my house at half-past two in the evening: found my family well, who, with many friends assembled to greet us on our safe return and my freedom. My aged mother came in and got hold of my arm before I saw her, which produced a very agreeable surprise on my part, and the old lady was overjoyed to behold her son free once more.

Wednesday, 11th. I rode out with Emma this morning, designing to go to brother Isaac Russel's, and apologise for breaking his carriage on our return from Springfield: but broke a sleigh-shoe, and returned home, where I received a visit from a company of gentlemen and ladies from Farmington, on the Des Moines river, who left at half-past two in the evening.

I directed letters of invitation to be written from myself and lady for a dinner party at my house on Wednesday next, at ten in the morning, to be directed to brothers Wilson Law, William Law,

Hyrum Smith, Samuel Bennett, John Taylor, William Marks, Peter Hawe, Orson Hyde, Henry G. Sherwood, William Clayton, Jabez Durphy, H. Tate, Edward Hunter, Theodore Turley, Shadrach Roundy, Willard Richards, Arthur Millikin, Brigham Young, Heber C. Kimball, Wilford Woodruff, George A. Smith, Alpheus Cutler, Reynolds Cahoon, and ladies; also Mr. Levi Moffatt, and Carlos Granger, and ladies; my mother, Lucy Smith, and sisters Eliza R. Snow and Hannah Ellis.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 19, 1858.

THE RIGHT MEN IN THEIR RIGHT PLACES.—Men are variously endowed with nature's gifts. They possess different talents and capacities, and are constitutionally adapted for different purposes. They also possess a mixture of characteristics, dispositions, and qualities of soul, making an almost endless variety of character. Some are plastic as clay, others as unimpressible as adamant. These are as dependent as the clinging tendril, those as self-reliant as the kingly oak. This one is like the fine strings of an instrument, vibrating at the gentlest touch; the other is like a pillar of marble, requiring great force to be moved, and which will break, but not bend. Here is one as close as a Jew in his dealings; there, another as generous as the morning dew, that lives but to refresh and bless other things. Many other traits of character and varieties of quality could be named. Each man receives from nature his share of her ingredients; and in some extraordinary characters she seems to mix the whole.

This variety and difference of character, quality, capacity, and talent should be taken into account, and adapted in life to fitting purposes. This should be the case generally, but more especially in the kingdom of God. In proportioning out the great work, the object of the presiding officers of the Church should be to give every person his proper part, and to put every man in his right place. The advantage resulting from such an arrangement is obvious. When a man is set to do that for which he is qualified, he will do it well. He will do it with energy, and will manifest a love for the part given, because it will be pleasing to his nature. The consequence will be that his performance of that part will exhibit skillfulness and effectiveness. When a worthy man is in his own place, he will fill it with honour to himself and advantage to the cause.

There is another reason why reference should be made to character, capacities, and acquirements,—namely, because the work to be done *demands* those various characters and capacities, and also all useful acquirements. The parts of the work are as varied as the talents and means which God and Nature have given to man. Unless, therefore, each of these various parts be given to its proper means, it will not be done properly; and a discord will be felt by the labourers, and a jerk experienced in the work. But if, to accomplish the work to be done, the proper means be employed, every place be filled, and the right men be placed there, then the grand machinery of the kingdom will operate to immense purpose, and harmony abound.

To accomplish *anything* well, men must not be chosen indiscriminately; much less should this be with a matter of such character as the work of God. There must not

be a *scrambling* of its parts, callings, and purposes; and the labourers should not get their share and places in the confused *catching*. But presiding wisdom should, with discrimination, give to every one that work for which God designs and qualifies him.

When, on the one hand, men unadvisedly undertake that for which they are not adapted, they fail, and bring disgrace, and, perhaps, loss and misery to themselves and others. Yet they might have been able to have accomplished much higher purposes and a far greater amount of work than they undertook, had they laboured in *their own* direction and stepped in to their proper places. On the other hand, when they are called to do that for which they are not adapted, by those in authority, those who make that call prove their want of discrimination and inability to find means and adapt them to the desired ends. Such presiding officers are not only inefficient themselves, but their acts are unjust and injurious to others; for the workman cannot do honour to the work given, and his talents, that might have been useful to the kingdom and advantageous to himself, are buried, at least for the time, by those who should have drawn them out. The disgrace which such superiors in office heap on others they will have to bear, and the work badly done they will be charged with.

If a common-sense man wants a coat made, he will give his order to a tailor; but if a person in authority should force it upon a blacksmith, he must expect it to be done badly. The workman would not deserve to be responsible for the blunder, but it should fall upon the one who made the blunder. If a man, by nature radically a *non-general*, be appointed to command an army in the field, unless his subordinates weigh down his inefficiency, he will get his army slaughtered, himself disgraced, and his country will suffer loss and dishonour. On the other hand, a *fitting* general might win the battle with little loss and much credit and advantage to his country, while he, in turn, if put in the wrong place, will fail. Those who made the appointments would deserve the responsibility of such loss or their due of success. A wise and discriminating President will choose subordinates for their capabilities, and will give every one that for which he is best adapted.

Perhaps some have imagined that the appointment will mysteriously bring the qualification. But the mere *verbal* call will not qualify. An appointment should presuppose that the Spirit has called, and that God by nature has endowed for, and, because of faithfulness, given prophetic sanction to, the appointment. The Spirit will *foretell* what a man is adapted for; and it is according to this foretelling, which the President immediately concerned should discern, that the appointment ought to be made. The query might come, How is it the Spirit can call, and the man fall away? Not because his head was not shaped to wear a crown. Though he *may* become a devil through unfaithfulness, he *might* become a God by pursuing the proper path. The call of the Spirit always has reference to what a man either *will* or *might* be.

In the world, we continually see men engaged in that for which they are not adapted, and the pernicious consequences are also apparent. They either do this unadvisedly, or they are appointed to it by those who have charge over them. Too often the purposes of men's lives are decided somewhat on the principle of tossing up a penny to determine the important matter; and the conclusion is come to, with sublime resignation, that, if it be a head, the individual to be set to work shall be a chimney-sweep; but, if a tail, he shall be a baker. Whereas, he is perhaps qualified by nature to be a skilful mechanic or a statesman. But a process of this kind is not the order of choosing men for the work of God. They must be chosen by presiding officers intelligently and discriminatingly for what they are *adapted* and for what the Spirit

indicates as their work. Neither must it be erroneously imagined that God will miraculously endow them to do this part, when He has already qualified them to do something else, and when He has plenty of servants qualified for the task in question. Such a course would throw the kingdom into disorder.

To Pastors and Presidents a certain work is committed. We expect them to find men adapted to do it and to see it well done. The kingdom has a place for every man; and, for every part to be done, there may be the means found to accomplish it. The presiding officers should endeavour to find those means and to put "the right men in their right places." If this be brought about, we are certain of seeing an efficient administration in the Mission; and, at least, internal prosperity and development will crown the labours of the Priesthood.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 382.)

(Answer Concluded.)

The allusion in the extract from the *Millennial Star* is to a false and calumnious report which had been previously hatched up by an apostate, flamed Maria Brotherton. In reference to the "foolish tales about the two wives" alluded to, and to polygamy in general, the writer (not "Orson Pratt," as mis-stated by our objector,) says that "no such principle ever existed among the Latter-day Saints, and never will;" and then appeals to the works of the Church in support of the existing law. This appears in the *Millennial Star* of the 1st Aug., 1842, in England, which was about a year before the Revelation was given to Joseph Smith in America. There could be, in this case, then, no contradiction, or condemnation, or public denial of a revelation which had not been given to or "believed and practised" by the Church. It was true, as the writer said, that no such principle as polygamy had ever existed in the Church of Latter-day Saints; and certainly there would at that time have been no warrant for his saying or supposing that it ever *would* exist. It is true, the doctrine of celestial marriage was subsequently revealed; but as no one is expected to speak or write otherwise than according to existing knowledge, the writer was justified in appealing and adhering to the existing monogamic law as enforced in the works to which he referred.

We have next to examine the evidence adduced by the objector from the Book of

Mormon in support of monogamy. Jacob, the brother of Nephi, had been speaking to the people concerning the evil of pride, but was led to rebuke them for the grosser crime of whoredom. As well as being guilty of the sin itself, they sought to excuse themselves on the ground of what was written in the history of David and Solomon. The word of the Lord, however, to them, through Jacob, was—"Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me." Now, to those who attend more to the sound than the sense of a passage, this might appear to be deprecatory of the principle of polygamy itself. But such is not the case. The simple fact of David and Solomon's having more wives than one was not the "abominable" thing referred to, considered apart from concomitant circumstances. For instance, David, who had already many wives and concubines, married the widows of his royal predecessor, Saul. This could not have been "abominable" and displeasing in the sight of God, for God himself had given them to him. The declaration of the Prophet Nathan was—"Thus saith the Lord God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, AND THY MASTER'S WIVES into thy bosom." The abomination lay, not in his having many wives given by the Lord, or through His servants, in accordance with the Divine will and law,

but in his taking to himself what he had no right to. The charge against him was, not his having more wives than one, but—"Thou hast killed Uriah the Hittite with the sword, and hast TAKEN HIS WIFE TO BE THY WIFE." Solomon, too, had many wives and concubines, many of whom were taken by him in violation of the declared will of God. He had married "many strange women" of the heathen nations, which was expressly forbidden in the Divine law, and they "turned away his heart after other gods." Hence "the Lord was angry with Solomon." (See 1 Kings xi. 1.—11.) Here, then, was the sin of David and Solomon—not their having a plurality of wives, but their marrying women contrary to the will and law of heaven. In the Revelation on Celestial Marriage, the Lord says, in reference to them, "In nothing did they sin, save in those things which they received not of me." The Nephites, then, be it observed, *unjustly* sought to "excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son." Hence, to prevent them from following such examples, and to keep the new colony clear of such "abominable" results as would naturally flow from the adoption of a like course, the Lord in his wisdom saw fit to restrict them for a time to one wife each. The Lord, as declared, "delighteth in the chastity of women, and whoredoms are an abomination before" Him; and, though the patriarchal order of marriage itself was pure and celestially-ordained, yet, when illegally *abused* and *perverted*, as in the cases of David and Solomon, the most disastrous results would follow as a matter of course. Hence, the Lord, seeing the disorderly tendencies of the people, who were committing whoredoms and excusing themselves on account of such examples, made the prohibition plain and pointed—"There shall not any man among you have save it be one wife; and concubines he shall have none." And in this there is not the least *contradiction* or *condemnation* of the Divine polygamic law formerly enacted. The *suspension* of a law is neither a contradiction nor a condemnation of it. The *prohibition* of a privilege to a people, at one time, or under certain circumstances, or for certain purposes, does not in the least affect the *legality* of it when granted to another

people, at another time, under other circumstances, and for other purposes. God can, in His wisdom, establish or suspend a law when and where he pleases, and no man has a right to object or say, "What doest Thou?" But let it be observed that, although the Lord, for good reasons, saw fit to debar the Nephites those privileges which he had granted to their forefathers, he did not, in so doing, for ever annul and cancel the polygamic law. The restriction or prohibition communicated to the Nephites was by no means a final, unalterable decree; for, immediately after the words quoted by our objector, is the following declaration:—"For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; OTHERWISE, they shall hearken unto these things." This explanatory and important item the objector has unfairly omitted from his extract. He has quoted what he supposed to be favourable to his purpose, (but which, in reality, is of no service whatever to his argument,) and has left out the rest. It will be evident to the reflecting reader, however, that instead of the Book of Mormon contradicting and condemning the principle of polygamy itself, it is rather to be viewed as supportive and corroborative of it; for the foregoing quotation plainly shows that the Lord's prohibitory decree was circumstantial and temporary, and not arbitrary and final. When He wished to raise up a seed to himself with more than ordinary rapidity, and from a righteous people, (which they were not, at that time,) He would, according to promise, command his people; but "*otherwise*," they were to "hearken unto these things." No people have a right to the privilege of a plurality of wives, unless commanded of God; but, without contradiction, the polygamic law is as binding upon those to whom it is legally given as the monogamic law is upon those to whom the former is not given.

Elder Taylor's Discussion in Boulogne took place in the year 1850, seven years after the Prophet Joseph had received the Revelation on Celestial Marriage, but two years before that revelation was published to the Church. Elder Taylor, therefore, had no authority to preach polygamy. He neither preached it, contradicted it, condemned it, nor publicly denied it. His controversial opponents adverted to certain absurd stories about seraglios of

"spiritual wives," and sisterhoods of the the "white vail" and "black vail," and other lying reports propagated by the apostate Bennett fraternity and republished by Caswall. Our objector, in making his extract from the Report, gives forth the notion that the speaker was "stoutly denying polygamy, and stigmatizing it" as "indelicate, obscene, and disgusting." But where the said stout denial is to be found, we know not. His own words are—"We are accused here of polygamy," (referring to accusations made even before the doctrine of polygamy was revealed, and which were *false* accusations,) "and actions the most indelicate, obscene, and disgusting such that none but a corrupt and depraved heart could have contrived." The idea of his "stigmatizing" polygamy as "indelicate, obscene, and disgusting," is an interpretation of his words which is altogether gratuitous on the objector's part. We do not so understand them. Such a meaning as that attached to them by the objector could certainly never have been intended by their author. Elder Taylor, instead of entering into a formal refutation of the charges cited by his opponents, which he considered as "too outrageous to admit of belief," contented himself with simply reading a passage from the Book of Doctrine and Covenants on the existing marriage-law of the Church. As regards the Church being there spoken of as "*reproached* with the crime of fornication, and polygamy," we would ask, In what light could such false charges have been considered but in that of reproach? Polygamy was not then a revealed doctrine of the Church; and therefore the Saints, as a matter of course, adhered to the general monogamic law. If they had practised polygamy without "command" from God, their conduct would have been in that respect, as censurable as that of the ancient Nephites. It would have been a "crime" on their part. But polygamy in itself is not a crime; nor does the Book of Doctrine and Covenants intimate that it is. Our objector, in his extract given in "Mormonism Dissected," makes a false quotation, which is an unfair act. The original is not "*crimes* of fornication and polygamy," but "*crime* of fornication, and polygamy;" the word "crime" referring only to "fornication," after which a comma is placed, but is left out by the objector in his extract. If, however, the

plural word "*crimes*" was used, as the objector would have his readers believe, it would then refer, of course, to both "fornication" and "polygamy." But it is not so. Nor, indeed, is the construction of the next sentence so favourable to the objector's purpose as he might wish. Even if the word "but" occurred before "one wife," as it does before "one husband," it would prove nothing against the principle of polygamy itself; for the Saints were then living under the monogamic law. The wording of the passage, however, is—"We believe that one man should have *one wife*, and one woman *but one husband*." As far as punctuation is concerned, we may here observe that the commas after "polygamy," in the Notice from the *Times and Seasons* and in Elder Taylor's remarks from the Report, and after "fornication," in the passage from the Book of Doctrine and Covenants, all prove adverse to the objector's argument. Although those commas are not really necessary, yet they aid in showing the import of the sentences where they are used. Their absence would neither be favourable to his position nor unfavourable to ours; but their presence is certainly fatal to his interpretation.

The extract from the *Millennial Star* Supplement of Dec. 31, 1853, taken from the *Deseret News* Extra of Sept. 14, 1852, simply shows that the Prophet Joseph, after having received the Revelation on Marriage, "had more wives than one." This fact we have neither inclination nor reason to deny. President Young, in making this statement, did not, of course, in any way "contradict and condemn" polygamy itself, nor "publicly deny" the fact of Joseph's having "believed and practised it."

What, then, do our opponent's objections amount to? He invites "special attention" to the "facts" adduced, and pledges himself to "produce" the "books" quoted from, "when required." We have given "special attention" to those "facts," and have ourselves "produced" and made due reference to the "books" alluded to; and our conclusion is, that the objector's Dissection of "Mormonism," instead of causing the honest observer or the Latter-day Saint to fear his knife, will cause him still more attentively to study the real "facts" of the case, as well as to more highly appreciate the value of the "books" which record them.

(To be Continued.)

INTERMENT OF A MORMON ELDER IN CYPRESS HILLS CEMETERY—
FUNERAL CEREMONIES IN WILLIAMSBURGH.

(From the "New York Herald.")

The Mormons of New York and Williamsburgh were, yesterday, for the first time in their history, called to follow to the silent grave the mortal remains of one of the Utah Missionaries. So seldom does the messenger of death visit the ranks of the Elders while abroad on missionary duties, that the occurrence is regarded by the faithful as one of the very sore afflictions and trying visitations of Providence. Probably not more, so our reporter was informed, than half-a-score of Mormon Missionaries ever died abroad, notwithstanding the large number that have been travelling in the nations.

The deceased Elder, Samuel Francis Neslen, was a native of Lowestoft, Suffolk County, England. He embraced Mormonism there in 1852, and, the following spring, accompanied his father and family to Utah. He was soon ordained a member of the 39th Quorum of Seventies. In the summer of 1855 he was one of a number of Elders who were sent as an escort to the Apostle Orson Hyde, when he went as Judge to Carson Valley. The deceased was one of the "boys" that could be counted on: accordingly he was appointed to return to Utah, in the same capacity, to the Apostle P. P. Pratt, on his return from his mission to Chili and California. In the fall of 1856 he received a mission to England. The first night they camped in the mountains, he caught cold, which led to consumption and death. He arrived here, from England, in the beginning of March, with a small company of Elders, who were returning for "the defence of Zion;" but his health not permitting him to face the hardships and dangers of a trip to Utah, he has since remained in Williamsburgh.

At 11 o'clock yesterday morning, the funeral cortege moved from the house where the Elder died, to Cypress Cemetery. Arriving there, a venerable gentleman called the Saints to order. A circle formed round the grave, and the assemblage sang a Mormon funeral hymn, ending with—

Vain are the trophies wealth can give;
His mem'ry needs no sculptor's art;
He's left a name; his virtues live,
Like golden medals, in the heart.

A young man, one of the Elders, gave a short address, suited to the occasion, but thoroughly Mormon at that; speaking highly of the virtues of the deceased, of the esteem in which he was held by those who knew him, and of the glory of Mormonism.

A solemn prayer was offered by one of the Utah Elders, in which "Brother Brigham" was respectfully named as the object of particular solicitude in the present trying moment in the history of the Church. Another hymn, and a lengthy prayer by the brother of the deceased ended the ceremony.

The most noticeable peculiarity of the funeral, yesterday, was the enclosing of the coffin in a heavy pine box. On inquiry, our reporter learned that the remains of the deceased would have been taken to Utah, but for the unsettled state of things in that Territory. The pine box is intended as a protection to the inside case, while it is necessary to keep the body here; but, on the return of gentle peace, the last wishes of the departed will be attended to, and his body will be transported to Zion, that, in the morning of the of his rection, he may rise in the midst resur-famil and friends.

A LUCID DEFINITION.—"A case of monomania!" said Mike, reading aloud. "What the d—l is monomania?" "Arrah, dear, don't you know? Suppose you were to borrow an article without axing for it, and then forget to put it back again,—wouldn't that be stealing, ye fule?" "To be sure it would, Pat, and nothing else." "Hush, darlint! If you was rich, it wouldn't be thieving at all: it would then be *monomania*."

OPPOSITION.

BY CHARLES W. PENROSE.

This is a world with opposition rife:
 How fierce the contest between Death and Life!
 Darkness, black mail'd, and silver-crested Light,
 Keep up a constant ne'er-forgiving fight:
 Falsehood, with shameless brow, a monarch reigns,
 And willing man girds on his cankering chains;
 While modest Truth, pure as the breath of spring,
 In majesty assails the crafty king,
 Dissolves his fetters, sets the captives free,
 And makes them partners in the victory.
 Evil, a demon from the shades of hell,
 Bewitches mortals with his baneful spell;
 And Good, a kindly spirit from the skies,
 A counteracting elixir supplies.
 Alas! how few drink from the healing cup!
 To Evil's spell the multitude give up.
 Pleasure, with golden curls and mirthful face,
 By Pain pursued, flies swift from place to place;
 The stern soul'd-monster, with his scorpion hand,
 Untiring, chases him from land to land.
 Fear creeps around, and shrinks and chills the heart:
 The anxious, doubting glance, the sudden start,
 Its presence there displays; but Courage shows
 His form divine, and warm the life-tide flows;
 Nerv'd is the arm, calm and serene the face;
 The puny reptile Fear slinks off apace.
 See, low-brow'd, dull-eyed Ignorance extends
 A filmy curtain o'er the globe. He mends
 And patches it; for bright Intelligence,
 His mortal foe, has sworn to drive him hence,
 And rend his curtain from the earth away.
 With Reason's aid, he hastens its decay;
 His glory sparkles through each orifice;
 But ignorance stops the holes with *prejudice*.
 With brow serene calm Wisdom walks along;
 For giggling Folly sits upon his throne.
 Malice and Love, Pride and Humility
 Are each contending for the mastery;
 And swarming round, on earth, in sea and air,
 Opposing powers are struggling everywhere.
 Behold the tempest! See the maddened waves
 In passion rolling! How the strong wind raves!
 The twisted lightning shows like fiery snakes,
 And over all the crashing thunder breaks:
 Each on the other frantic fury vents;
 It is a war among the elements.
 The beasts, with howlings fierce, for prey contend,—
 With frightful yells each other's bodies rend.
 The finny monsters of the briny deep,
 (Mysterious bed, where countless treasures sleep,)
 With vengeful ire, pursue their scaly foes:
 What scenes of blood old Ocean could disclose!
 The feathered nations of the firmament,
 So harmless, seemingly, and innocent,
 May oft be seen in battle as they fly,
 With savage spite and fierce discordant cry.
 But who could tell—what mortal pow'r could pen
 The opposition raging amongst men?
 Nations contend for glory and renown,
 And millions die to gain for one a crown.
 See lords and plebeians on the hustings mix,
 And fawn, and lie, and squabble upon politics.
 In Congress Hall, or House of Parliament,
 These "Statesmen" meet, on Opposition bent,—
 Against each "bill," "amendments" introduce,
 And smear each other with polite abuse.
 The Doctors, who make physic and long bills,
 Wrangle about their ointments, drugs, and pills,—
 Jabber chopp'd Latin, and dead bodies hack.
 The Druggist calls the Herbalist a quack;
 "And you're a poisoner," Herbalist cries:
 Their learned tattle blinds the "patient's" eyes;—

Patient, indeed, their filthy stuff to drink,
 And pay to have his stomach made a sink.
 With Merchants, "competition" rages high,
 And tradesmen advertise, and puff, and try
 With others' ruin fortune's road to pave,—
 With rival houses "no connection have."
 The Railway Companies, in every town,
 Are striving hard to run each other down.
 If *Opposition* still continues thus,
 By screeching train or rumbling omnibus,
 We may expect to travel, in a crack,
 For sixpence each, to Jericho and back!
 But oh, how fiercely strife's dark current rolls
 Among the traffickers in human souls!—
 The meek-faced, smooth-tongued, snuffing, priestly
 set,
 Who fish for sinners with a cunning net
 Of silken sophistry and guesswork made!
 'Mong hell-scared souls they drive a "roaring" trade.
 Often they buy or sell a fishery,
 Entitle it a "living" or a "curacy."
 Sometimes a "living" fat is giv'n away:
 Then what a scramble! How they'll cringe and
 pray
 Before the bishop, titled dame, or peer,
 Who holds the gift!" Five hundred pounds a year
 Is not the cause of their anxiety;—
 Oh no! "Tis zeal for truth and piety!
 Some say we're doomed, as soon as we expire,
 To burn for ever in a blist'ring fire,
 Or chosen for the realms of everlasting bliss;
 And nothing we can do will alter this.
 Then others call this doctrine devilish,
 And say we're free to go which road we wish.
 "All dead unsprinkled babies are in flames,"
 One parson says. "'Tis false," the next exclaims.
 One sect will tell us none are right but them,
 And ev'ry party but their own condemn.
 While others vow that, if we're but sincere,
 It makes no odds what road we travel here;—
 No difference, if our pace be slow or fast,
 We're sure to meet in heaven—one place—at last!
 Oh, when will all this opposition cease?
 And mother earth enjoy a time of peace?
 That time will come—is coming even now!
 The nations then to righteous laws shall bow,—
 The Great Eternal reign as King of kings,
 O'er earth, and men, and all created things,—
 Direct the forces of the universe,—
 Discordant elements and pow'rs reverse.
 Evil and Malice, Ign'rance, Pain, and Death,
 Pride, Folly, Falsehood, all shall sink beneath:
 Each, baffled, conquered by its opposite,
 In haste shall emigrate to spheres of night;
 And those who love and live on strife and war
 Will have to study unity *below*!
 Among mankind, contention then shall end;
 Their feelings, views, and interests will blend:
 The scattered Saints of every age shall meet,
 The sheep be gathered, garnered be the wheat.
 Soul-thrilling sounds of rushing harmony,
 The vocal powers of immortality,
 Blending with instruments of richest tone,
 Shall spread soft melody to every zone.
 The happy years on wings of peace shall fly,
 All griefs dissolve, and every tear be dry.
 And He whom damn'd, rebellious spirits own
 As their High Priest and King, shall lose his throne;
 His sceptre, melting from his grasp, shall fall;
 Jesus shall reign, and God be all in all!

PASSING EVENTS.

GENERAL.—Riotings in Belfast are again renewed. Louis Napoleon is striving to compel the directors of hospitals and other public charities to make over their possessions to the Government; the property of which he will then be master will amount to £24,000,000 sterling: resignations have been received, in consequence, from numerous directors in different towns, but the prefects have been ordered not to accept them. The cares and anxieties of state are now weighing heavily on the mind of the Emperor, which is forcibly evident in his moody demeanour. The Toulon squadron is now under weigh with sealed orders. 150 officers serving in India have tendered their resignations. An insurrection of Greeks has taken place in the Turkish island of Candia. Insurrections are breaking out in all parts of Turkey. An army of 20,000 Turks has been ordered to advance into Montenegro. The field force under General Sir Sidney Cotton attacked and burnt Tanita on the 25th April. General Whitelock arrived at Baddon on the 19th April, having defeated the Nawah, captured four guns, and took possession of the city and palace: the Nawah fled precipitately.

AMERICAN.—There has arisen a new and very serious difficulty between England and America, growing out of what is termed "British outrages" on American merchantmen. The whole United States are burning with excitement over the matter. A belligerent Senator has been specially lauded for proposing "Broadsides first, explanations after." Mr. Dallas is instructed to lay the facts of the case before the British Government, and to demand satisfaction and indemnity for insults to the American flag. The Naval Committee have reported a bill authorising the construction of steam gun-boats, and vessels of war have been ordered to the Gulf to interpose between British cruisers and American merchantmen. It is said also that the President is determined to make reprisals. Mr. Gwin had made a proposition to the Senate, authorizing the President to employ force, if necessary, to bring about a prompt settlement of pending difficulties with New Granada, Nicaragua, and Mexico. Gen. Persifer F. Smith, Commander of the Utah army, died at Fort Leavenworth on the 16th inst. The command will now devolve upon Brigadier-General Harney. Gov. Cumming has gone to Great Salt Lake City by invitation from Governor Young, in company with Col. Kane, under the protection of a Mormon escort, Gen. Johnson having both refused an escort and disapproved of his visit. The Utah army, with its General, manifest great vindictiveness towards the Saints, and are disposed to hunt them to death and extermination, even if they peacefully leave their homes to the invaders. All sorts of rumours, speculations, and editorial firing upon Utah affairs are carried on with considerable briskness, which leaves everybody in a glorious confusion of ideas. The *Herald* says:—"We have received files of the *Deseret News* direct from Salt Lake City, up to the 31st of March, containing news four weeks later than the accounts brought by the last California mail. It seems to be the intention of the Saints to keep the Gentiles as much as possible in the dark with regard to what is passing among them. The apostolic discourse from which we make extracts has not the same confident tone of success that has characterized the former speeches of the Mormon leaders. It is sufficiently warlike, however, to show that although Colonel Kane had been among them a month, peace had not been resolved on." And the Washington correspondent of the *Herald* says:—"My particular friend Y., who considers himself an oracle on the Expedition in general, and Utah matters in particular—having done considerable legal business for the people out there with the people down here—says there is no betting on the Mormons. They generally calculate to travel in a contrary direction to that in which their regards are turned—something like Paddy's pigs—willing to go where no one wants them."

VARIETIES.

NOTHING can be done well that is done in a hurry—except, catching fleas!

TO MAKE A TWELFTH-CAKE.—Having made eleven in any way you please, make another, which will be a twelfth-cake!

AN Irishman, going to America by one of the emigrant ships at the Waterloo, dock was accosted by a German, who sold boxes with—"Buy a box, sir?" "What for?" said Paddy. "To put your clothes in," replied the German. "Bedad, if I do, then," said Paddy, "I shall have to go naked on deck!"

"WHAT are the chief ends of man?" asked a Sunday School teacher of one of his pupils. "Head and feet," was the reply.

A PUBLICAN's wife in Suffolk, whilst at church, fell asleep, and let fall her bag, in which she carried a bunch of keys. Aroused by the noise, she jumped up and exclaimed, "Cus it, Sal! there's another jug broke!"

"WELL, Pat, my good fellow," said a victorious General to a brave son of Erin, after a battle; "and what did you do to help us to gain this victory?" "Do!" replied Pat—"May it please your Honour, I walked up boldly to one of the enemy and cut off his fut." "Cut off his foot! Why did you not cut off his head?" asked the General. "Ah, an faith, that was cut off already, your Honour," answered Pat.

AN OLD WOMAN'S INTERPRETATION OF SCRIPTURE.—A gentleman, travelling in a section of the country that shall be nameless, stopped at the house of a pious old woman, and, observing her fondness for a pet dog, ventured to ask the name of the animal. The good woman answered him by saying that she called him "Moreover." "Is not that a strange name?" inquired the gentleman. "Yes," said the pious old lady; "but I thought it must be a good one, as I found it in the Bible." "Found it in the Bible!" quoth the gentleman; "pray in what part of the Bible did you find it?" The old lady took down the Bible with the utmost reverence, and turning to the parable of the Rich Man and Lazarus, read the text as follows:—"Moreover the dog came and licked his sores." "There!" said she, triumphantly, "haven't I the highest authority for the name?"

MILLENNIAL CHIMES.

Cold hearts in Zion
Glow in the warm breath of Judah's Lion!
Flesh clings to flesh, bones to bones knit,
Eyeballs their sockets find, limbs their trunks fit;
Sweet music springs from martyrs' graves, and
Earth dances to it!

Stars nod to stars, flowers wreath with flowers,
Dews salute dew, showers kiss showers,
Isles move to isles, lands join to lands,
Manchester.

Seas with seas mingle, strands twine with strands,
Streams with streams unite, hills and valleys meet.
Chr.st comes, and Nature laughs in the rich sun-
light of his feet!

Tear-drops and blood-drops crown martyrs' brows
of fire,
And star-choirs peal joy-songs, and form a Living
Lyre!

THOMAS HARGREAVES.

Address.—William Jarvis, 62, Thistle Street, Edinburgh.

MONEY LIST, MAY 29—JUNE 4, 1858.

Willet Harder (per G. D. Keaton).....	26	0	0	Brought forward.....	240	9	8
William Moss (per do.)	2	6	0	Thomas Clarke (per G. Taylor)	3	0	0
Edwin Scott (per William Bayless)	4	1	7	Edward Oliver	25	0	6
J. A. Jeffery (per do.)	3	11	6	W. H. Perkes (per E. Oliver)	15	0	0
William Shires (per C. F. Jones).....	10	0	0	Thomas Rees.....	2	0	0
William Brownlow (per do.)	5	15	6	John Davies	2	0	0
Simeon Pickering (per do.)	1	8	0	John Gibbs	1	10	0
Simon Irwin (per G. Teasdale)	2	17	0	East India Mission (per W. H. C. Smith).....	2	0	0
William Norris (per do.)	2	5	9	W. H. Child (per T. Wallace)	3	0	0
John Kessell (per do.)	0	13	5	R. Philip (per do.)	3	2	4
James McGhie	0	10	4	John Hunter (per John McComie)	5	0	0
Richard Holt (per G. Taylor)	1	0	7				
Carried forward.....	240	9	8		240	9	8

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, June 26, 1858.

Price One Penny.

TRY THE SPIRITS.

BY ELDER THOMAS WILLIAMS.

"Beloved, believe not every spirit, but try the spirits whether they are of God."—JOHN.

At no period of the history of the Church in these lands have the Saints generally been so active and alive to the interests of the great work of God committed to their charge as at the present time. There seems to be manifest a desire on the part of the faithful to learn the mind and will of our heavenly Father through His servants upon the earth, and to engage *practically* in assisting to build up the kingdom of God, and to prepare themselves for the great events that will come to pass, in rapid succession, in connection with the development of "Mormonism" and the rising greatness of Zion.

In proportion to the increased light and intelligence conferred upon the Saints, through their faithfulness and diligence in keeping sacred and inviolate their covenants with God, will they have to combat with the opposing, false, and delusive spirits that are abroad in the earth, that are constantly on the alert and watching every opportunity to lead the unguarded from the order of the Holy Priesthood. This Priesthood is eternal, and after the order of endless lives, and must be honoured and revered by all, in order to secure the favour and blessing of High Heaven.

The Arch-adversary of souls is, without

question, a being of considerable intelligence. His once exalted position in the councils of the Gods is indicative of the same; and the power he has often displayed is of such a nature as to leave no doubt of the fact. We learn that he has the power to transform himself into an angel of light, and that on one particular occasion he took the Saviour up into an exceeding high mountain, and showed him all the kingdoms of this world and the glory thereof; and said unto him, "All these things will I give thee, if thou wilt fall down and worship me." Since the apostolic age, until the days of the Prophet Joseph, when the Priesthood was restored, he has held undisputed power and dominion upon the earth. In the first vision of the Prophet, we have another instance that the Evil One was on the alert and exerting his influence to prevent the youth from carrying out his determination to "ask wisdom" at the hands of God. At another time, while viewing and contemplating the sacred treasure he had received, with wonder and astonishment, behold! the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was wrapped in the visions of eternity. "While he thus stood gazing and admiring, the angel said,

'Look!' And as he thus spake, he beheld the Prince of Darkness, surrounded by his innumerable train of associates." All this passed before him, in order that he might be shown the good and the evil, the holy and the impure, the glory of God and the powers of darkness. It is evident, from the testimonies adduced, that his power is great, and that he will endeavour to exert his influence upon the minds of the Saints, and at a time when they are living as near the Lord as they possibly can.

It requires ever-constant labour and exertion on the part of the Saints to guard effectively against the powers arrayed against them, which are unobserved by the natural eye; and, in consequence of the variety of ways that they are acted upon, it is highly necessary that they should seek diligently the Divine influence of the Spirit and the counsels of the Priesthood, in order that they may not be operated upon by the seducing spirits that are gone forth.

There are times when the Saints actually permit themselves to be lulled to sleep and to take their ease. To such the prophetic warning is, "Woe to them that are at ease in Zion!" and this is just as applicable to the ungathered as to the people of God who are gathered together in the mountains.

Again: There are seasons when the Devil tries to entrap the Saints by getting them to go too fast; and some are worked upon to a marvellous extent in this respect. Good Saints have at times been led astray through their ignorance of the devices of Satan. There have been instances of some who have so given way to these fast propensities, as to have outstripped the Priesthood altogether! They have received such astounding revelations in visions, tongues, interpretations, &c., as to cause them to imagine that they were extraordinary personages, and immediately they would set the Priesthood at defiance. But where do such wonderful revelations—revelations bearing such fruits, come from? The Devil.

Let it be distinctly understood, and be for evermore a key to such, that it is not the policy of our Father in heaven to communicate His mind for the direction of the body to the feet, but to the head. Saints who are not called according to the order and institutions of the Gospel to receive revelations respecting the govern-

ment of a Conference, Branch, or District, but yet set themselves up to be the receptacles of intelligence respecting matters that do not concern them, are evidently under the influence of, and are being operated upon by, the false and delusive spirits that are abroad in the world.

There is a class of individuals in the Church who are very desirous to obtain the gifts of the Gospel, but who generally confine themselves to tongues and interpretations. And when they obtain these blessings, they make an unwise use of them, and, in some instances, feel that they are considerably more in favour with God than their brethren and sisters, or the Priesthood that do not enjoy them, and they become lifted up in their hearts. *Here there is great danger*; for if such feelings are not speedily eradicated from their bosoms, another spirit will take possession of them that will counterfeit the good Spirit they once enjoyed. They will then become liable to be operated upon in various ways, until they dishonour their callings and become entirely lost to a sense of their obligations to the Priesthood over them.

Saints who have been so highly favoured with the gifts of the Gospel should humbly seek for the blessing of the Lord in the exercise of those gifts, and should live pure and uncontaminated by the evil with which they are surrounded, and bear in mind that they must be subject to the Priesthood in the exercise of the same.

It is through the great governing power—the Priesthood, that the kingdoms of this world will be brought into subjection. Through it, already thousands and tens of thousands are rejoicing in the knowledge that their sins have been remitted and their names entered in the Lamb's book of life. It is through this holy order that myriads more will be blessed; and unto it also the keys are committed to open the way of life and salvation to the spirits of the dead who now wait behind the veil, that they, in the economy and wisdom of God, may be brought forth in the morning of the resurrection of the just.

There is another class of individuals who imagine that if the gifts of tongues, interpretation, &c., are not experienced at nearly every meeting of the Saints, there must be something radically wrong; or, if they are not continually receiving some extraordinary miraculous sensation, that all

is not right: their suspicions are aroused; they begin to have doubts and fears, and thus give the Devil advantage over them to operate upon them as his subtlety may suggest.

The gifts referred to certainly are *great blessings* in their place; but when the Saints centre their faith in them and look for something marvellous all the time, they lay themselves open to be overcome and led away captive by the Devil at his will. He will be on hand when the Saints imbibe such feelings, and will grant them the desires of their hearts, by supplying them with the marvellous; and if their appetites are not satisfied with ordinary manifestations, he will, perhaps, reserve them for future use, and give them power in his kingdom to work miracles in his name, and use them for the accomplishment of his purposes in the great pending struggle between the good

and evil powers, before the Millennium of peace and righteousness is ushered in.

Let the Saints seek *wisdom* at the hands of an all-wise God, that they may honour and appreciate the gifts conferred upon them, and be led by that holy and eternal institution—the Priesthood, at which the Evil One is enraged, But the Saints rejoice in that Divine order, knowing that obedience to it will lead them on to honour and exaltation among the just, while a disregard to it would cause them to be led away by the spirits which are abroad in the earth, and that they would ultimately find themselves among the degraded, living masses of corruption that are now ready for the burning, only waiting for the torch to be lit to consume the wicked and those that take pleasure in unrighteousness from off the face of the earth.

PROGRESS IN INTELLIGENCE.

Whoever will reflect for a moment upon the present state of scientific and other kinds of knowledge in the world, compared with that of past ages, cannot but observe evidences of extensive improvement; and thus the idea of mankind attaining to a higher and superior position with regard to *spiritual* intelligence and wisdom will not appear so strange and extraordinary as it otherwise would. The mental capacities of man are in themselves the same, whether considered in reference to scientific or to spiritual things; and if a man is capable of advancement in intelligence in one direction, he is so in another, the opportunities and attendant circumstances being equal. We know, from present experience and from past history, that the mind of man has this capability. Indeed, his capacities are infinite. The more his latent powers are developed—the higher his mind soars in the atmosphere of thought and intelligence, the broader his scope of vision becomes, and the more extensive does the prospect of mental progression appear. The present is, as it were, fed by the past, and the future will be fed by the present. Every succeeding age has or might have profited by the many lessons of experience, the improvements, and advantages of those

which preceded it. Intelligence has in this way been increased; and in the act of applying and still further extending the means and benefits thus gained, an expansion of mental power and capability has been the necessary and continual result. And so it always will be. The world must and will move on in some direction, either backwards or forwards. It cannot stand still. If it profits by past experience, and, by exercise, increases its powers and develops its capacities, it will advance; if not, it will retrograde—go back. In the former case, new light and intelligence can be communicated from above, there being a corresponding capability of receiving and appreciating it; but in the latter case, it must be withheld, as, for want of sufficiently-developed capacities to receive and reflect the superior light, the flood of new light would out-dazzle and darken, instead of enlighten and benefit mankind. Instances, indeed, have occurred of principles and truths having been promulgated and advocated by men in advance of their age, when the minds of men generally were unfitted to receive and unable to appreciate them. Witness Galileo, for example, who was even forced to retract his own doctrine of the earth's daily circuit round the sun,

because it was opposed to the existing popular theory of astronomy. Yet, although he, in his day, suffered persecution for the truth he advocated, and would have forfeited his life, had he persisted in or refused to renounce it, that very doctrine is now regarded as an established and irrefutable fact; and any one who would deny it or attempt to oppose it would be set down by more than nineteen-twentieths of modern astronomers as a madman or a fool.

Now, there is a much closer analogy existing between mental progress and development in spiritual things and that in scientific and worldly things than may at first be imagined; and a little reflection will enable any thinking mind to trace that analogy in all its bearings and directions, and through all its various windings. But one point of analogy may be here adduced as indisputable,—namely, that Divine revelation, like the light of science, has not been communicated *all at once* to mankind, but gradually and partially, according to the position and circumstances, and proportionate to the requirements and capabilities of the people to whom it has been given. The eternal Father has ever been willing to bless his children, according to their state and exigencies of life, both naturally and spiritually, when there has been nothing on their part to hinder or forbid it. The Divine Sun of heaven is ever ready to shine upon and bless the world, if no obscuring clouds intervene to counteract his design. When our Lord, as the “light of the world” was upon earth for the very purpose of enlightening and blessing the benighted children of men, he said even to his own chosen Apostles, “*I have many things to say unto you; BUT YE CANNOT BEAR THEM NOW!*” If, then, such was the case with those who, on earth, stood *foremost* in the ranks of the “children of light,” how much more so must it have been the case with the rest of his disciples, who had not the same amount of advantages and privileges which the Apostles enjoyed!

Yet the religious portion of mankind in the present day, with all the foregoing facts before them, entertain the notion that Divine revelation is for ever closed up; that there is to be no more progression in spiritual things; that the way to advancement in divine knowledge is entirely barred up; that the idea of inspi-

ration now is absurd and blasphemous; that the Sun of heaven is set, and will emit its direct beams no more; that the Bible has absorbed all the light of revelation, and contains within its pages all the intelligence that we ever need expect to obtain on this side eternity.

This is, in reality, the same spirit, however modified it may be by attendant circumstances, that prevailed in the days of Galileo. The people are in a different and more advanced position now than they were in his day, but the same kind of spirit appears to actuate them. With them, as it was with the Florentines, the prevailing feeling is—We have enough light, and need no more! Away with you, all that seek or profess new revelation! Recant—or you shall pay the penalty!

There are, however, two classes of persons who fail to receive the light of new revelation, which is now penetrating the thick darkness of the so-called religious world. There are those who *wilfully* and *determinedly* reject the truths of modern Divine revelation, in spite of all evidence; and there are others who, though naturally honest and well-intentioned, are so spell-bound by tradition, and whose minds are so warped and influenced by sectarianism, and so blinded by priestcraft, that the light of pure truth cannot reach or affect them. Of the former class of characters, we can only say that their spiritual prospects and hopes are, at best, but dim and distant; of the latter, that much has yet to be revealed to them, but they cannot bear it now. Not, however, in the same sense in which the words were used by our Lord to his Apostles, do we apply them to the persons now under consideration. The Apostles received the promised light of new revelation while they lived in the flesh. But the persons to whom we allude will not, we fear, come to a knowledge of the truth while in this life, biassed and blinded as they are by their long and deep-rooted prejudices in favour of existing established systems. After they have passed the veil of mortality, and are freed from the ever-swaying influences that surround them while in the flesh, they may be brought to see and embrace those principles of Divine truth which they do not appreciate now; and thus what they know not in this life they will know hereafter.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 396.)

OBJECTION.

"It has been pretended that an angel appeared to the three witnesses, to show them the plates and to assure them that the book had been translated from them. Might not these men, confederates with Smith, have contrived a lie to give currency to their tale? Such things have been done, and such things may be done again."—"*Mormonism Weighed*," &c., by S. Haining.

ANSWER.

We have not only the testimony of the three witnesses alluded to, but the additional testimony of eight others, that they, too, beheld the plates, and also handled them with their own hands. If, then, the three witnesses "contrived a lie," the other eight must have done the same. We thus find the plain testimony of eleven eyewitnesses totally rejected on the mere strength of a *might be*! "Might not these men have contrived a lie?" asks the objector. Certainly, as far as that is concerned, they "*might*" have done so, had they been disposed; but they *didn't*!

The objector adopts the same position, in regard to this event, that infidels assume in reference to the events recorded in Scripture. That very course which he would censure others for taking, in matters pertaining to the Bible, he is himself pursuing in the case before us. He might with equal propriety set down the history of the antediluvian world as fabulous, and ask, "Might not Moses have contrived a lie to give currency to his tale?" Tell us, Mr. H., how many witnesses had he to confirm the truth of his declarations? Not even "three." Supposing, however, that he could have produced Noah and his family (*eight* in all,) as witnesses to the declared facts of the deluge and the circumstances connected therewith, (as well as the events which preceded it,) even then the all-potent objection might be urged, "Might not these persons, who were confederates with Noah, have contrived a lie to give currency to their tale?"

We read in the Bible also that Moses communed with God personally for the space of forty days and forty nights, on Mount Sinai, and that he received, while there, two stone tables, on which God himself had written laws for the children of Israel. Our opponent believes this account of Moses, and considers it "worthy of all acceptance." But hold! "Might not" Moses have "pretended" this, and so "contrived a lie to give currency to" his "tale?"

We also read in the Bible that Hilkiah the high priest found in the Temple, at the time of its repair, the *long-lost* Book of the Law of the Lord, given by Moses; and that he delivered his discovered treasure into the hands of Shaphan the scribe, who carried it to the king, saying, "Hilkiah the priest hath given me a book." This, too, our opponent, of course, readily believes, and would doubtless be shocked at any attempt to disparage the Scripture testimony in the matter. But if we were to adopt his mode of reasoning, we should object and say that Hilkiah merely "pretended" to have found the lost book, and should ask, "Might not these men (Hilkiah and Shaphan) have contrived a lie to give currency to their tale?" And thus we should scepticism away every fact of biblical history, if we were to follow our objector's example.

How, indeed, does he know that Jesus lived and died, or that any of the events transpired that are related in the New Testament? He has to depend upon the testimony of a less number of witnesses in such cases than in the case of Joseph Smith. And if his wonderfully acute and strong argument of pretence, confederacy, and what-might-be, is of any weight in the one case, it must be equally so in the other. The witnesses of Christ's resurrection were as much "confederates" as were the witnesses whose names preface the Book of Mormon; and the testimonies of the confederate witnesses in both cases were, with equal prejudice, treated by the priests of the day as mere pretensions and contrived lies "to give currency to their tale."

"Such things have been done," adds

the objector, "and such things may be done again." Granted. But whatever may "have been done" before, or "may be done again," in other cases, can form but very poor and slender groundwork for a rejection of the well-established testimony in the case before us. By such negative reasoning as this, every relic of plain history would be swept away, and all testimonial evidence upon

(To be continued.)

any subject, however strong and clear, would be at once vetoed and scattered to the winds. The Divine authenticity of the Book of Mormon is based on evidence of a far more conclusive character than Mr. Haining seems to be aware of; and he is much mistaken, if he imagines that such evidence can be shaken or invalidated by anything that *has been*, or that *might have been*, or that *yet may be done*.

HISTORY OF JOSEPH SMITH.

(Continued from page 392.)

[January, 1843.]

On hearing of my invitation for dinner, the Twelve Apostles issued the following

PROCLAMATION

To the Saints in Nauvoo.—Feeling a deep sense of gratitude to our Heavenly Father for the great blessings which He has conferred on us in the deliverance of our beloved President, Joseph Smith, from the oppression with which he has so long been bound, the Travelling High Council invite the brethren in Nauvoo to unite with them in dedicating Tuesday, the 17th day of January instant, as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, that He will continue the outpouring of His Holy Spirit upon this people, that they may ever walk humbly before Him, seek out and follow the counsels given through His servant, and ever be united, heart and hand, in building up this stake of Zion and the Temple, where God will reveal Himself to this people; that no strife or confusion may ever be found in our midst, but peace and righteousness may be our companions; and as He has hitherto sustained His Prophet in all the difficulties he has had to encounter, so He will continue to do, until he has finished the great work committed to his charge; and that all those who have been called to his assistance in the holy ministry, may be diligent and faithful in all things, that his hands may be stayed on high, like unto Moses; that our enemies, if such we have, may repent and, turning away from their enmity, get forgiveness and salvation; and that they may have no dominion over the servants of God or His Saints, but that Zion may flourish upon the mountains and

be exalted on the hills, and that all nations shall flow unto it and be saved, we will humble ourselves with fasting and supplication, and sing praises unto our God with the voice of melody and thanksgiving, for the deliverance He has wrought out for His servant Joseph, through the legally constituted authorities of our Government.

The Bishops of the several Wards are requested to see that meetings are appointed sufficient for the accommodation of the brethren, and make a report unto us immediately of the same; and it may be expected that some one of the brethren who visited Springfield will be present at the different meetings; and give a history of their proceedings.

In our fastings, humiliations, and thanksgivings, let us not forget the poor and destitute, to minister to their necessities; and respectfully would we suggest to the consideration of the brethren the situation of our President, who has long had all his business deranged, and has been recently obliged to expend large sums of money in procuring his release from unjust persecution, leaving him destitute of necessities for his family and of means for prosecuting the History of the Church and the transactions which he is anxious should be in the hands of the brethren as speedily as possible. We therefore recommend that collections be taken at the different meetings for his benefit; and such as have not cash will recollect that provisions will be an excellent substitute, whenever it is convenient to bring them in: and we hope our brethren who are farmers in La Harpe, Ramus, Zarahemla, &c., and the region around, will have the opportunity of reading these few hints. A word to the wise is sufficient. The Lord loveth a cheerful and

a bountiful giver, and will restore an hundredfold; for the labourer is worthy of his hire.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

Nauvoo, January 11, 1843."

Thursday, 12th. At home all day.

Friday, 13th. At home till near sunset; then went to brother William Marks with Dr. Richards, to see Sophia Marks, who was sick: heard her relate her vision or dream of a visit from her two brothers who were dead, touching the associations and relations of another world.

Saturday, 14th. Rode out with Emma in the morning. At ten attended City Council, and in the evening called the quorum together in my chamber, to pray for Sophia Marks, who was very sick.

Sunday, 15th, I spent at home with my family.

Monday, 16th. I was about home, and directed a letter to be written, as follows:—

Nauvoo, January 16, 1843.

J. Butterfield, Esq.

Dear Sir,—I now sit down to inform you of our safe arrival home on Tuesday last, after a cold and troublesome journey of four days. We found our families well and cheerful. The news of our arrival was soon generally known; and when it was understood that justice had once more triumphed over oppression, and the innocent been rescued from the power of mobocracy, gladness filled the hearts of the citizens of Nauvoo, and gratitude to those who had so nobly and manfully defended the cause of justice and innocence was universally manifested; and of course I rejoiced with them, and felt like a free man at home.

Yesterday, a letter was received by Sidney Rigdon, Esq., from John C. Bennett, which was handed to me this morning. From that letter, it appears that Bennett was at Springfield a few days after we left there, and that he is determined, if possible, to keep up the persecution against me. I herewith transmit a copy of his letter, and shall rely upon your counsel, in the event of any further attempt to oppress me and deprive me of liberty; but I am in hopes that Governor Ford will not gratify the spirit of oppression and mobocracy so glaringly manifest in the conduct of John C. Bennett.

The following is a copy of his letter:—

Springfield, Illinois,
January 10, 1843.

Mr. Sidney Rigdon and Orson Pratt.

Dear Friends,—It is a long time since I have written to you, and I should now

much desire to see you; but I leave to-night for Missouri, to meet the messenger charged with the arrest of Joseph Smith, Hyrum Smith, Lyman Wight, and others, for murder, burglary, treason, &c., &c., who will be demanded, in a few days, on new indictments, found by the grand jury of a called court on the original evidence, and in relation to which a *nolle prosequi* was entered by the District Attorney.

New proceedings have been gotten up on the old charges, and no Habeas Corpus can then save them. We shall try Smith on the Boggs case, when we get him into Missouri. The war goes bravely on; and, although Smith thinks he is now safe, the enemy is near, even at the door. He has awoke the wrong passenger. The Governor will relinquish Joe up at once on the new requisition. There is but one opinion on the case, and that is, nothing can save Joe on a new requisition and demand predicated on the old charges on the *institution of new writs*. He must go to Missouri; but he shall not be harmed, if he is not guilty: but he is a murderer, and must suffer the penalty of the law. Enough on this subject.

I hope that both of your kind and amiable families are well, and you will please to give them *all* my best respects. I hope to see you all *soon*. When the officer arrives, I shall be near at hand. I shall see you all again. Please to write me at Independence *immediately*.

Yours respectfully,

JOHN C. BENNETT.

P.S. Will Mr. Rigdon please to hand this letter to Mr. Pratt, after reading?

J. C. B.

This is his letter *verbatim et literatim*.

In the foregoing, the designs of Bennett are very plainly manifest; and, to see his rascality, you have only to read some articles from his pen, published in the *Times and Seasons* about two years ago, on the subject of the Missouri affair. I shall be happy to hear from you on this subject as soon as convenient; also if you have received any communication from Washington. We are ready to execute the mortgage at any time.

Yours very respectfully,

JOSEPH SMITH.

By WILLIAM CLAYTON, Agent.

P.S. I would just remark, that I am not at all indebted to S. Rigdon for this letter, but to Orson Pratt, who, after he had read it, immediately brought it to me.

J. S."

The Ship "Swanton" sailed from Liverpool with a company of Saints for New Orleans, led by Elder Lorenzo Snow.

Tuesday, 17th. Being the time appointed by the Twelve as a day of humiliation, fasting, praise, prayer, and thanksgiving before the great Eloheim, I attended a public meeting in my own house, which was crowded to overflowing. Many other meetings were held in various parts of the city, which were well attended, and there was great joy among the people, that I had once more been delivered from the grasp of my enemies. In the evening, I attended a reference, with six others, on a land case of R. D. Foster's.

Wednesday, 18th. At ten o'clock in the morning, the party invited began to assemble at my house, and before twelve they were all present, except Levi Moffatt and wife, and brother Hyrum's wife, who was sick. I distributed cards among them, printed for the occasion, containing the Jubilee Song of brothers Law and Richards; also one by sister Eliza R. Snow, as printed on the 96th page, 4th volume of *Times and Seasons*, which were sung by the company with the warmest feelings.

I then read John C. Bennett's letter to Mr. Sidney Rigdon and Orson Pratt, of the 10th instant, and told them that Mr. Pratt showed me the letter. Mr. Rigdon did not want to have it known that he had any hand in showing the letter, but wanted to keep it a secret, as though he were holding a private correspondence with Bennett; but as soon as Mr. Pratt got the letter, he brought it to me, which proves that Mr. Pratt had no correspondence with Bennett, and had no fellowship for his works of darkness. I

(To be continued.)

told them I had sent word to Governor Ford, by Mr. Backenstoa, that, before I would be troubled any more by Missouri, I would fight first.

Conversation continued on various topics until two o'clock, when twenty-one sat down to the dinner table, and Emma and myself waited on them, with other assistants. My room was small, so that but few could be accommodated at a time. Twenty sat down to the second table, which was served as the first, and eighteen at the third, among whom were myself and Emma; and fifteen at the fourth table, including children and my household.

Many interesting anecdotes were related by the company, who were very cheerful, and the day passed off very pleasantly. President Brigham Young was present, although very feeble. This was the first time that he had been out of his house since he was taken sick. His fever had been so severe, that he had lain in a log-house, rather open, without fire most of the time, when it was so cold that his attendants would freeze their toes and fingers while fanning him, with great coat and mittens on. One thing more, which tended to give a zest to the occasion, was, that it was fifteen years this day since I was married to Emma Hale.

The brethren dispersed about six o'clock, with many thanks and expressions of gratitude; and in the evening I attended the Lodge.

Thursday, 19th. I was at home, excepting a short out in the city in the forenoon.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 26, 1858.

THE FIRST PILLARS OF THE CHURCH.—Young Saints have been the first pillars of the Church. They have been the bone and sinew, the life and soul of the work. It is remarkable that God committed the great dispensation of the fulness of times almost exclusively to the young. The keys of the kingdom and the powers of the Priesthood were committed to young men. They have filled nearly all the principal and presiding offices, being the pillars of every mission of importance, and the vital energy of every undertaking. All the Priesthood and power of the Gospel that the

old have received have come through the young, and in most cases directly administered by them. A few prominent men have received the Gospel in the prime of life; but by far the majority of them embraced it at about the age of from twenty to thirty. A few also, whose names have become part of the history of the Church, entered it at a patriarchal age; but, almost without exception, these have been the sires of "the pillars of the Church."

This dispensation has been emphatically a young men's dispensation. It was a youth who opened it, and his principal co-labourers and disciples answered to his age. It is a remarkable fact that the majority of those "first pillars of the Church" were born within a few years of the Prophet, as though God had expressly sent them into the world together to establish His power upon the earth, and to be the founders of a universal empire of righteousness.

It is true, those who remain of the first Elders are now mellowing with age, and every year will deepen their ripeness. But they were the young Saints of the past, and "the first pillars" in their youth. With scarcely an exception, the Presidency and Twelve, including Willard, Jedediah, Parley, and hundreds of the Elders, have, on the average, been in the vineyard about a quarter-of-a-century, and have not yet reached threescore years. Indeed, a great many have been in the ministry and actively labouring for the kingdom for from fifteen to twenty years, whose ages range from about thirty-five to forty.

And what have those young men done? The Prophet Joseph accomplished a greater work, and crowded bigger events, more faith, heroism, self-denial, and devotion into his life than any other man since the creation, and died ere he reached his fortieth year, in the very flower of life. His fellow-labourers and disciples continued the work which he began; and in a quarter-of-a-century there has been effected by them conjointly more than has ever before been done, even in a hundred years. From six individuals, organized into a Church, they have grown into a nation, with power to strike fear through the heart of a strength-boastful nation, with weight enough to move the United States to war against them, and with importance sufficient to draw the eyes of the nations upon them in excitement and suspense.

From the day when young Abel offered his acceptable sacrifice to the time when the modern youthful Seer retired to the silent woods, and in the rich copiousness of his great heart poured forth his boyhood's first love to his Father in heaven, there has not been such instances of holy devotion as those given by the young men and women who formed the nucleus of this kingdom. The wives and sisters of these "first pillars" have been examples equally as bright as their husbands and brothers. They were wedded to the Gospel with whole-heartedness, and they have manifested towards it a tenderness greater than that of a mother towards her young, and a beautifully confiding love that has transcended natural affection in its intensity, and which has grown stronger and more trusting with age. The ties that bound them to the kingdom, neither time nor circumstances, prosperity nor adversity, life nor death, has been able to sever. Theirs, indeed, has been a first—an all-absorbing love. To them their religion—the great cause—was more than all earthly things, and the kingdom of God and His righteousness were the first and principal things which their fervent minds sought after. They gave a tangible meaning to the somewhat mystical expression of Christ—"These are my mother, my sisters, and my brethren," and have literally answered to his extraordinary test, to the effect that those who were alone worthy to be his disciples would leave father and mother, brothers and sisters, wives and children, houses and lands, for his sake.

While yet the young hearts of these first Elders were in their dawn of love, and

before the great pride of newly-made fathers had toned down its throbbings of delight, they left the gentle companions of their bosom. Committing their young wives, with their firstborn infants, into the hands of the Husband of the widow and the Father of the fatherless, they flew to the nations to gather Israel and build up the kingdom of God.

And what had they for the motive of such extraordinary course?—what the reward of such uncommon sacrifices? Not that fame, favour, and affluence so dear to youth generally. Theirs is a history of derision, persecution, frowns, imprisonment, and banishment. Indeed, it is full of that which youth especially shuns. It is true, young, ardent, adventurous minds delight in surmounting difficulties, astounding the world, and making for themselves a name. But it is out of the ordinary course of things for youth to choose the cup of an experience so bitter as that out of which the young Elders of this Church have drank so deeply. They did it for God and their religion!

Equally as much can be said to the honour of the sisters as to that of these brethren. Their faith, devotion, self-sacrifice, and holy reliance were as greatly manifested by them as by their husbands and brothers; and instead of holding the Elders back, they urged them to duty, and shared with them the dangers, privations, disgrace, and banishment. They were heroines of the first order.

That which is true of the American Saints is also true of the English and continental Saints. "The first pillars of the Church" and the first pillars of this Mission are evidently of the same spirit, and both are the true seed of Abraham. Hundreds of the English Elders have taken the field, enduring hardships, privations, and care, and oftentimes being weighed down by spirit and body-wearing labour. Nearly all the English travelling ministry have been young men. Most of them have gone into the vineyard at about the age of twenty-one, and many still younger. While thousands of youths around them were enjoying the pleasures and favour of the world, they have drank deeply its scorn and bitterness. They have wandered through the land, preaching the Gospel almost friendless and naked, frequently houseless, hungry, cold, dispirited, and sick. How often have their hearts been full of aching, not for what they have been called upon to endure; for, in their enthusiasm and devotion, they rejoiced that they were accounted worthy to suffer for the cause they loved. With the broad canopy of the skies for their curtains, and the green carpeting of earth for their bed, from their full hearts they have sent thankful orisons to heaven. But their heart-aching has been caused by the hardness of heart manifested against the message which they have borne, and because success was so hard to gain. Sooner would they have died in the field than have failed and been thought unworthy. The experience of Travelling Elders none but *Travelling Elders* can tell—none but Travelling Elders can realise. The examples of devotion, self-denial, heroism, and reliance on God, shown by thousands of Latter-day Israel, would put the Gentile world into the shade and beggar a whole generation of the Israel of former days.

Our object in bringing before our readers "the first pillars of the Church," both in America and this Mission, has been to give the young men and women who are now coming into or growing up in the Church *their pattern*. If they are the legitimate seed of Israel, they will prove their kindred and show the *family features*. If they do not this, they bear the mark of bastards. We have given the young Saints of the present a mirror. Let them look into it and trace the family likeness in their own faces, if they can, or blush to see their deformities brought out by the comparison.

FOREIGN CORRESPONDENCE.

EXTRACT FROM A LETTER FROM PRESIDENT YOUNG.

President's Office,
Great Salt Lake City, U. T.,
March 5, 1858.

Elder Asa Calkin.

Dear Brother,—We have no advices from you since the arrival of Elders O. Pratt, E. T. Benson, and others: still we are aware that news from home and a word of counsel are ever welcome to the Elders abroad.

We have had no news from the troops near Bridger Ruins since the withdrawal of our forces last fall; but as Col. Thomas L. Kane, who arrived in this city on the 24th ult., purposes to start on Monday next, (the 8th,) to visit Col. Johnston and to return this way *en route* for his home in Philadelphia, it is probable that we may soon learn how they have passed the time during the past winter.

In the meantime, the people are busily occupied in ploughing, sowing, setting out trees, &c., and also in making wise preparations for such future contingencies as may arise.

Under present circumstances, at home and abroad, it will probably be best to confine your printing operations to such numbers of the *Star* as are likely to meet a ready sale, and not print many surplus numbers to be piled on the shelves as dead stock: and print no books or pamphlets for any one, where there is the least probability that such publications will have to remain unsold in your store-room.

You have had sufficient experience in business to know that prudence and economy should be among the characteristics of its management.

Affairs at home are prosperous. The people realize that with us it is the kingdom of God, or nothing, or our constitutional rights to serve God as we please, and are acting accordingly; and general health and increasing union are enjoyed in our settlements.

Your family are well. Ever praying for your guidance by the Spirit, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

LETTER FROM ELDER W. MILLER.

Springville City, U. T.,
January 24, 1858.

Brother Calkin.

Dear Sir,—I cheerfully improve this the earliest opportunity of writing a few lines to you. I arrived at home safe and in the enjoyment of health, except a slight cold on the 10th of January, after a speedy and prosperous journey of three months and a half.

The expenses of my trip across the Isthmus to San Francisco were considerable—more than I expected when I left Liverpool. We enjoyed ourselves well, took cabin passage all the way, had a very agreeable time with the passengers generally, and had a good opportunity of hearing them discuss the present position of the Mormons freely and without reserve. Their opinions were various: some were for exterminating them, while others were for capturing their principal men, and making an example of them, to strike terror into the hearts of the rest, thinking that the rest would become an easy prey, and be awed into submission, and be willing to accede to any terms which they might dictate. Poor fools! They do not realize what they are doing; for, if they will persist in carrying on this inhuman, fratricidal war, they will get something in return which they never thought or dreamt of. Peace we are determined to have, if we have to fight for it. They did not suspect that we were Mormons. We travelled *incognito* all the way, and appeared as strangers to each other. We thought it advisable to adopt this course as the safest, on finding how full of prejudice and hostile in their feelings they were towards us as a people. We were honoured with a company of U. S. troops from New York to San Francisco, consisting of a Colonel and his attendant officers; and, by conversing with them pretty freely, we learned their place of destination, and that their ultimate designs were against Utah, although they endeavoured to keep quiet, so that we should not be apprized of their designs or intentions. We Yankee them for once, and no mistake; but, had they sus-

pected the deception we were practising upon them, they would have shown us no mercy. They think to take us by surprise, but will find themselves mistaken, in my opinion; for we have engaged the Lord on our side, and intend to be ready and prepared for any emergency. They will not find the Saints the passive, quiet, unresisting people they always have been in former times. We feel to rise up *en masse*, and, in the strength of Israel's God, maintain our political and religious rights, and claim the legacy that was bequeathed unto us by our patriotic sires, even if it be at the sacrifice of our lives and property, which, no doubt, will be the case with many of us, before we gain the victory.

I sincerely rejoice to find the Saints manifesting such a spirit of unison and willingness to adhere to the instructions and abide the counsels of the authorities here, and cheerfully respond to all the requirements made of them. I find a great improvement among the Saints—the majority willing to do just as they are told; and if there are any disaffected ones, they do not show their colours. I did not think it possible that there could be so much difference between the Saints

and the Gentile world, until I had the privilege of contrasting their ways with ours. I had been living in such retirement a number of years in our peaceful, secluded vales, that I had almost forgotten the ways of the world. I think I can appreciate our lovely mountain home, if possible, more than ever; and I feel to thank the Lord for His preserving and watchful care over us, and for permitting us to return to the bosom of our families, in the midst of the Saints, where we can hear the pure principles of life and salvation from the living oracles of God, as they flow pure and free from the fountain head. I esteem this a great privilege and a blessing, which I cannot be sufficiently thankful for.

Give my best love to all enquiring friends. I have not forgotten their kindness to me, neither shall I; and my prayers ascend in their behalf.

Brother Calkin, I feel to bless you in the name of the Lord, and pray that His Spirit may rest upon you and qualify you for the arduous duties which devolve upon you.

I remain your friend and brother in the Gospel of Jesus Christ,

WILLIAM MILLER.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Newcastle-on-Tyne,
May 27, 1858.

President Calkin.

Dear Brother,—I had the pleasure of attending Conference in Glasgow on Sunday, the 16th inst. The Saints turned out well from the country branches as well as those in town. The Presidents of Conferences, with all the Travelling Elders in the Scottish Pastorate, were present. The instructions given were such as the circumstances of the work in Scotland really required at the time. I am able now to add another testimony to the fact that the Spirit of God dictates your counsellings to the Priesthood in this land. How very necessary and applicable did I find your instructions to be in these cases. The fruits of your labours among them began to show themselves before I left the Pastorate.

After your departure, I visited the Dundee and Edinburgh Conferences; and I must say, that the Saints in Scotland are as good a people as any in other parts of the British Mission. There has, however, been a carelessness on the part of the *presiding authorities* there in regard to the financial interests of the Church, which deserves *severe reproof*; but a reformation, I believe, is now thoroughly effected. Had we been able to visit them sooner, it would have been of benefit every way. Here we have another example of the superiority of the living word over the letter.

Notwithstanding the plainness of the instructions imparted through the *Star* on these matters, they seem not to have comprehended them; but a word from your mouth unveiled great mysteries. How very important it is for men holding authority to seek the spirit of the work assigned unto them. These brethren

desire in their hearts to do right, and will succeed from this time. God bless them!

I have spent two days with the brethren in the Newcastle-on-Tyne Pastorate. All here enjoy richly the spirit of their calling. Business is done up here in good style. In February, March, and April, I visited the Manchester, London, Southampton, South, Cheltenham, and Welsh Pastorates, in all of which I found the brethren endeavouring, to the utmost of their ability, to carry out the instructions given them for the interest of the work of God committed to their care. The Saints in Wales can, if they will, improve very much in *one* particular,—namely, in the circulation of the *Udgon Seion*. It would be well if the Presidents of Conferences in Wales would give this matter their attention.

I have travelled in this land for the last sixteen years, and I never knew the Priest-

hood engaged in the ministry to enjoy so much of the spirit of their mission as they do at the present time. There is a spirit of humility, and a willingness to be taught, and an amount of diligence and attention to the duties devolving upon them, constantly manifested by them, that speaks louder far than words in testimony of their faithfulness to God and the interests of the Saints.

I can say with truth, that the mission in this land is in a progressive state; and I feel assured that you will have great joy in your labours. Your teachings—plain, pointed, and practical, imparted through the *Star*, proves that the spirit of Brigham is with you; and I can assure you that your instructions are fully appreciated by your brethren.

Yours faithfully,

J. D. Ross.

OVERWHELMING AND TERRIFIC STORM IN AMERICA.

(From the "Peoria Union," May 14.)

One of the most terrible and terrific storms that in all probability ever visited any one locality in the Western country, commenced its ragings in this city yesterday evening, shortly before six o'clock. At about that hour, heavily charged Eastern clouds darkened the horizon so densely, that it became necessary to put in use, long before the customary hours, the gas and other facilities for light. It was not long before the pent-up storm burst in all its fury upon the apparently doomed city and its affrighted and panic-stricken citizens.

The rain came down in literal torrents, accompanied with a heavy wind, washing away before it every moveable article, such as men, women, and children, dry goods, boxes, signs, and other materials, who and which happened to be upon the streets; and it was with great difficulty that several of our citizens, of both sexes, were rescued from an involuntary precipitation into the Lake, in which event, the loss of life would have been calamitous indeed; for no human power would have been of the slightest avail towards saving such as might have been so disastrously and unfortunately imperilled. The rain and wind were accompanied by the severest hail-storm that we ever witnessed, the hail-stones, without the least exaggeration, being as large as English walnuts, the effect of which was to break out the panes

of glass in nearly every house, both public and private, in the city. During the height of the storm, the falling of signs, the incessant rattling of fragments of glass, the tumbling of chimneys, the flying of shingles, and the general devastation everywhere visible, was truly awe-striking and terror-inspiring to the very last degree.

All over the city, women and children were so stricken with fear as to faint entirely away; and their screams and groans, proceeding from almost every tenement, grated mournfully on the ear, and altogether presented a wide-spread scene of desolation, that utterly beggars an adequate description. Men, too, were aroused from their *post prandial siestas* only to be met with fallen and falling ruins, and to, in a great measure, lose their physical and mental manliness in the all-prevailing sense of fear. People rushed madly about, aggregated in small knots in the various houses, abandoned from their persons all such material as would be likely, in their estimation, to invite a stroke of lightning, and in every way giving themselves up to wild amazement and an unearthly dread of the surrounding state of tottering things. The amount of property destroyed by this storm, will not, in our estimation, when posted up, sum up less than two hundred thousand dollars. It is barely possible that we may over-estimate in this respect; but if so, we do it on tolerable

reliable data; for there cannot be less than five hundred tenements, in various parts of the city, most seriously damaged, and numbers of them entirely demolished. Those, added to the steeples blown down from the churches, not one being left standing in the whole city, the very extreme damage done to the steamers and various other river crafts sojourning in port, induce us to believe that we have under, rather than over, estimated the aggregate loss.

(From the "Bloomington Pantagraph" of Saturday.)

The storm of Thursday evening proves to have been even more violent than we at first supposed. The wind, which was very strong here, increased to a perfect tornado a few miles further north, and was attended with disastrous consequences. The rain seems to have fallen over all the neighbouring country quite as heavily as it did in Bloomington, producing sudden and destructive freshets in all the small streams in this and the counties next north; and the lightning also assisted in the work of desolation.

Both branches of Sugar Creek were swelled into raging rivers. Both bridges on the road leading to the Junction were swept away. Near North Bloomington, the lightning shattered several telegraph poles into splinters. We learn that, further up the roads, several miles of telegraph were completely prostrated. East of town, we hear reports of fences blown down and buildings partially unroofed. But from the north there came reports of wholesale destruction. El Paso is said to have suffered severely, a number of buildings being unroofed, and much other damage done. Some cars which were standing on the side track were blown over on their sides on the main track. The mail train for Chicago was blown off the track into the ditch, the engine alone remaining on the track. Many houses were unroofed and greatly injured at Chenoa. At Towanda a good deal of damage was done. The storm at Chenoa was terrific. The Station-house was unroofed, and the platforms around it were lifted from their foundations and torn to pieces.

Dr. McMahan's dwelling was utterly destroyed, and the fragments strewn to an immense distance across the prairie. Mr. D. says this house appears to have been thrown into the air and completely reversed, the roof striking the ground first. The family were inside, but escaped with such slight injuries, that they were all able to assist in gathering up the scattered contents of their house.

The Bush-house was unroofed. Eight houses were moved from their foundations.

One small two-story house actually slid for some three hundred yards across the smooth prairie, with a family inside, and finally stopped, remaining upright and uninjured. Mr. Heatherington's farmhouse was destroyed. At Lexington, the R. R. Company's warehouse was entirely demolished. The regular station-house was unroofed, and suffered some other injury. The building occupied by Mr. Anderson's school, in the second story, and by a billiard saloon below, was completely unroofed. There were a number of young men in the building at the time. The spirit lamp was blown down and exploded, setting fire to the house.

Isaac Harness' mill lost the east half of its roof and its chimney; also sustained some other damage from the wind and rain. Mr. Valentine's cabinet shop was totally destroyed. The storm struck it with great fury, slid it off the foundation blocks, rolled it over *endways*, and smashed it to pieces, together with a large stock of furniture contained in it. Many small outbuildings, stables, &c., were blown down, and most of the dwellings in town were more or less damaged.

Mr. C. W. Long's farm-house, two miles north west of Lexington, a two-story frame, was blown down. The side posts broke off at the sills, and the whole structure went overboard.

Mr. McNaught's and Mr. Franklin's farm-houses, in the same neighbourhood, were very much damaged. They were both fine buildings. A widow Bennett, in Lexington, had her house lifted off the foundation.

The fencing in the adjacent country is totally destroyed, and immense damage has been done to the timber. It is declared positively, by passengers in the train which was blown over above Lexington, that, just before that catastrophe, they saw horses rolling over and over before the wind across the open prairie, and made unavailing efforts to stop themselves and regain their feet.

At Towanda, Mr. S. noticed the principal warehouse was unroofed, and the chimney of the new steam-mill blown down.

The Station-house at Kappa was unroofed, and three or four houses suffered in a similar manner. Two barns, this side of the Mackinaw, were blown over, and four horses were killed.

In El Paso, thirteen houses were pretty well demolished, and Pamela suffered severely.

At Galesburg, twenty-five houses were destroyed. Among them were two churches, which were *entirely* demolished, "from turret to foundation stone."

PASSING EVENTS.

GENERAL.—Terrific thunderstorms, accompanied by heavy rains, &c., have lately visited many parts of this country. Arrests for various political reasons still continue to be made in Paris and other parts of France. Orders have been given to the frontier authorities to use the utmost vigilance in preventing the entrance into France of "suspicious" foreigners. Another political secret society for the assassination of the Emperor and the overthrow of the Government has been discovered, and its members condemned to various terms of punishment. Accounts from the French provinces represent the industrial and commercial position to be very bad. The heat in many parts of France has been unusually intense, which has produced considerable effect on the various crops. A French *slave-ship* of 420 tons has been employed to procure natives for labour in the French colonies. A general emigration has taken place from Madrid, in consequence of the excessive heat. Vesuvius is now really a mountain of fire: on all sides flow down streams of burning lava, so wide and rapid, that at night the mountain appears to be clothed with fire. The number of insurgents in Candia is increasing, five other districts of the island being in open revolt. Another sanguinary collision between the Turks and Christians in Bosnia has taken place. The religious feuds in Belgravia are now assuming a formidable aspect. A severe hurricane on the 5th May damaged many ships at Madras. A conspiracy against the Shah of Persia has been discovered. Murad Mirra Khan led the army against the city of Merve, but the Turcoman tribes defeated and dispersed the forces. The new Commissioner was, at the date of last despatch from Pekin, gathering forces for the recapture of Canton. A village in Central India was stormed on the 1st May, by Colonel Gall, and the whole adult male inhabitants put to the sword. Sir Hugh Rose defeated the rebels at Beel-air-Kooneh, about the 30th April, killing 400; also those at Komos on the 7th May, killing 700 men, and taking seven guns.

AMERICAN.—The excitement in the United States upon the subject of "British outrages" is as fierce as ever. The *Herald* states that the boarding of American ships on the coast of Cuba is continued, and that the instances of such outrages amount to 32. The Committee of Foreign Relations has reported a resolution to the Senate, directing an inquiry as to whether any legislation was necessary to protect the American flag and citizens from the aggressions of foreign powers. Upon the point of resistance against the search of American vessels, the report is emphatic and unequivocal. To the report is appended a series of resolutions re-affirming the principle that the molestation of American ships is an infraction of the sovereignty of the United States, and that the recent aggressions demand such an unequivocal explanation from Great Britain as shall prevent their re-occurrence for ever in the future. Orders have been taken to the Home Squadron, warning British vessels against visiting American merchantmen, and, if necessary, to prevent it by force. The Committee were unanimous in their indignation; and the only difficulty seemed to be the choice of language sufficiently strong to express their sense of the indignities, complained of, to the Senate. Various resolutions have been introduced to the Senate upon the subject of the outrages. Senator Hall considered the acts of the British Senate should be met by acts, and not by argument. Senator Toombs suggested that British ships of war in the Gulf should be seized, brought into American ports, and sunk. Messrs. Seward, Hammond, and Cullenden deprecated the belligerent spirit. Mr. Hammond said, "A war with England will be the most momentous event that has happened in the past three centuries—perhaps in all time past." In New York, two regiments have proffered their services, in case of a war with England; and the naval officers have exhibited great alacrity in the matter. A virtual declaration of war has been made by the President against Paraguay. Rumours were received by telegraph at New York of a terrible slaughter of Free State men in Kansas by border ruffians; but the papers believed the facts to be exaggerated. An insurrection has taken place in New Orleans. A Vigilance Committee is organized, and the Arsenal was seized by it, and volunteers are crowding in large numbers. The Mayor has ordered out the Militia, and a battle is expected. The following is going the rounds of the papers:—"New York, June 3rd, Evening.—We have received dates from the Territory of Utah to the 6th of May, and the news is highly important. The Mormons had expelled Governor Cumming, the regularly appointed executive officer of the Territory, from their settlement, and had determined to resist the troops sent against them to the last."

VARIETIES.

"PA!" "Well, my dear; what is it?" "Didn't you tell me that the world was round?" "Yes." "Then I'd like to know how it can come to an end!" "My child, how often must I tell you not to talk when you are eating."

BORROWING A KNOCKER.—"Why, you'd better knock the door down! What do you want?"—"Och, my darling! don't let me wake any of *your* family; I'm jist usin' your knocker to wake the paple next door: I'm locked out, d'ye see, and they've niver a knocker."

A FIELD-SLAVE in the south one day found in his trap a plump rabbit. He took him out alive, held him under his arm, patted him, and began to speculate on his qualities. "Oh, how fat!—berry fat!—the fattest I eber did see! Let me see how I'll cook him. I boil him? No: he so fat, he lose all de grease? I fry him? Ah, yes! He so berry fat, he fry himself! Golly, how fat he be! No—I won't fry him: I stew him!" The thought of the savoury stew made the negro forget himself; and, in spreading out the feast in his imagination, his arms relaxed, when off hopped the rabbit; and, squatting at a goodly distance, he eyed his late owner with cool composure. The negro knew there was an end of the stew; and, summoning up all his philosophy, he thus addressed the rabbit, at the same time shaking his fist at him:—"You long-eared, white-whiskered rascal!—you not so berry fat, arter all!"

THE LAND OF ZION.

There's a rich land that lies where the setting sun shines
O'er streamlets and trees, over gardens and vines,—
Where the sugar-cane grows, and the ripe harvest waves,

And ocean's deep bed bears the pearl in its caves.
And the gold of that land, and the bright onyx stone,
In th' morning of time to our fathers were known;
But the Lord in His wrath by Himself hath long sworn,

The nation that leaves Him from thence shall be torn.
'Tis a land that is known to the ends of the earth,
Where Liberty calls to the feast of her birth,
Where the prairies are spread like the sea when it heaves,

Solothurn, May, 1858.

And forests shade nations 'neath the clouds of their leaves.

And the realm of Missouri, yet blooming in pride,
Waits exiles that fled, and her martyrs that died;
And the blood-stain ere long shall be wiped from her breast,
While thousand years roll, and the Saints find a rest.

Where the milk and the honey for ever shall flow,
Oh, there, in the land of the West, would I go:
And the mighty shall learn of her strength in that day

When the kingdoms are dust which the wind drives away.

JAMES WOODARD.

MONEY LIST, JUNE 5—11, 1858.

E. L. T. Harrison £30 0 0
B. W. Brindle (per W. Budge) 16 10 0
John Clarke (per do.) 1 10 0
Henry Brown (per do) 4 14 5

Brought forward..... £52 14 5
David James (per W. Budge) 1 10 0
Lewis Bowen (per G. Taylor) 2 0 0
Henry Hobbs (per T. Wallace, May 31)..... 1 7 2

Carried forward..... £52 14 5

£57 11 7

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

CONSISTENCY OF OBEDIENCE.

When the creature knows or even believes that the Creator has ordained any course or sent forth any given commandment, it should be of sufficient justification to the mind of that creature that the appointed way is right and of sufficient weight to move such to obedience. When God directs, man should obey.

A law or institution of Divine origin should be received as perfect. It might not be perfect in an absolute sense. It may be of a circumstantial nature and designed to accomplish a special purpose or a personal good. Perhaps it is only given to bring an individual or a society to a certain point where a superior law is in force and a higher sphere commenced. Or, perhaps, it is only given for the occasion, and is neither of a general nature nor common application. There are many such laws and directions that could be instanced from the Scriptures and other inspired records, as well as from the every-day dealings of God with His people, the Saints. Nevertheless, such are relatively perfect, and will accomplish all for which they were given. They are as perfect and effective as the circumstances will admit, or as the condition and character of the subject are capable of receiving. All the laws and institutions of God being perfect and sufficient for that which they were given, obedience thereunto is consistent, wise, and imperative.

Any institution, doctrine, ordinance, or

commandment admitted to be of Divine origin should inspire every mind that makes the admission with the greatest degree of confidence. To doubt its wisdom, its efficacy, its moral tendency, or its excellent practical operations, is to doubt the Being who originated it, and to virtually charge the Almighty with impotence, and Eternal Wisdom with foolishness. It is true, doubtless, that at the first introduction of a system, the establishment of an institution, or the revelation of a law, obstacles will stand in the way. The traditions and customs of the people, the prejudices of birth, class, and sex, the condition of society, and arrangements that are of long standing and popular are all barriers to the will of God being done on the earth as it is done in the heavens. The mind has to be convinced, the heart softened by the Holy Ghost, unbelief chased away, and all obstacles removed, before the Divine system can be thoroughly established, the will of God perfectly done on the earth, and complete obedience rendered to all the institutions and laws of heaven. But there is this fact which must not be lost sight of in these considerations,—namely, that God never requires that of man which circumstances or His dispensations will not admit of being enforced and carried into effect by those of an obedient spirit and righteous disposition. When the Lord gives a commandment to nations or

sends a message to the world, that very act is a sign that obedience is both applicable to their circumstances and reasonable in its requirements. It is similar with the Church. When God further develops His system, branches out into another direction, commences a fresh movement, brings into operation a higher institution, or enforces a superior law, it should be an evidence to the Saints that the time is come when compliance may be considerably demanded, while on their part obedience is both consistent and due. Though it will, of course, take time to put such a law into its greatest effectiveness and most satisfactory operation, yet, if endeavours are made to carry it out in its integrity, it will soon be found excellent in its workings and beneficial in its effects.

When a Divine law or institution is introduced into the Church through the legitimate channel of the Priesthood, it should never become a point of question with the Saints whether or not the time has come for such introduction. Neither will it be thus questioned by the obedient and faithful. By the Spirit that is within them, they will feel that it is *the identical time*—the time when the most acceptable obedience can be rendered. They will readily realize that to put off compliance to a future period will not only be offensive to God, but liable also to lose for them the blessing, and perchance endanger their salvation. The godly-minded will know the time, obey the will of heaven, and receive its blessings and approbation, while the ungodly will be inclined to believe that it is introduced *too soon*, and procrastinate obedience, and thus lose the blessing and come under condemnation.

Neither should the wisdom, moral tendency, benevolence, and potency of a law or institution of Divine origin be deemed points open to discussion. Unless we dare to question the character of the Author himself, there is not even logical consistency pending on such discussion. It would originate with the Great Representative of Wisdom, and consequently would be wise in its nature and above the measurement of conventional reasoning. It would be given by the Pure Teacher of Morals, and would therefore be moral in its tendency. It would be instituted by the Benevolent Father of the human family, and its operation would be fraught with Divine benevolence. Being designed

by God, and partaking of Almighty power, its action would be effective, and its saving influence great. At every view, obedience appears consistent, and the obligation rendered more binding.

To all but the brutal-minded and profane, the fact of the Divine origin of anything might reasonably be expected to be of sufficient weight to convince the mind, and of sufficient authority to stand as its own justification. That which comes from the Creator is binding on the creature. And a command, law, or an institution ought to be considered as invested with the decision of every doubt on the matter, and with an authority which man has not the prerogative to abrogate. We should first ascertain whether or not the given law is of Divine establishment. Having done this, all has been done that can justly be required to produce obedience. Not that we would by any means have it imagined that obedience is to stop at blind, unintelligent submission. A holy disposition of mind to dive into the wisdom of God's economy, in order that an offering to Him may be made of a higher and more intelligent reverence, is perfectly congenial with an obedient spirit. Obedience is, however, the first disposition of a godly mind. But to stand over the decision of the essentiality or non-essentiality of obedience manifests great inconsistency, and is really a wicked trifling with God and sacred things. An enlightened man will at once comprehend the consistency of its essentiality, and the righteous will humbly bow to it as a duty.

When a person knows of the Divine origin and introduction of a law or an institution, it is presumption to hesitate on the propriety and necessity of obedience. To admit that God, Jesus Christ, or the Holy Ghost, through the Priesthood, has delivered and established any given thing, and then to ask, "Is it binding upon me?"—"May not I be an exception?" and to demand a justification for this part, and a reconciliation for the other, a little more clearness for this, and a greater authority for that, is, to say the best of it, very inconsistent. To quibble over the matter—to measure it by human reason, and bring it to a conventional standard,—to criticise its intrinsic merits, and to ask the secrets of its object to make obedience necessary,—to question its essentiality, or to qualify admission with a "perhaps it is binding," &c., or to

speculate on the advantage of obedience and its profitable results, is like flying in the face of the Creator, and charging Eternal Wisdom with foolishness. In some cases, such conduct might be partially the result of a weak impression of the necessity of obedience made on dull

and feeble minds that are susceptible of neither deep nor lasting impressions. But it will be generally found mixed with a great deal of presumption as well as ignorance, and that it springs principally from a dishonest mind and a *spirit of disobedience*.

DIRECTION OF A WORLD.

(Continued from page 262.)

CHAPTER V.

"The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."—ISAIAH.

The world has been travelling in a path where a way-mark is, as it were, planted, bearing as an inscription, "The Rise and Fall of Empires." The general history of nations will show some of the broad and striking causes of that rise and fall. Out of the breaking-up of mankind, the nations, kingdoms, and empires of the earth have grown. Here we directly come to a great radical flaw in the constitution of society—the world at the very onset travels towards, not organization, but *disorganization*. In building nations, kingdoms, and empires upon the dividings—the disunions—the breakings-off among mankind, is laying society upon an essentially sandy foundation. The falling must come as the fruit of the seeds sown in the rising. It will be brought about by the consequent antagonism growing out of these breakings-off. Nations will catch the glory of waning nations, kingdoms the breath of dying kingdoms, and empires rise out of the fall of empires. This, indeed, has been the actual history of the world.

But, after all, national divisions and strife merely present us with the general view of the direction which the world has taken towards conflict and chaos. That view is like one of its own battle-fields. Looking at it, the eye takes in the broad horror, which sends a shudder through the soul. But mixed with that emotion will be found a kind of sublime sensibility, produced by the horrid grandeur of mighty nations rushing to battle, and terrible armies struggling for a

phantom glory. There is a detail to the subject; and not until that is traced do the full horrors become realized. So also it is in the breaking-up and conflict of mankind. There is a detail. That detail will be found in the social, political, and religious states of the world.

In tracing this detail, we see what deep root the seeds of dissolution have taken in society, and how inevitably the present state of things must pass away. In the present social, political, and religious conditions of society, we see at once the extensiveness and minute ramifications of a tendency to disunion and strife. Here may also be found innumerable branchings out of the world into various kinds of wrong directions. Here we can more clearly perceive the nearness of the world to those limits where another inscription will be found,—namely, "Thus far shalt thou go, but no farther."

Never was there a time since the creation when the divisions of mankind were so ramified, and the conflict so general, as at the present. In England and America it has become almost literally true that every man's hand is against his neighbour. This fact tells a startling tale, and shows fearful prognostications of the future; for the nearer the world travels to this state of which Christ predicted, the nearer it is to social dissolution and death—the nearer to that point where old things must pass away.

The world has well nigh reached a state of thorough disorganization and radical conflict of interests. To bring the point,

Let us take England first, let us take a social condition. The condition of England, in commerce, labour, and industry, we see almost a total want of a radical and irreconcilable conflict of interests. Every merchant, shopkeeper, master, and man is a part of the national chaos, and in a general antagonism. There are scarcely even two friends or relations who have not their lives of social divisions, and whose interests do not conflict, cross, or part at some point. Nearly every man stands upon his exclusive, individual, social good; nearly every one enters into the battle of life single-handed. It is true that fathers lend assistance to their children, and so also with other relations. But this is merely family assistance, holding good only in certain cases, and received only by a few fortunate individuals. The working of the social system itself, however, gives no aid and offers no assistance. It rather presents obstacles, produces division, and creates strife. There can nowhere be found in England a social community of good. It is true, a few modern reformers have endeavoured to introduce the co-operative principle. But, like a tender sprig transplanted to a barren and weedy field, it has not grown. The only point where interests even appear to reconcile is where no connection becomes profitable. When this is not the case, English society presents something like a picture of human wolves feeding upon each other. The time is not far distant when it will be seen how fearfully the social condition of England will become productive of convulsion, misery, and dissolution. What is true of this nation is also true concerning the

world generally, though, in this particular symptom of organization, other nations in their dying throes will, from circumstantial causes, be less convulsive.

In politics, the world has become anarchical in its divisions and paralyzing in its strife. It has never presented such an arena of political gladiators as at the present. Especially is this true of those nations where the iron foot of military despotism is not crushing the neck of the people. And this fact forcibly shows that the world is going entirely in a wrong direction, inasmuch as it requires a cruel military tyranny to keep it in restraint.

In England, party strife, opposition, and paralyzing combinations of factions to throw out an Administration are of every-day occurrence. Periodical changes of ministry become more frequent. They are expected by the country, and people wait for them with a mixture of languor and longing, like the labourer looking for the approach of night. And these changes are found, indeed, to be *nights* bringing dreams, which the morning-call to usefulness dispels. England has travelled far towards political chaos and paralyzing conflict, while America has outstripped her.

The religious state of the world is in keeping with the rest. Here, indeed, "chaos is come again." The fact is, the seeds of dissolution are sown in all human systems and organizations. Man, in his inexperience and perverseness, planted them, and the fruits thereof are spread over the earth; and inasmuch as the wind is sown, the whirlwind must be reaped. The creature has refused to allow the Creator to lead the world in the right direction, and it has travelled towards its grave. The present form of society is mortal, and therefore it must die!

(To be continued.)

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 406.)

OBJECTION.

"But one word in reference to the language of Scripture. You ask, Do we not read of 'the eyes of the Lord,' of 'the finger of God,' of 'the hand of the Lord?' Undoubtedly we do; but the only question is, How are they to be understood? Now,

we say that they are to be taken in a figurative sense, as setting before men with limited ideas great truths, in a manner so plain that the weakest may comprehend. But you Latter-day Saints say, No—we will take the plain literal meaning. Well, be it so. By the same

rule, you will make the Almighty a 'man of war,' a 'tower,' a 'fortress.' By the same rule, you will make our Saviour a 'door,' a 'vine,' and a 'rock;' or yourselves so much hay, for it is written, 'All flesh is grass.'—*Mormonism Anti-Scriptural*, by the Rev. B. Willmore.

ANSWER.

There are many expressions used in Scripture, in reference to the Lord, similar to those mentioned by our objector, some of which are evidently used metaphorically, and others literally; and, in many cases, literal facts are expressed in somewhat figurative language. The nature of the case, as observable either in the text itself or in the context, will, in most cases, determine the point as to how "the language of Scripture" is "to be understood," in that respect,—whether it is "to be taken in a figurative sense," or whether we are to "take the plain literal meaning." We certainly "take the plain literal meaning" of a plain passage, and adopt a "figurative" interpretation only where there is an obvious and unmistakeable necessity for so doing.

OBJECTION.

"The doctrine of immersive baptism being essential to salvation is at variance with the character of God as a God of love. Can we suppose all unbaptised heathens, Jews, Quakers, together with the millions who died before the Mormon gospel came, to have perished? Such a supposition is monstrous. The Mormons, to get rid of the difficulty, have invented an absurd theory upon 1 Cor. xv. 29. Paul was there reasoning upon the resurrection, and says, as so many were becoming martyrs by professing Christianity by baptism, what was the use of being baptised if Christianity were not true. Mormons, however, explain this verse, that, if any Mormon has a relation, or friend, who has died without Mormon baptism, he can be baptised for him, and this will avail to his salvation!"—"The Mormon's 'Only Way to be Saved,' NOT the way to be Saved," published by P. Drummmond.

ANSWER.

How "the doctrine of immersive baptism being essential to salvation" can be in any way "at variance with the character

of God as a God of love," is a problem which we are totally unable to solve. That God is a "God of love," no one, we presume, will either deny or doubt; and that baptism is "essential to salvation" is evident from the fact that it is an ordinance of the Gospel and of Divine appointment. Where, then, lies the "variance" spoken of by the objector? Nowhere but in his own imagination. He cannot deny that obedience to the Gospel is essential to salvation, nor can he disprove the fact that baptism is an ordinance of that Gospel. If he expects to be saved without compliance with the requirements of the Gospel, he will assuredly find himself mistaken. The idea of baptism or any other Divine, Gospel institution being *non-essential* is a trick of the Devil to lure men away from that strait path of obedience which leads to life eternal.

The expression, "immersive baptism," at the very onset of the objection, shows a little of the cloven foot. "*Immersive baptism!*" As well might the objector talk about "the doctrine of" *believing* faith, or *correct* truth, or *just* righteousness, or *submissive* obedience being deemed by us as "essential to salvation, as to talk thus of "*immersive baptism!*" What other kind of true baptism is there? "Baptism" and "immersion" are synonymous and convertible terms: the above double expression, therefore, is unnecessary and absurd. In accommodation to conventional habits of speaking, we might say that immersion is the only true *form* of baptism; yet, strictly speaking, it is not the *form* of baptism, but it *IS baptism itself*. There is not a Greek lexicon in existence but what gives "immersion" as the primary, literal meaning of the word from which "baptism" is derived.

As regards the "monstrous" supposition that "all unbaptised heathens, Jews, Quakers," &c., who have died without a knowledge of the Gospel, "have perished," it will be evident to all who are acquainted with our doctrines that we entertain no such idea. It is, however, a common notion in the professing Christian world, and evidently shared in by our objector, according to other parts of his writings, that there is no repentance, no reception of the Gospel, no change whatever in matters pertaining to salvation recognized after death; and therefore, to him, the idea of "heathens," or "Jews," or any

class of persons not professing popular Christianity, being ultimately saved, will appear "monstrous;" for the common doctrine is, that all who do not in this life embrace the popular Gospel will for ever perish.

So far from any attempt being made by the "Mormons" to "get rid of the difficulty," they do not regard it as a "difficulty" at all. It is only a figment of modern religionists. We regard the Creator and Saviour of the world as a "God of love;" and such a doctrine as that to which we have adverted we consider as being utterly "at variance with the character of God as a God of love."

That which our objector prematurely sets down as "an absurd theory upon 1 Cor. xv. 29" will be found, upon due investigation, to be, at least, far more reasonable than the explanatory "theory" which he has "invented." Where does "Paul say, "As so many were becoming martyrs by professing Christianity by baptism, what was the use of being baptized, if Christianity were not true?" Nowhere does he either say or signify anything of the kind. On reference to the chapter and verse alluded to, it will be seen that the Apostle makes no reference to "martyrs" at all. He alludes to persons who had previously died without a knowledge of the Gospel—not to those who "were becoming martyrs by professing Christianity by baptism." His words are—"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptised for the dead." In other words—If there be no resurrection of the dead, what is the use of being baptised FOR the dead?

Although our objector expresses him-

(To be continued.)

self so positively upon the supposed meaning of Paul, it will be found that his interpretation is not only inconsistent in itself, but differs widely from the opinions of many ancient and modern expositors of Scripture, whose attainments and researches have given them considerable eminence in the religious world. We might here cite passages from many noted authors, that entirely differ from our opponent's views of the subject, and which tend to confirm our own. But the following extract from Barnes, the modern celebrated and popular commentator, will suffice for our present purpose. He says:—

"There is, perhaps, no passage of the New Testament in respect to which there has been a greater variety of interpretation than this, and the views of expositors now by no means harmonize in regard to its meaning. It is possible that Paul may have referred to some practice or custom which existed in his time respecting baptism, the knowledge of which is now lost." "By others, that the Apostle refers to a custom of vicarious baptism, or being baptized for those who were dead, referring to the practice of having some person baptized in the place of one who had died without baptism."

We are indebted to Divine Revelation specially given to us as a people, through the Prophet Joseph Smith, for our doctrinal knowledge upon this subject of baptism for the dead.* And we consider it entirely out of our opponent's power to prove it to be "an absurd theory." We think the absurdity lies in his own explanation, which is as remote from the plain, common-sense import of the passage as the poles are asunder.

* For further elucidation of the principle, see Objection Answered in *Star* No. 39, Vol. xix.

HISTORY OF JOSEPH SMITH.

(Continued from page 408.)

[January, 1843.]

Friday, 20th. Visited at brother Mark's this morning; returned at ten a.m., and gave Dr. Richards and W. W. Phelps some instructions about the History, when I received the following communication:—

"VADE MECUM—[Translated]—GO WITH ME.

From W. W. Phelps to Joseph Smith, the Prophet.

Go with me. Will you go to the Saints that have died,

To the next better world, where the
righteous reside,
Where the angels and spirits in harmony be,
In the joys of a vast paradise? Go with
me.

Go with me, where the truth and the
virtues prevail,
Where the union is one, and the years
never fail:
Not a heart can conceive—not a natural
eye see
What the Lord has prepared for the just.
Go with me.

Go with me, where there is no destruction
or war,
Neither tyrants nor slanderers, nor nations
ajar,—
Where the system is perfect, and happiness
free,
And the life is eternal, with God. Go
with me.

Go with me. Will you go to the man-
sions above,
Where the bliss and the knowledge, the
light and the love,
And the glory of God do eternally be?
Death, the wages of sin, is not there. Go
with me."

In the afternoon, I attended a council of the Twelve, at President Young's. There were present, Brigham Young, Heber C. Kimball, Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, Willard Richards, and brother Hyrum Smith. We had conversation on a great variety of subjects. I related my dream:—"I dreamed this morning that I was in the lobby of the Representatives' Hall, at Springfield, when some of the members, who did not like my being there, began to mar, and cut, and pound my shins with pieces of iron. I bore it as long as I could, then jumped over the rail into the hall, caught a rod of iron, and went at them, cursing and swearing at them in the most awful manner, and drove them all out of the house. I went to the door, and told them to send me a clerk, and I would make some laws that would do good. There was quite a collection around the State House, trying to raise an army to take me, and there were many horses tied round the square. I thought they would not have the privilege of getting me; so I took a rod of iron, and mowed my way through their ranks, looking after their best race-horse,

thinking they might catch me where they could find me, when I awoke." To dream of flying signifies prosperity and deliverance from enemies. To dream of swimming in deep water signifies success among many people, and that the word will be accompanied with power.

I told Elder Hyde that when he spoke in the name of the Lord, it should prove true; but he must not curse the people—rather bless them.

I prophesy, in the name of the Lord God, as soon as we get the Temple built, so that we shall not be obliged to exhaust our means thereon, we will have means to gather the Saints by thousands and tens of thousands.

This Council was called to reconsider the case of Orson Pratt, who had previously been cut off from the quorum of the Twelve for neglect of duty; and Amasa Lyman had been ordained an Apostle in his place. I told the Council that as there was not a quorum present when Orson Pratt's case came up before them, that he was still a member—that he had not been cut off legally, and I would find some other place for Amasa Lyman, to which the Council agreed. President Young said there were but three present when Amasa was ordained. I told them that was legal when no more could be had.

I told the Council that from the 6th day of April next, I go in for preparing with all present for a mission through the United States; and when we arrive at Maine, we will take ship for England, and so on to all countries where we shall have a mind to go. We must send for John E. Page to come home, and have all the quorum to start from this place.

Let the Twelve be called on, on the 6th of April, and a notice be given for a special Conference on the platform of the House of the Lord. If I live, I will yet take these brethren through the United States and through the world, and will make just as big a wake as God Almighty will let me. We must send kings and governors to Nauvoo, and we will do it.

At three o'clock, Council adjourned to my house; and at four I baptized Orson Pratt and his wife, Sarah Marinda, and Lydia Granger in the Mississippi river, and confirmed them in the Church, ordaining Orson Pratt to his former office and standing in the quorum of the Twelve.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 3, 1858.

BOOKS AND BOOK-KEEPING.—Much has been said and written lately on this subject; yet we feel constrained to again call the attention of the Priesthood to it. We fear that there is a carelessness, to say the least about it, on the part of some of the Priesthood, in regard to this matter, and that they do not carefully and with the Spirit study the instructions put forth from time to time in the *Star* for their guidance. That there is an indifference or inattention to the subject, and a disinclination to reform in this particular and endeavour to acquire correct business habits, is evident from the fact that we occasionally receive similar letters from our Counsellors to one just received from President Ross, from Worcester, from which we make the following extract:—

“The balance-sheet of this Conference was in a perfect muddle,—nearly as bad as the — balance-sheets were; and, to make matters worse here, no books could be found containing the items of expenditure. When the balance-sheet was made out, the leaves of the book were torn out, and a new part opened for the present quarter, with the intention of having it destroyed also at the end of the quarter.”

We are aware that heretofore the practice of mutilating, destroying, and burning the books has prevailed to a considerable extent; but we had supposed that enough had been said and written on the subject to set the Priesthood aright and insure a reformation in this particular; and we do hope we shall not be under the necessity of again referring to this subject.

All the Books of a Branch, Conference, or Pastorate, whether large or small, in which any accounts or records of the Church or any business pertaining thereto is kept, must be kept and preserved; and the Priesthood are again requested to turn their attention to the subject of book-keeping and learn to keep them correctly and intelligibly. We have lately been under the necessity of calling for certain information and items of account from the several Pastors; and, with one or two exceptions, the reply has been that it is impossible to furnish the required information correctly, because the books in which those accounts were kept in the several Conferences have been destroyed or cannot be found. Now, the information required might have been furnished at once and with very little trouble, if the accounts had been properly kept and books preserved as they ought to have been.

We wish particularly to call the attention of the Priesthood to our Editorial remarks in Numbers 14, 22, 23, and 24 of the present Volume of the *Star*, and ask them to read and study them with the Spirit until they fully comprehend and understand their meaning, and try to carry out the instructions therein contained in their every-day transactions for the Church.

Hereafter, we shall consider any President, or other officer of the Church, who mutilates or otherwise destroys any book whatever, in which any account relative to Church matters is kept, as unworthy to hold or exercise any office in the Church. We earnestly entreat the brethren to give this subject the attention its importance demands.

The Elders of Israel should excel in all things, and observe order and system in

everything they do, as well in book-keeping and transacting the business of the Church as in anything else; and this they will have to do, if ever they rise and become exalted in the kingdom of God.

VISITING THE SAINTS.—We have heretofore in the *Star*, as well as in our personal instructions to the Priesthood from time to time in our visits to the Conferences, endeavoured to impress upon their minds the necessity of visiting the Saints at their firesides, and instructing and counselling them as their circumstances may require.

It is the duty of Presidents of Conferences and Travelling Elders to be constantly on the move among the Saints. They should be diligent and active in visiting, instructing, and comforting the flock, taking with them the good Spirit, that they may be blessed themselves while they bless others. A faithful and humble discharge of this duty, we believe, would result in great good in many ways, and especially to the Elders themselves. It will leave them no time to grumble or become dissatisfied with their positions or with the Priesthood over them.

We have reason to know that, in some few instances, the Presidents of Conferences and Travelling Elders are still neglecting, to a considerable extent, this important duty, and that such Elders are possessed of grumbling and dissatisfied spirits, and are fearful that their brilliant talents, great usefulness, and mighty works are not appreciated and properly rewarded. Any President of Conference, Travelling Elder, or other officer, who is either too indolent, too talented, or too important to attend faithfully to this, as well as all other duties, will be considered as unworthy of being continued in office.

Our business, as Elders of Israel, is to build up and strengthen the Saints, and roll on the work of the Lord. A grumbling and dissatisfied spirit cannot advance, but will rather retard the work; and those possessing such should be removed from their offices, and the power to influence the Saints to their injury taken from them.

Brethren of the Priesthood, be humble, faithful, and diligent in the work. Improve your "day of opportunities;" and prove yourselves worthy of the Priesthood you hold, and your blessings and reward are sure.

It is but just, and we are happy to be able to say that but few instances of the kind have come to our knowledge. We have reason to believe that the great majority of the Priesthood are faithfully, earnestly, and diligently devoting their energies to the great cause.

LETTERS OF STANDING.—We have reason to believe that in some instances the Elders have been too stringent in their rules in relation to granting letters of standing to members desirous of moving from one Conference to another. It often becomes necessary for the purpose of procuring employment, especially in these dull and slack times, that such removals take place. From misfortune, perhaps from carelessness or other causes, they owe a few shillings of Tithing which they have neglected to pay up; and the Certificate is withheld from them until they send their back Tithing to the Conference they have left. They remove to another Conference; but, having no Certificate, they cannot join themselves to any Branch. In the meantime, they get employment and are earning money; but, as they are not connected with any Branch, there is no one to look after them, and no Tithing is paid. The debt thus increases, until at length it is impossible for them to pay it. It is useless to think of a poor man's paying six or eight months' back Tithing; and the result is a real loss both to the Church and the members. In all cases of removal of this kind, we would recommend that the Certificate be made out, the amount of Tithing due entered on the

back, and forwarded to the President of the Conference to which such members have removed. It will then become the duty of that President to look after them and collect the back Tithing. It is a matter of no consequence whatever what Conference gets the few shillings, so long as the money is paid and the Church receives the benefit of it. The Tithing will thus be secured, and, what is of far more consequence, the members, by being looked after, are saved.

HOME CORRESPONDENCE.

NOTTINGHAM PASTORATE.

Nottingham, June 12, 1858.

President Calkin.

Dear Brother,—I feel it my duty to inform you of what we are doing and how we are getting along in this Pastorate. Since you and President Budge have visited us, the Saints seem to have taken hold afresh, and are now showing, by their works, that their faith is increasing in the work of the Lord. We have lifted nearly fifty pounds of the old book debt this quarter, and I think we shall make it look small by the end of the year. This has been raised by voluntary donations from the Saints; and I think they feel as if they would give it another lift before very long, because they want liberty, and they know that we cannot have it until we work ourselves free from debt. I hope our Temple allotment will be all paid up by September, so that we may be ready for any other business you may have for us to do.

On the 19th of May, President Budge paid us another visit, and preached in the evening to a large congregation of Saints in the hall; and I think every heart rejoiced, for truly we had a time of refreshing,—such a one, I think, as we shall not forget. The Saints feel more and more the necessity of becoming acquainted with the practical part of our religion, which our next Quarterly Report will show. I wish to inform you that it is about the time that we have held our Conferences here; but, as we hope and expect that you or those that you may appoint will be with us, I leave it with you to set the time for us to have the Saints come together for that purpose.

The brethren join with me in love to yourself, brothers Ross and Budge, and all in the Office. I am yours truly,

JOHN COOK.

LETTER FROM ELDER W. BUDGE.

"Udorn Seion" Office, Swansea,
South Wales, June 9, 1858.

President Calkin.

Dear Brother,—Having now spent upwards of three months as one of your Counsellors, it gives me pleasure to write you a brief statement of the condition and prospect of the Mission, as far as my time and opportunity have allowed me to form an estimate.

I have, it is true, communicated with you from time to time on the more important matters, as they have come under my notice, and have had the benefit of your counsels. At the same time, I feel sure that information in relation to the present healthy and cheerful condition of the Mission will be acceptable to the Saints, and encouraging to them in their efforts in helping to build up the kingdom.

There is much satisfaction in doing good, and it increases as the fruits of our labour appear. Until the 5th of March, I continued to labour in the Birmingham Pastorate, introducing and working out as effectually as possible, the new order of conducting business in the Conferences. In this I have been most heartily assisted by the Priesthood. Being perfectly acquainted with your intention to have a universal system of doing business introduced into the Mission, by which all funds, agencies, &c., can be understood and controlled by the Priesthood, I began to teach and practise according to your instructions,—first in the Birmingham Pastorate, and afterwards in all my visits in the Mission.

I found that, in many parts of the Mission, the business of the Conferences was not properly understood, neither controlled by those who were responsible. Many of the reports of business matters

were merely traditionary stories handed from one to another, and not the result of the most ordinary investigation.

On the 5th of March, I left Birmingham for Norwich, where I arrived the same evening, and was welcomed by Elder Scott, the President of that Conference.

Next day, Pastor Bayliss arrived, and we, with the Travelling Ministry of that Conference, spent some hours together, explaining the manner of keeping accounts and conducting business in accordance with the new order of book-keeping about to be established throughout the Mission.

Next morning being Sunday, we attended a Conference Council meeting, and still further explained and enforced the necessity of punctually attending to all kinds of business matters. During the day, we had also two very good meetings with the Saints.

On Monday, Elder Bayliss and myself went to Cambridge, and attended a very spirited meeting of the Saints.

Next day, we went to Bedford, and had a good meeting at night, after having spent some time with Elder Jeffreys, President of Bedford Conference, and his Travelling Elders, communicating to them what we had taught in Norwich in reference to business.

Pastor Bayliss and the Elders with him were much pleased that the Presidency of the Mission was about to establish a proper and uniform system of conducting business, and they were prepared to carry out all instructions on the subject. We had an excellent spirit in all our meetings and conversations, and I felt that everything would be well done here.

I returned to Birmingham on the 10th.

I had the pleasure of meeting you at Derby on the 20th, and went with you to Nottingham, where we were met by Pastor Cook.

Next morning, we attended a general Priesthood meeting; and the counsel and instructions given by you on the Order of the Priesthood, Tithing, and other principles of the kingdom, business matters, &c., were exceedingly profitable and gratifying to the brethren. This day being Sunday, we had two more very good meetings, a large number of Saints being present.

After your departure on Monday, I

visited and preached at Leicester and Derby, having very good meetings at each place. The Saints in this Pastorate are lively and on hand for any duty; and the Pastor, Presidents, and Priesthood generally are devoted to the work of the Lord.

On the 14th of May, I again visited Nottingham, and preached there in the evening to a large and good-spirited meeting; and, on the 15th, went to Grantham, where I met Elder Jones, and attended Conference at Risegate with him, as stated in my letter published in *Star* No. 24.

Returning from the Lincolnshire Conference, I again visited and preached at Nottingham and Derby, with Pastor Cook. The former was a very large meeting, but both were very good.

The Nottingham Pastorate is doing well, and improving all the time. While at Derby, I received instructions from you to visit Southampton and the Channel Islands, which I immediately did, being in Southampton on the 22nd (Saturday); and I attended meetings with the Saints there on Sunday and on Monday evening.

On Tuesday, Elder Mark Barnes arrived in Southampton, and we took steamer for Jersey, where we arrived on the following morning, having had a heavy sea to pass over. Elder Leiz received us very kindly; and on the same evening we attended a meeting of the Saints, and had a very good influence in our midst.

On the following day, Elders Barnes and Leiz and myself visited some Saints in the country, about four miles distant, and returned with some of them to Jersey in the evening, where we held a Council meeting.

On Friday, Elder Leiz and myself went to the Island of Guernsey, and visited most of the Saints there. In this island, the Saints had not been much visited of late, and were wholly disorganized. Our visit, however, gave them new life, and they promised to come together at certain times, and keep the commandments of the Lord.

On Saturday, we returned to Jersey, and spent most of the day in business.

On Sunday, I attended three public meetings and a Council meeting, at all of which I felt well in giving instructions,—the other brethren who spoke also enjoying much of the Spirit.

The Saints are not very numerous in the islands, but they were very glad to see us; and I feel that they, by being well visited, will keep pace with the times.

On Monday, May 31st, I left Jersey early in the morning, and arrived in Southampton in the evening.

On Tuesday, I went to Portsmouth, with Pastor Keaton, and had an excellent meeting with the Saints at night.

Pastor Keaton and President Harder, of Southampton, feel well, and are on hand to carry out the instructions given them. They are bringing into practice the order of doing business now being established throughout the Mission.

In my travels, it has been an easy matter to show the brethren the necessity of a complete reformation in the business department of the Church; for all have felt more or less the inconvenience of being left to seek out their own inventions in their business transactions. I am also glad to state that I have not found a single instance of opposition to such reformation; but, on the other hand, all have manifested their willingness to make improvements as fast as possible. The leading articles lately published in the

Star have been of very great advantage to the Priesthood, bearing as they do on the practical duties of the day. In my visits, I have felt after the spirit and condition of the people, and have instructed them accordingly as the Lord has given me wisdom.

The principle of Tithing and the necessity of taking steps to pay the old book debts have received attention. Tithing is more and more generally paid; and in every Conference that I have visited, the Saints are making offerings to pay off book debts, and I expect a large sum will be obtained for that purpose. The Saints have entered into it with an excellent spirit.

On the whole, I have never witnessed such a universal willingness to "seek first the kingdom of God," among the Saints, as at present.

I am now on a visit with President B. Evans among the Conferences in Wales, and will duly report progress to you. My health is good, and I have a constant pleasure in my labours. With love to you, President Ross, and the brethren in the Office, I am yours faithfully,

WILLIAM BUDGE.

OUR JOURNAL OF THE PAST.

We believe that one of the most potent charms to call up and keep an interest in the mind of every one towards the work of God, and to keep all actively engaged in it, is to let the Saints know, as far as concerns them, what is going on, and how the cause is moving along. When they are pent up within the narrow limits of their Branches, with merely a grant of a little more liberty once or twice a year, in the shape of Conference meetings, the state of their minds and their interest in the work must necessarily be somewhat accordingly. If they, through not being in some sort of communication with other Branches, Conferences, and Pastors, do not exactly imagine that they are the only Saints in the world, and that there is nothing going on anywhere else, they certainly, unless extraordinary characters, cannot be so broad in their sympathies for their brethren and the work as though such a communication existed. If some means of travelling be opened, that they may roam through the Mission, and in spirit take part with every one and every work, they will become fuller of interest for the cause, their life and activity will be more vigorous, and their desire to be useful increased.

Again, it is a *trait* of nature for the Saints to want, not only to know what those are doing in whom they are interested, and to take a peep at the great work moving along in every place, but they like their brethren to see also what they are doing and how it is moving along with them.

Now, our especial object is to call up and keep as much interest as possible in the minds of the Saints towards the great work of God, and to actively engage every one in that work. To put this Mission into sympathetic communication, let the Saints peep at every object that concerns them, fill them with interest, keep them active in the cause, and benefit them by the examples of each other, we think no means would be more effectual for the *Star* to supply than a *judicious* correspondence

from the presiding officers of the Mission. To carry out this view, we have instructed our Counsellors to lend their aid, and we also invite the *Pastors* to lend their pens to supply the Saints through the *Star* with *pertinent* views of the Mission. On our part, we design to throw in our mite with theirs in the same homely form of correspondence. As a commencement to bring things orderly up to the present, we lay before our readers

OUR JOURNAL OF THE PAST.

I have, as my labours in the Office permitted, employed my time in visiting some of the Conferences and imparting such instructions to the Priesthood and Saints generally as they seemed to require.

Saturday, Feb. 27th. I went to Birmingham; and the next day being Sunday, attended a large meeting of the local Priesthood of that Conference, and addressed them at considerable length and with great freedom. A good spirit prevailed, and the brethren felt blessed and renewed in spirit and an increase of faith and strength. It has seldom fallen to my lot to meet so large a body of the Priesthood where more union and goodwill, humility and faith were manifested than among those brethren. In the evening, addressed a large congregation of Saints, who seemed to enjoy much of the Holy Spirit, and were manifestly increasing in union, faith, and good works, and appeared to rejoice much in the truths of the Gospel.

Monday, 29th. Returned to Liverpool.

Saturday, March 6th. Went to Cheltenham, and attended a Pastoral Conference of the Priesthood.

Sunday, 7th. Had the pleasure of meeting Presidents of Conferences and Travelling Elders, and imparting such instructions as the Spirit dictated. The brethren seemed to be rejoicing in the work, and expressed their determination to persevere, and a willingness to unite with hearty zeal with their Pastor in carrying out any measures which might be adopted for the advancement of the work. I addressed a large and respectable congregation twice during the day, and was much gratified to find a good spirit prevailing with them, and an increased desire to keep the commandments of God and to live as becomes Saints.

Monday, 8th. Returned to my labours in Liverpool.

Saturday, 20th. Started for Nottingham. At Derby, President W. Budge joined and accompanied me,

Sunday, 21st. In the morning, met the Presidents of Conferences and Travelling Elders of the Pastorate, and a large number of the local Priesthood, and had much satisfaction in addressing them and imparting such instructions as they required for their guidance in the work of the Lord. Elder Budge also addressed them, and imparted much useful and valuable instruction. We had much of the Holy Spirit in our meeting. The brethren felt blessed and refreshed, and received our counsels and instructions with hearty zeal and cheerful determination to carry them out to the utmost of their ability. In the afternoon and evening, hundreds came to hear. The hall was crowded, and on both occasions the most strict and anxious attention was paid while we addressed them upon the principles of the Gospel as believed and taught by the Church; and we felt sure that the Saints were strengthened and refreshed, and that much good would result from these meetings.

Monday, 22nd. Returned to Liverpool and resumed my labours in the Office.

Saturday, 27th. Went to Sunderland.

Sunday, 28th. In the morning, attended a Pastoral Conference of the Priesthood. Part of the morning was spent in hearing the reports and testimonies of the Presidents and Travelling Elders, after which I addressed them at considerable length as the Spirit led, and all felt edified, cheered, and strengthened. The brethren there are united and faithfully attending the duties of their calling, and enjoy much of the Spirit. In the evening, I again addressed a large congregation at considerable length, with great freedom, and apparently with much profit.

Monday, 29th. In the evening, in company with Elder Wallace, attended a meeting of the Saints in Newcastle-on-Tyne, and addressed the Saints for a short time. The Saints enjoy a good degree of the Holy Spirit, and are increasing in faith and good works.

Tuesday, 30th. Returned to Liverpool.

Saturday, April 3rd. Went to Leeds, and attended a Pastoral meeting of the Priesthood. I addressed them at considerable length, and with much freedom, and imparted such instructions as the Spirit dictated. With one or two exceptions, the Priesthood in that Pastorate are cheerfully and diligently discharging their several duties to the best of their abilities, and are united in upholding and sustaining the Pastor, and in carrying out all his views and suggestions for the furtherance of the work. Elder Jones is getting the Pastorate into excellent working order; and, although suffering from weakness of body and ill health, he is untiring in his labours. May the Lord bless him with health and strength, and preserve him long upon the earth to assist in carrying on His great work.

Sunday, 4th. Went to Bradford, in company with Elder Jones, and some others of the brethren, and spoke at considerable length, both morning and evening, to large and respectable congregations; and although there were quite a number of strangers present, and some who on former occasions had made some disturbances in our meetings, yet there were no indications of dissatisfaction, but all seemed interested in the remarks and paid strict attention, and a good impression was evidently made upon them. At the close of the meeting, we bid the Saints adieu, and left them rejoicing in the truth.

Monday, 5th. Returned to Liverpool.

Sunday, 11th. In the morning attended Conference in Liverpool, and addressed a large number of the Priesthood at considerable length, and with great freedom and, I trust, much profit, and to the satisfaction of the brethren. In the afternoon, spoke a short time to the Saints, and was followed by Elder Oliver and some others. We enjoyed much of the good Spirit in our midst, and had a profitable time.

Saturday, 24th. Went to London, and was kindly received by, and spent an agreeable evening with President Ross.

Sunday, 25th. Attended a meeting of the Priesthood, with President Ross, and was much pleased and edified with the instructions given by him; after which, I addressed the brethren as the Spirit dictated. The brethren are united and alive to their duties, and enjoy much of the Spirit; and

there is a degree of order and system in the transaction of business which is really commendable. In the afternoon and evening, attended large and respectable meetings, and spoke at considerable length and with much freedom. Much of the Spirit rested upon the brethren and Saints generally, and we had a time of rejoicing. The Saints feel well, and are faithful and humble, and their course is onward.

Monday, 26th; Tuesday, 27th. Visited the Crystal Palace and other places of interest in London, in company with President Ross and others of the brethren.

Wednesday, 28th. Attended a large social party of the Saints in Tabernacle-square, and was much pleased to see the good feeling and union that exist among them.

Thursday, 29th. After a pleasant and not unprofitable visit of four days, I left London, and went to Birmingham, where I was met and kindly received by President Budge and others of the brethren.

Friday, 30th. In company with President Budge, spent the day very agreeably in visiting the Saints. In the evening, attended a very pleasant and agreeable social party.

Saturday, May 1st. Visited Dudley Castle, and spent an agreeable hour and dined with some of the Saints.

Sunday, 2nd. Addressed a large and attentive audience in Birmingham in the morning, and at Coventry in the evening. In both of these meetings, much of the good Spirit was enjoyed by the Saints. In the evening, I met with the Priesthood in Coventry, and had a pleasant and profitable interview, and gave them such counsel and instructions as the Spirit dictated. President Budge accompanied me during the day, and also addressed the meetings, giving much valuable instructions. We had excellent meetings, and much of the Spirit with us.

Tuesday, 4th. Returned to Liverpool.

Sunday, 9th. Attended Conference at Manchester. The forenoon was taken up in hearing the reports and testimonies of the Presidents of Branches and in transacting business. In the afternoon, I spoke for some time to a crowded house. Several of the brethren also addressed the congregation. The Spirit rested in abundance upon the people, and all felt blessed and edified. The Saints in that

Conference are doing well and progressing in righteousness, and are, with faith and humility, keeping the commandments of God to the best of their ability.

Saturday, 15th. President Ross and myself went to Glasgow. Spent an agreeable evening with Elder McComie and the President of Conferences and Travelling Elders of the Scottish Pastorate.

Sunday, 16th. We attended Conference: The hall was crowded, and the congregation was addressed by President Ross, and an animated, interesting, and instructive discourse was listened to with

great attention; after which, I made some remarks, and gave such instructions as seemed necessary. Much of the Holy Spirit was with us, and the Saints seemed to enjoy themselves and the meeting well.

Monday, 17th. Met the Priesthood, and spent a couple of hours in still further counselling and instructing them in their callings and duties; and although the brethren have been somewhat behind the times, yet I am confident their hearts are in the work, and that they will redeem the past. In the evening, I bade them adieu, and returned to Liverpool.

We have introduced and established a general order and system of book-keeping and all other business transactions, and have endeavoured to make it universal throughout the Mission; and we have had the satisfaction of seeing the Priesthood generally receive the proposition cordially and lay hold of it with a will to carry it out, acknowledging the necessity of a reformation in that respect, and rejoicing in the opportunity of bringing it about.

In some few instances, however, we found the brethren somewhat stereotyped—hard to comprehend and slow to see the necessity of any advance from the good old way their fathers trod in, especially in the business departments. Some of the officers of the Church have seemed to think that all they had to do was to preach flowery discourses and large sermons, and secure to themselves a great name, while the business of every-day life was almost entirely neglected. There seems in some a culpable indolence in respect to the labour and business of their office, if not disinclination to the discharge thereof, and more especially in regard to visiting the Saints at their homes, and imparting such instructions and counsel as they severally need, and in the keeping of the books and records properly. We have succeeded, however, in convincing these brethren of the utility of our treasures, and have had the satisfaction of receiving their assurance that they will carry out our instructions to the best of their ability.

Wherever we have been, we have also introduced the subject of the old book debt, and suggested the propriety of adopting some plan for ridding the Branches of this burden. We are pleased to see the Saints almost universally receive the proposition with joy and promise to set themselves at once to work to accomplish it; and in many instances since, we have had tangible evidence of the sincerity of their promises.

We have enjoyed our visits very much, and everywhere find the people humble, teachable, and desirous to know and do the will of our Father in heaven.

PASSING EVENTS.

GENERAL.—Several hundreds of houses have burnt at Constantinople. An armistice has been established between the Candia Insurgents and the Turkish authorities. The Turkish authorities, it is said, are devoting all their energies to preparing a fresh expedition against Montenegro. The Turkish force at Regusa amounts to about twelve thousand men. A letter from Berlin states that the Prussian navy is about to be increased. A new bullet-casting machine has been invented by a Berlin engineer, by which two men can turn out 40,000 rifle bullets per hour. Smallpox is reported to have been raging fearfully among the troops in Bombay. A Zemindar of the Chunda district is in arms and open rebellion. He has gathered together a most desperate lot of Rohillas, Arabs, and others from the Nizam's territory.

AMERICAN.—A severe shock of an earthquake was experienced at Coquimbo on the 3rd of May, causing serious damage. A terrible tornado has visited the city of Chicago and neighbouring places, doing great destruction and causing great alarm to the inhabitants. The whole village of Ellison was completely destroyed, not one out of its 500 inhabitants escaping injury. A tremendous storm visited the city of Leavenworth, Kansas, on the 2nd of June, inundating part of the town, and doing great damage. The Missouri had flooded its banks, and was still rising. A desperate battle has been fought in Texas, between a party of rangers, under Captain Ford, and a large body of Comanche Indians, terminating in the death of 76 of the latter and the capture of 17 as prisoners. A revolutionary movement has risen in New Orleans, growing out of a struggle for power between the constituted authorities and the Vigilance Committee, the latter gaining the ascendancy. A bill has been introduced into the Senate for placing the military and naval forces, and 10,000,000 dollars, with 50,000 volunteers, at the disposal of the President, to resist the pretensions of Great Britain and authorize him to send a Special Ambassador to England, if necessary. The troops at Camp Scott are reported as living on mule meat. Col. Hoffman's command were 75 miles beyond Fort Laramie, having encountered snow three feet deep; and they had lost many animals.

VARIETIES.

WHY does a cat run after a mouse? Because the mouse runs away from the cat.

"**PATRICK**, hereafter I want you to commence work at five o'clock, and quit at seven." Patrick: "Sure, and wouldn't it be as well if I'd commence in the morning at seven, and leave off at five in the evening?"

A **MOTHER**, admonishing her son, told him he should never defer till to-morrow what he could do to-day. The little urchin replied, "Then, mother, let's eat the remainder of the plum-pudding to-night."

SCHOOLMASTER: Bill Tompkins, what is a widower?" Bill: "A widder, sir, is a woman that aint got no husband, cos he's dead." Schoolmaster: "Very well; what is a widower?" Bill: "A widdener is a man that gus arter the widders!"

THE *Literary Gazette* gives the following as the prayer taught to the children of Scarborough wreckers, in times of yore:—"God bless daddy! God bless mammy! God send a ship ashore before morning! Amen." *

FAITH IN GOD.

(Selected.)

There is a principle within—
Faith in God's love and power:
Upon this moveless rock I lean,
In sorrow's darkest hour.

This oft my drooping heart hath cheered,
(With anguish worn, and care,)
And all I doubted, all I feared,
Have vanished into air.

What though a cloud o'ershade my sight,
Big with affliction's tear;
Yet faith, amidst the drops that fall,
Discerns a rainbow there.

I need not shrink, I need not fear,
Whate'er the future be,
Since God is love, and God is near
In man's extremity.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 23, Vol. XX.

Saturday, July 10, 1858.

Price One Penny.

THE NEWSPAPER PRESS.

BY ELDER E. L. T. HARRISON.

What an amount of importance is attached to the opinions of the Press, especially in this country, where it comes forth without name to authenticate its statements or enable us to trace to individual personages the sweeping statements that it makes about governments at home and abroad, societies and systems, the events of the day, or any other matter upon which it can dilate.

What an irresponsible, unmanageable power is the Press! Enwrapped in mystery, it speaks as from some unknown region. Hence its importance. No one knows who it is that is talking in its pages. Most people have a vague idea of a secret conclave of the combined wisdom of the nation, met in some retired spot, where the intelligence of all ages is brewed into a portable form, and thence distilled to the world through its daily and weekly sheets.

To strip the thing of its false importance, we have but to raise the curtain a little, and show the secret springs that work its machinery, and the giant will dwindle into a dwarf; the imagined combined host of mighty intellects, met with the spontaneous desire to tumble their vast requirements into one great reservoir for everybody's benefit, vanishes away; and in the stead we behold a few jobbing writers, of no unusual capacity, manipu-

lated under the hands of a host of money-grubs, and made to produce any given tune.

"Who is that stupid, tetchy, bigoted old gentleman—that positive, cranky, arguing, crooked old man? He? Bless your soul, he's 'the Press:' he edits the 'Morning Blusterer.'" "Never! Why, who would care for his opinion?" Not many, whilst he is at home, or in the streets, or anywhere else where he can be seen; but when this same narrow-minded bigot disappears within the folding doors of the editor's *sanctum*, and puts his identical notions into print, behold and lo! what a change! The very people who would have argued till they had not a tooth left, sooner than be convinced by such a man, come humbly to the feet of the "Morning Blusterer" to know what the political world shall do to be saved. Who is that red-faced man, with a pompous tread, who can't write well till he is dosed with spirits to create a flow of ideas?—or that lean, long-haired individual, who looks as abstracted as if he he hadn't seen this world for the last three years, he has dwelt so much in the regions of ideality?—or that man with the bald head, fat and lumpy, creasy and leady, whose wisdom is so tightly glued together, that he can only break off little bits at a time, such as—"Ah!" "Hem!"

"Yes!" "Exactly!" "Indeed!" "Hem!" Who are they? Why, they are "the Press," to be sure!—the manufacturers of the thunder and the lightning!! "Surely, they are men of very ordinary notions and abilities! Who is going to be led by them?" Wait awhile; and when the conceits and theories of these same pompous, hairy, or lumpy men shall come disguised in the columns of a newspaper and prefaced with that grandiloquent syllable, "we," you shall see their identical notions received as the voice of oracles, and treated as samples of the highest human wisdom imaginable, by the very men who would have tumbled most unceremoniously on one side the same ideas, could they only have had one glance at the parties who wrote them. Not only are the understanding and intelligence that in many cases guide the so much revered "Press," contemptible, but its origin is ten times worse.

The various newspapers of the present day, with scarcely an exception, are mere money speculations, started on exactly the same principles as large firms launch out in butter, cheese, or soap. Shrewd speculators, that find ordinary investments too slow in profit, deal in newspapers as coolly as other people do in "dry goods." Moneys are combined by a number of such personages, the popular taste is consulted, writers are hired to write to the subject—sometimes at so much an "article;" and, like other articles made to order, if not according to pattern, are sent back, with instructions to "make up a little stronger;" and, finally, forth comes this *commercial speculation*, and in its first column meekly dilates on its benevolent intentions to enlighten the masses, to raise humanity, and to hurry reforms. Little do the thousands, who go to it for information, know the number of calculating money-spinners that hide behind its "liberal views" and "enlarged progressive principles!"—mere words hung up as call-birds by men whose souls are wrapt in sublime investigation before one great question, What will *sell* best? or, What will the people *buy*?

Who wonders that such papers contain so little fairness and impartiality, or said their leaders actually hate the truth? But that's a mistake: they merely hate the miserable price it fetches. In fact, they do intend some day to print nothing but *truth*—the pure, simple truth! "When,"

do you say? "When it shall *sell* the best.

From such an army of traders in saleable wares, how can the Church of Latter-day Saints, poor and unpopular, expect help or fair play? Where an occasional editor may be found, who unites integrity and honesty to his intellectual abilities, the proprietors of the paper hold him in check, and wisely see that he prints nothing that shall injure the reputation or popularity of the journal. In most cases, editors are but secondary characters; and though they may be selected because of their known views, still the "dealers" are at the bottom, superintending the spirit of the whole concern, keeping a jealous eye on every line, like drapers do on their windows, observing how their assistants arrange the ribbons and the silks. They plead the cause of a down-trodden people! They know the market price of goods too well!

Most people know how hard it often is to purchase a paper that contains anything against the "Mormons," unless they go early on the day of sale. Consequently, let any one deliberately sit down in a London garret and concoct the most stupid, not to say wicked lies about this people,—let him say that Brigham Young has gone mad, or that he has eaten his head, or has undertaken to build a tower that shall reach to the moon and scrape the rough spots from the surface; and we will undertake that, if sent in time, it shall be in all the daily and weekly papers the next morning, or the next opportunity at the latest, and circulated till it is worn threadbare. Quite as improbable stories as these have been circulated. Brigham Young has been made to traverse seven thousand miles in the course of a week, and doubtless much against his will (had he only known it), and has occupied three distinct places at one time! Now, on the other hand, let fifty letters from Salt Lake City, authenticated by the various post-marks on the route, be sent to them, and they will refuse to publish one, should they be found to speak favourably of the people or their leaders in that region. Who, then, can wonder at the strong contempt felt by the Latter-day Saints for such poor paper-mongers?

Not long after Judge Drummond's statements against the "Mormons" had gone the round of the papers, embellished and garnished by editorial additions, the

leading London papers were addressed, to know if they would permit a reply to appear in their columns, so that their readers might hear both sides of the question. "Of course," they said, "they were only anxious to give their readers that privilege?" But not one allowed the privilege, or rather the *right* of reply, to the people whom they had permitted for weeks to be so freely abused in their columns. Poor creatures! Are they without souls, without honour, without principle? They sell, for a few miserable pence, the power to lead into truth the understanding of the masses of mankind. Future ages will point with scorn to the memory of men who, holding a position from which they could pour truth in floods, defend the oppressed, disperse prejudice, hurry on the day of rest and peace, and wear eternally the glory of being foremost in the battle that in the latter days made crime and misery to lick the dust, yet threw it all away, and, for mere temporary gain, turned the strong engine of their power upon the weak, and lent its arms of strength to any fool, liar, or hypocrite, who wished to bespatter with falsehood or becloud with misrepresentation the rising loveliness of truth.

The Press is now a perfect jumble—a chaos. An expeditious method of losing our senses would be to try and weave a simple plan for the salvation of society from the first half-dozen papers that might come to hand; and yet they are all

professedly capable, and are everlastingly giving advice and saving the nation! (?) The Press, because of the greatness of its mission and province, has become the meanest of all great gifts, by the prostitution of its noble powers. It has licked the feet of parties, on the one hand, and bowed in abject slavery to the masses, on the other. It has egg'd men on to war, kindled the thirst for blood, goaded the nations into conflict, and urged slaughtering hosts over foreign soil, that an excitement might be kept up, and a few more thousand copies sold. Now is the day of the degradation of the Press. But yet it shall be purified from its corruption, and used for holy purposes alone. A day is marching on—hear it, ye editors!—when those who have misused it shall move aside, and its gigantic strength be devoted to the crushing up of evil, and its million voices cry hallelujah to the peaceful reign of that everlasting Government whose foundations are laid in the mountains of the West. Then shall it blaze terror to the wicked, reveal on the housetops the secret acts of men, and roll abroad the laws of God and Zion, her edicts, her decrees, and her sweet, heaven-born truths. First in the rank of heavenly sciences, the great lever of the Priesthood shall it stand! Well shall it then atone for all its past abuse; for in those days shall the Press be sanctified and consecrated to Truth.

DIRECTION OF A WORLD.

(Concluded from page 420.)

CHAPTER VI.

A NEW WORLD AND A NEW DIRECTION.

"Behold, I make all things new."—JESUS.

We have seen in foregoing chapters that the world has travelled to chaos and strife. Every view has shown us that confidence has departed from society, that its vital energy is fast drying up, that human institutions, with the organizations and relations of mankind, are altogether losing cohesive and binding power, and that, while systems are crumbling,

the human family are falling apart—decaying nationally, socially, politically, and religiously. Indeed, the terms "organization," "connection," and "relationship" have become nearly altogether inapplicable to the condition of society. Disorganization, disconnection, and non-relationship are more suited to the present state of things. The seeds of dissolution

are spreading everywhere, and, as observed in Chapter V., "The creature has refused to allow the Creator to lead the world in the right direction, and it has travelled towards its grave."

But the world or society in its *mortality* is like man in his individual mortality. Both must die, because they are *mortal*. But both will be *resuscitated*. The dying is a prelude to a resurrection. The earth passes through an ordeal similar to that through which mankind pass, and laws which hold good over individual man are also applicable to society. We do not intend to confound the re-organization of society for the millennial reign of Christ with the last great change; but its reconstruction is to an extent analogous to a resurrection.

Jesus said, "As it was in the days of Noah, so also shall it be at the coming of the Son of Man." This expression of the Saviour has been but very imperfectly understood, and only a small part of its broad meaning has been seen. It comprehends more than the raising up of a Prophet like unto Noah, the warning of the inhabitants of the earth, and the flood-burstings of the judgments of God on the nations. It indicates the birth of a new world—a re-organization of society—the renewal of Adam's again broken race—the revival of the human family from that state of fainting into which it is languishing. Society will be *regenerated—re-created—re-born*. The awful, universal convulsions of the last days will to a great extent depopulate the earth; but it will again be *re-peopled*.

The antediluvian remnant revived the race of man which had languished because of transgression, mended a line broken because of wickedness, and scattered their seed over the face of the earth. Again, the great commandment was fulfilled—"Be fruitful, and multiply, and replenish the earth." From that remnant all the generations, nations, kingdoms, and empires since the flood have sprung. That little branch of Adam's family that survived a world's winter—eight lonely beings, who escaped the general wreck of mankind, multiplied in numbers, until the amount thereof has reached many thousand millions. They have possessed countless cities and incalculable resources, and have emitted brilliant, though lightning-like halos of glory. They have drank an ocean of

experience and crowded a world's history with the events of four thousand years. But they have made the race of Adam *old* and *sin-hoary*.

That stock which survived the flood is now passing through a world's autumn; and ere long the falling of its leaves will cover the earth. It will then pass through a world's winter, whose bleak, desolating storms will give the scene an appearance of comfortless nakedness. But a few sprigs of that human tree will survive. After an unusually severe winter, it seems that nature drinks an extra draught of life, and the soil of the earth seems renewed with virgin vitality. So it will be after the world's winter has passed, when the spring of a new state of things opens. Those sprigs which shall survive will take deep root in the re-virginized soil, shoot out their branches, cover the earth with a fresh foliage, and put forth crowds of human buds again. Then a millennial summer will come, and the rich clusters of fruits will be gathered for the great feast of the King. Their luscious flavour pleasing His royal taste, He will plant the seeds thereof in celestial gardens, and they, thus transplanted, will bring forth the fruit of eternal lives.

"As it was in the days of Noah, so also shall it be at the coming of the Son of Man." A remnant will be left. The languished race of Adam will be again revived, and his broken line mended by a righteous people. Once more will the command be obeyed—"Be fruitful, and multiply, and replenish the earth." Thousands of millions of their seed will cover the land, and nations, kingdoms, empires, and generations will spring out of them. They will also possess countless cities, incalculable resources, emit halos of splendour, drink an ocean of experience, and crowd a world's history with events; but they will bring forth seed to the glory of God, build up nations, kingdoms, and empires to the name of the Most High; and their generations will be taught in the fear and admonition of the Lord. Their cities will be laid on the foundations of righteousness, their habitations filled with holiness, and their resources be the riches of eternity. Their experience will spring from the Fountain of living waters, and the events with which their history will be crowded will be the acts and developments under the reign of the Monarch of the universe. The race of Adam will

not grow *old* in them, but bloom in immortal youth and become ripe with fruits of righteousness.

There are, however, certain peculiar characteristics which will distinguish the times of the coming of the Son of Man from any period since the creation. The events of the final dispensation will, in some respects, remarkably differ from that of Noah. This peculiarity will not consist in the facts of a universal wreck of old institutions, the engulfing of the wicked, and a re-peopling of the earth, but in consequence of this being the great latter-day dispensation of the fulness of times—in consequence of its being a world's *finale*—its culminating dispensation, to which all other dispensations travel and give their importance, interest, and events. The difference will not be in the fact that a new formation of society took place in the days of Noah, and that such will also be the case in the days of the coming of the Son of Man; but the peculiarity will be found in the difference of the forms—in the manner, progress, and character of the re-construction. It will not be merely in the fact that society will again travel its course—that the world has another race to run, but it will be the manner in which that course will be traversed—the *direction* which that race will take.

In the days of Noah, the new world—the revived race of Adam started under Divine guidance. But it soon branched out into a thousand wrong directions. That race became scattered and broken at its very roots, and mankind have continued to depart from their Creator and His government. But in the days of the

coming of the Son of Man, the future world will not only start but continue under the direction of Divine government, and will travel, not to division, but to *broad unity*, and the creature will be drawn into a closer connection with the Creator.

During the millennial reign of Christ, the government of God will extend until “the knowledge of the Lord shall cover the earth as the waters cover the sea.”²² The re-moulding of society into the perfect form will not be brought about in a moment, nor will the Saints at one effort reach that maturity and Godlike stature to which their development approximates. Perfection is a growth; and though the world will in its regeneration resemble a new-born infant in innocence and purity, like the child it must grow to the strength, dignity, and Godlike beauty of manhood. The millennial period will be a thousand years of progression, and the millennial world, when it has reached its maturity, will embody a thousand years of progressive developments. At the end of the Millennium, the world will have reached the full development of this probationary state, and the reign of Christ will have become universal; and then shall he “deliver up the kingdom to the Father, that God may be all in all.”

Thus will a “new world” be born, and “a new direction” given; and that favoured remnant who shall again revive the race of Adam will be organized under the reign of Christ, and carried to that social, spiritual, intellectual, and governmental perfection which will close the millennial day and usher in a new era of eternity.

HISTORY OF JOSEPH SMITH.

(Continued from page 423.)

[January, 1843.]

Saturday, 21st. At home, except going out in the city with Elder Orson Hyde to look at some lots.

Sunday, 22nd. I preached at the Temple on the setting up of the kingdom

of God. The subject arose from two questions proposed at a Lyceum.

1st. Did John baptise for remission of sins?

2nd. Whether the kingdom of God was set up before the day of Pentecost, or not till then?

The following is a synopsis of this sermon, as reported by Elder Wilford Woodruff:—

"Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed His word and gave power and authority to administer in His name, and where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the Gospel and officiate in the Priesthood of God, there is the kingdom of God; and, in consequence of rejecting the Gospel of Jesus Christ and the Prophets whom God hath sent, the judgments of God have rested upon people, cities, and nations, in various ages of the world, which was the case with the cities of Sodom and Gomorrah, which were destroyed for rejecting the Prophets.

"Now I will give my testimony. I care not for man. I speak boldly and faithfully, and with authority. How is it with the kingdom of God? Where did the kingdom of God begin? Where there is no kingdom of God, there is no salvation. What constitutes the kingdom of God? Where there is a Prophet, a Priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

"In these remarks, I have no allusion to the kingdoms of the earth. We will keep the laws of the land; we do not speak against them; we never have, and we can hardly make mention of the State of Missouri, of our persecutions there, &c., but what the cry goes forth that we are guilty of larceny, burglary, arson, treason, murder, &c., &c., which is false. We speak of the kingdom of God on the earth, not the kingdoms of men.

"The plea of many in this day is, that we have no right to receive revelations; but if we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God. But say you, What will become of the world, or of the various professors of religion who do not believe in revelation and the oracles of God as continued to His Church in all ages of the world, when He has a people on earth? I tell you, in the name of Jesus Christ, they will be damned; and when you get into the eternal world, you will find it will be so: they cannot escape the damnation of hell.

"As touching the Gospel and baptism that John preached, I would say that John came preaching the Gospel for the remission of sins; he had his authority from God, and the oracles of God were with him, and the kingdom of God for a season seemed to rest with John alone. The Lord promised Zacharias that he should have a son, which was a descendant of Aaron; and the Lord promised that the Priesthood should continue with Aaron and his seed throughout their generations. 'Let no man take this honour upon himself, except he be called of God, as was Aaron;' and Aaron received his call by revelation. An angel of God also appeared unto Zacharias while in the Temple, that he should have a son, whose name should be John, and he should be filled with the Holy Ghost. Zacharias was a priest of God, and officiating in the Temple, and John was a priest after his father, and held the keys of the Aaronic Priesthood, and was called of God to preach the Gospel of the kingdom of God. The Jews, as a nation, having departed from the law of God and the Gospel of the Lord, prepared the way for transferring it to the Gentiles.

"But, says one, the kingdom of God could not be set up in the days of John, for John said the kingdom was at hand. But I would ask if it could be any nearer to them than to be in the hands of John. The people need not wait for the days of Pentecost to find the kingdom of God, for John had it with him, and he came forth from the wilderness, crying out, 'Repent ye, for the kingdom of heaven is nigh at hand;' as much as to say, 'Out here, I have got the kingdom of God, and I am coming after you; I have got the kingdom of God, and you can get it, and I am coming after you; and if you don't receive it, you will be damned:' and the Scriptures represent that all Jerusalem went out unto John's baptism. These was a legal administrator, and those that were baptised were subjects for a king; and also the laws and oracles of God were there: therefore the kingdom of God was there; for no man could have better authority to administer than John; and our Saviour submitted to that authority himself by being baptised by John: therefore the kingdom of God was set up on the earth, even in the days of John.

"There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom, because there were more miracles, gifts, visions, healings, tongues, &c., in the days of Jesus Christ and his Apostles, and on the day of Pentecost, than under John's administration. It does not prove by any means that John had not the kingdom of God, any more than it would that a woman had not a milk-pail

because she had not a pan of milk; for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and had the keys of that Priesthood, and came forth preaching repentance and baptism for the remission of sins, but at the same time cries out, 'There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose;' and Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchisedec Priesthood and kingdom of God, and had before revealed the Priesthood to Moses; yet Christ was baptised by John to fulfil all righteousness; and Jesus in his teachings says, 'Upon this rock I will build my Church, and the gates of hell shall not prevail against it.' What rock? Revelation.

"Again, he says, 'Except ye are born of the water and of the Spirit, ye cannot enter into the kingdom of God;' and 'though the heavens and earth should pass away, my words should not pass away.' If a man is born of water and of the Spirit, he can get into the kingdom of God. It is evident the kingdom of God was on the earth, and John prepared subjects for the kingdom, by preaching the Gospel to them and baptising them; and he prepared the way before the Saviour, or came as a forerunner, and prepared subjects for the preaching of Christ; and Christ preached through Jerusalem on the same ground where John had preached; and when the Apostles were raised up, they worked in Jerusalem, and Jesus commanded them to tarry there until they were endowed with power from on high. Had they not work to do in Jerusalem? They did work, and prepared a people for the Pentecost. The kingdom of God was with them before the day of Pentecost, as well as afterwards; and it was also with John, and he preached the same Gospel and baptism that Jesus and the Apostles preached after him. The endowment was to prepare the disciples for their missions unto the world.

"Whenever men can find out the will of God, and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized of God; for nothing will save a man but a legal administrator; for none others will be acknowledged either by God or angels.

"I know what I say; I understand my mission and business. God Almighty is my

shield; and what can man do if God is my friend? I shall not be sacrificed until my time comes; then I shall be offered freely. All flesh is as grass, and a Governor is no better than other men: when he dies, he is but a bag of dust. I thank God for preserving me from my enemies: I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got: we only ask them to come and get more. What if all the world should embrace this Gospel? They would then see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. Amen."

Monday, 23rd. Was at home, and wrote the Editor of the *Wasp* as follows:

"Dear Sir,—I have of late had repeated solicitations to have something to do in relation to the political farce about dividing the county; but as my ideas revolt at the idea of having anything to do with politics, I have declined, in every instance, having anything to do on the subject. I think it would be well for politicians to regulate their own affairs. I wish to be let alone, that I may attend strictly to the spiritual welfare of the Church,

"Please insert the above, and oblige

JOSEPH SMITH."

"Nauvoo, Jan. 23, 1848."

In the evening, rode with Emma to see Dr. Richards, who was sick, at the old Post-office building, up the river.

Elder John Snider returned from his mission to England.

Tuesday, 24th. Was at home till noon, when I rode out with Emma. Evening, attended the Masonic Lodge.

Wednesday, 25th. Was about home.

Thursday, 26th. In the afternoon, rode to the Temple, and afterwards to William Clayton's.

Friday, 27th. Rode on the prairie with William Clayton. Dined at brother Cornelius P. Lott's.

Saturday, 28th. Played ball with the brethren a short time. Rode round the city with Mr. Taylor, a land agent from New York.

Some snow fell, the ice began to give way in the river, and a steamer that had wintered at Montrose went over the rapids.

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 10, 1858.

SOME OF THE YOUNG.—In a former editorial, we brought before our readers young Saints in the character of “the first pillars of the Church.” We found them truly deserving to be called the royal seed of Abraham, and among the bright specimens of that peculiar race. We gave them to the Saints as samples of the legitimate stock. But there are some growing up and coming into the Church who show *bastard* characteristics and bear but few of the *family* features. The object of this editorial is to trace their marks of illegitimacy, and to persuade them to become “new creatures!” But if they refuse to be re-moulded, others composed of good clay will perhaps assume a more comely form, by our pointing out these “vessels of dishonour.”

Let us put a few interrogations into the mouths of “some of the young:”—“Are we not as good as our neighbours? Are we not as devoted to our religion as young people generally among the sects? Have we not as much faith and reliance on God as they? and are not our lives as full of holy enthusiasm, heroic deeds, and sacrifices for truth as theirs? Do we not act like them, move by the same motives, and reach after the same objects? Indeed, are we not like them?”

Well, we do not doubt their being “as good” as their Gentile neighbours. Perhaps they are better, and commit less improprieties; and their conduct might be less exceptionable. Let us throw the cloak of charity over them, and give them this much credit. Neither will we question their *likeness* to young people generally. That is our point of complaint. They are *like* the young generally, and, in being so, they show the marks of bastards, and not the features of legitimate Saints. They are like the Gentile young in their thoughts, feelings, dispositions, conduct, interests, and objects of life. There is nothing *peculiar* about them; and were it not for the profession of name, no one would ever mistake them as belonging to a “peculiar people.”

Again: We will suppose them to further interrogate us with the following:—“What have we thought—what have we said—what have we done—what do we live for, to cause your complaint?” NOTHING! That is our principal cause of complaint. You think *nothing*; you talk *nothing*; you do *nothing*; you live for *nothing*: indeed, you are *nothing*—you amount to *nothing*!

The characteristics of “some of the young” are lightmindedness, worthlessness, purposelessness, and ungodliness. They are full of emptiness, and are great in “small talk.” They care but little about their religion, and it is scarcely ever in their thoughts. They are not like those young men and women who stood as “pillars of the Church” and gave vitality to the cause. The great work of God called up in the minds of the legitimate young of Israel a noble enthusiasm, fired their souls with inspiration, claimed the whole purpose of their lives, and led them to deeds of heroism and sacrifice. But these *bastard* Saints, instead of being full of the spirit and importance of the work—instead of manifesting towards God’s kingdom the fer-

vent love and faith of youth, abound with the follies, vanities, and fashions of the Gentile world.

That class of the young who formed the subject of our former editorial would meet together often. And what was the object of such meetings? To feast on the good things of God's kingdom, to dwell on the principles, prophecies, and instructions contained in the publications of the Church, to testify of the light and blessings which they had received, and to revel in the glories of the latter days. The class who form the subject of this also meet together often enough, but they meet to trifle, flirt, "court," and gossip. The qualities of a ribbon, the trumperies of the world, and the vicious enchantments of sweethearting have more importance in their minds than the kingdom of God and eternal things. But their "pastimes" are not always so innocent as this. They will spend their precious hours in backbiting their brethren and sisters, and even dare to meddle with the doings of the Priesthood, discuss the propriety of their actions, imagine a thousand unreal things, and busily circulate their conclusions as facts. We advise all such to mend their ways, and would warn the faithful to beware of them, and enjoin on the officers of the Church the duty of reproving them.

We are sorry to say that such characters are too often found among those who have grown up in the Church. Yes; they are children of men and women that have professed the name of Saints for ten or fifteen years. This is another evidence that many of those who boast of their being in the Church when Brigham and Heber were in England have neglected their duties, failed to embrace their opportunities to gather, and are consequently dried up. Their children show the state of their fathers and mothers. We do not include faithful Saints, who have not possessed the privilege of working out their deliverance.

It might be asked if we desire to make the young people doleful and curtail their liberties. By no means. "Mormonism" is a youthful and happy religion, and the Gospel is a law of liberty. It is possessed of youthful immortality and boundless liberty. But the liberty of the children of God is in the right direction, and their mirthfulness partakes of the joy of angels. Wise as serpents, but as harmless as doves,—blithe as innocents, yet as high-toned as immortals, is the state of mind to be desired. Trifling and liberty are not the same, and lightmindedness is not godly-mindedness.

What we have said concerning "some of the young" is also applicable to some more matured with age. There are too many of such *nothings*. Perhaps the ancient adage which says that "old fools are the worst of fools" will hold good in this case—namely, that old nothings are the worst of nothings. We advise all such of every age to become "new creatures," or to understand that the Divine Potter has no need of them. Our object is not to find fault, but, by homely and practical, though close remarks in our editorials, to make the Saints more like vessels of honour and usefulness.

NEWS FROM UTAH.—We have just received a letter from President Brigham Young, dated April 5, via California. There is no particular news in relation to the war movements. The news of interest to the Saints in this land is summed up in the following quotation:—"Your family, friends, and the people generally are well and doing well."

THE tallest trees are most in the power of the winds; ambitious men, of fortune's blasts.

FOREIGN CORRESPONDENCE.

LETTER FROM ELDER A. J. STEWART.

Sydney, N. S. Wales,

April 10, 1858.

President Richards.

I have just returned from the interior of the country, and found two letters, dated 4th November, with invoices of two cases of books, which have also come to hand, all in good condition. Nearly all of the books that were in this colony previous to the last two cases, as above, are sold. I have not got any returns from Victoria nor South Australia the last quarter.

I enclose a bill for twenty pounds sterling, first of exchange, and the second of exchange for thirty pounds sterling; first having been sent on the 8th January, 1858.

I wish you to credit Joseph J. Cooper, of Sydney, Charles Frazier, of Patterson River, and Thomas Yeoman, of Hartley, N. S. Wales, each for one year's subscription for the *Millennial Star*, out of the above bill, according to my former advices; the balance to be placed to my credit on the book account.

Since our last Conference in January, the times have been very dull, and great opposition to the work has been manifested in Australia. The attention of almost every one has been turned to the "Mormon war." Some say they ought to be all killed off. Others are waiting to see the result; and if the Saints are not all killed off, they will come out on the Lord's side.

The Victoria Mission is not doing much. It numbers but few Saints at this time, and I have not got any returns from them on account of books for nine months. The Elders are working far money to go home.

I have just received a letter from President Snow, South Australia. He writes that he has baptized nine new members;

but there is not much prospect of doing anything more at present.

Elder Potter and myself have just returned from a trip of 660 miles into the interior of the country. We witnessed a vast amount of suffering both with man and beast; thousands of cattle and sheep have perished for want of water. There has been a terrible drought, and this has been the hottest summer that has been experienced in Australia during the last twenty years, although there has been some rain of late. Times are very bad here, and great numbers of people are out of employment. They generally seem to be fearful that some great calamity is about to befall the inhabitants of the earth; so they drink to drive away care.

I have not received any letters from the Presidency, or any of the Twelve at home, since I have been here, and but very few from my family. The Elders all think that we are all called home, from what we gather from the news and private letters; and as we think that we are needed at home, and there is no prospect of doing much here till after the great crisis, or "Mormon War," is over, we think it expedient for us all to go home as soon as we can get the means, and organize and set the Conferences in order. We shall all do all we can in this country while we stay, and to sell all the new books and distribute the tracts, so that the people can have something to read. I will write more particulars in next month's mail, and perhaps by that time we may get some intelligence from home.

The Elders all join in respects to you, and all the brethren in the Office, and all Saints.

Your brother in the Gospel,

ANDREW J. STEWART.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

6, Richard-street, Limehouse-Fields,
London, June 23, 1858.

President Calkin.

Dear Brother,—In accordance with

your request, I now proceed to furnish you with a report of my travels and labours since the 27th of May.

On May 28th, I met Pastor C. F. Jones at Leeds. Had a good meeting in

the evening. The Saints there enjoy the spirit of the work. Elder Shaw, the President of the Bradford Conference, has his business matters done up well, and, in everything his Pastor desires, is up to the mark.

On Sunday, 30th, attended Conference in Sheffield. The reports from the Branch Presidents on Sunday morning were very satisfactory, a general desire being manifested by the brethren to obey counsel and aid to the utmost of their ability in rolling on the work of the Lord. On Monday, 31st, in company with Pastor Jones and President Hyde, we examined the Tithing Record, and saw every item correctly entered in its proper place. Some Presidents pay too little attention to this part of their duty. For example, on the balance-sheet we have the total income correctly stated; but no notice seems to be taken of the various items of expenditure as to whether or not they balance with the income. The consequences are, many of the balance-sheets found in the Conference Tithing Records are no balance-sheets at all, because no balance is struck. Pastors should *personally* see that their Presidents attend to their duty correctly.

I remained in the Sheffield Conference until the 2nd of June, when I had the pleasure of meeting President Budge in Birmingham, and spent two days there very agreeably and profitably. The Spirit of God dwells richly with the Priesthood there.

On Friday, 4th, in company with brother Budge, reached Cheltenham, where we met Pastor G. Taylor and President Evans, and spent a good time in counsel together. On Saturday, President Budge took train for Swansea, and I remained in Cheltenham to attend Conference on the Sunday. The Saints from the country Branches turned out well. We had good meetings and instructions suited to the circumstances of the Saints. On Monday, I attended meeting in Worcester, and assisted the brethren in correcting their balance-sheets. I found in the Cheltenham Pastorate a desire on the part of the Priesthood to be taught, and a willingness to live up to the spirit of the times, as much as anywhere else. Some brethren seem to imagine that the financial department of the Church belongs to men of commonplace intellect; and, in their anxiety to make the Saints

fully acquainted with the theology of the latter-day dispensation, the little matters of the present every-day life are overlooked. It would be well for us all to take Paul's advice to Timothy, and each seek to be "a workman rightly dividing the word of truth, giving to every man his portion of meat in due season." If the President keep the Saints well informed as to their every-day duties, they will be properly fed all the time, and will enjoy the spirit of present revelation, and will thus be in a saved condition every day.

On the 9th, I joined President Budge at Merthyr, South Wales, and found the Presidency of the Welsh Mission full of the spirit of their calling, and the Saints under their administration increasing in faith and good works. In the evening, we had a good meeting.

On the 10th, we attended a meeting at Cardiff. The Spirit flowed freely, and the instructions imparted were excellent, and all were made glad. All engaged in the ministry here are really desirous, not only to labour diligently for the upholding of God's kingdom, but to have their labours truly effective. Each one performs his own work as he is directed by the President. That Mission is bound to progress.

On the 11th, I met Pastor G. Teasdale in Bristol, in order to attend Conference there on the 13th. In the South Pastorate, I found all business matters done up well at the Priesthood meetings, and the Conference meetings were well attended, and the Spirit of God guided the brethren that addressed the congregation during the day. We had also a good meeting in Bath on Monday evening. The Priesthood possessed a humble spirit, and the Pastorate under their government must improve, and is improving. In fact, improvement and progress are the spirit of the Mission. Every one is anxious to meet your views and to observe the policy you advise, believing honestly that, by so doing, the best interests of God's kingdom will be subserved in the British Mission.

On the 15th, I returned to London, and found all well, and the work progressing in the London Pastorate. On the 18th, Brother Tullidge paid us a visit, and has attended Priesthood and several other meetings with us; and we have felt quite refreshed and instructed

under his teachings during the few days he has been here.

I am well and enjoying the spirit of my calling, seeking to the utmost of my ability to carry out your instructions among the Conferences where I travel.

Yours faithfully,
J. D. ROSS.

CHELTENHAM PASTORATE.

Newport, Mon., June 21, 1858.

President Calkin.

Dear Brother,—I received a letter from President Ross a few days since, in which he requested me to forward you the "Letter of Appointment" of H. J. Bywater, lately travelling in the "Cheltenham Conference." He states that he has lost the one he received from the Office for "Herefordshire Conference." I never applied for one for "Cheltenham Conference," believing he would not travel long.

I have been and am now visiting the Saints in this Conference, and find a good

spirit prevailing, and things moving right. All are ready to do to the best of their ability. We are making our arrangements to help to rub off the book debt, and hope to succeed well. The meetings of the Saints improve in spirit and power. I have to say we feel the very best about President Ross's late visit, and enjoy well the new order of things, only regretting its non-establishment before.

I had an excellent out-door meeting with the Abersychan Saints on the "Garn" last Friday night, and had a large and attentive congregation; and we are endeavouring here and elsewhere to have the Priesthood actively employed. Brothers Smith, Evans, and Burrows are moving about and doing all the good they can. I feel well in the work of God myself, and have determined to prosecute my labours with the utmost vigour. Many thanks for your kind permission of a few days' holiday, and prayers for your continual prosperity.

I am yours truly,

G. TAYLOR.

UTAH NEWS.

(From the "New York Herald," June 11.)

Washington, June 10, 1858.

The President to-day transmitted to Congress a message, enclosing a copy of a despatch from Governor Cumming, dated May 2, received at the State Department yesterday. "From this," the President says, "there is reason to believe that our difficulties with Utah have terminated, and the laws are restored." He congratulates Congress on this auspicious event, expresses the opinion that there will be no occasion to make the appropriation for the three regiments of volunteers recently authorized for the purpose of quelling the disturbances in Utah and for the protection of the emigrant trains and supplies, and says that Texas can be defended by the regular troops now within her limits. The President is the more gratified because the events in Utah will afford some relief to the treasury, and not require a loan and additional taxation of the people.

In a letter to Governor Cass, Governor

Cumming says that he left the camp on the 5th of April, en route to Salt Lake City, accompanied by Colonel Kane as his guide, and two servants. In passing through the settlements, he was greeted with such respectful attentions as were due to the representative of the Executive authority of the United States in the Territory. Near Warm Springs, at the line dividing Great Salt Lake from Davis County, he was honoured with a formal and respectful reception by many gentlemen, including the Mayor and municipal officers of that city, and by them escorted to lodgings previously prepared for him, the Mayor occupying a seat at his side in his carriage.

Ex-Governor Young paid him a visit of ceremony as soon as he was sufficiently relieved of the fatigue of his journey to receive company. In a subsequent interview, Young evinced a willingness to afford him every facility he might require for the efficient performance of his ad-

administrative duties. Young's course in this respect, Governor Cumming fancied, met with the approval of the majority of the Salt Lake community.

The Territorial seal, with other property, was tendered Governor Cumming by William H. Hooper, late acting Secretary of the Territory. The records and library remain unimpaired.

There were illuminations in his honour. Having heard numerous complaints, Governor Cumming caused a public notice to be posted, signifying his readiness to relieve those who deemed themselves aggrieved by being illegally restrained of their liberty, and assuring protection to all persons. He kept his office open at all hours of the day and night, and registered fifty-six men, and thirty-three women, and seventy-one children, as desirous of his protection and evincing a disposition of proceeding to the United States. A large majority of these people were of English birth, and were promised assistance to remove. Governor Cumming says his visit to the Tabernacle will never be forgotten. There were between three and four thousand persons assembled for the purpose of public worship, and there was a profound silence when he appeared.

Brigham Young introduced him by name as Governor of Utah; and he (Cumming) addressed them for half-an-hour, telling them his purpose to uphold the Constitution and the laws, and that he would expect their obedience to all lawful authority, at the same time assuring them of his determination to administer equal and exact justice, &c. He was listened to respectfully.

The masses everywhere announced to Governor Cumming that the torch will be applied to every house, indiscriminately, throughout the country, as soon as the troops attempt to cross the mountains; and that although their people were scattered, they would take every means to rally them.

Governor Cumming says that some of the Mormons are yet in arms, and speaks of the mischief they are capable of rendering as guerrillas.

The way for the emigrants to the Pacific was open.

Governor Cumming would leave for the South on the 3rd of May. He says that he will restrain all the proceedings of the Military for the present, and until he shall receive additional instructions from the President.

PRESIDENT BUCHANAN'S MESSAGE TO CONGRESS IN RELATION TO UTAH.

(From the "New York Daily Tribune," June 12.)

To the Senate and House of Representatives:—

I transmit the copy of a despatch from Governor Cumming to the Secretary of State, dated at Great Salt Lake City, on the 2nd of May, and received at the Department of State yesterday. From this there is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored. I congratulate you on this auspicious event.

I lose no time in communicating this information and in expressing the opinion that there will be no occasion to make any appropriations for the purpose of calling into service the two regiments of volunteers authorized by the Act of Con-

gress approved on the 7th of April last, "for the purpose of quelling disturbances in the Territory of Utah, for the protection of supply and emigrant trains and the suppression of Indian hostilities on the frontier."

I am the more gratified at this satisfactory intelligence from Utah, because it will afford some relief to the treasury at a time demanding from us the strictest economy; and when the question which now arises upon every appropriation is, whether it be of a character so important and urgent as to brook no delay, and to justify and require a loan, and most probably a tax upon the people to raise the money necessary for its payment.

In regard to the regiment of volunteers authorized by the same Act of Congress to

be called into service for the defence of the frontier of Texas against Indian hostilities, I desire to leave this question to Congress, observing, at the same time, that in my opinion, this State can be de-

fended for the present by the regular troops, which have not yet been withdrawn from its limits.

JAMES BUCHANAN.

Washington City, June 10, 1858.

DESTRUCTIVE GALE IN ILLINOIS.

(From the "New York Herald.")

Menomoth, Warren County, Illinois,
June 1, 1858.

Since yesterday, I have visited the scene of devastation and death. No one can conceive it without seeing it. The village of Ellison is no more: where once it stood, the ground remains—that's all; fragments of houses are scattered for miles, trees uprooted and carried away—some of sixty feet in height broken off, and the trunks stripped entirely off the bark. Some locust trees, three feet in circumference, twisted off ten feet from the ground, and the stump stripped of the bark to the ground: even the shrubbery is rooted up and stripped of every twig. No sign of any town remains but the foundations of some of the houses; and even the stone door-steps have been carried full thirty rods. One family were taken with the house a quarter of a mile over the fields, sailing in the air, when the house struck and parted, and they escaped. The resident Methodist preacher was four miles from home; his wife and infant child at home alone; his house and goods were carried away. He found his wife nearly dead, some thirty rods from where his house stood, and his child a quarter of a mile from the spot. One man, who had his little boy in his arms when the wind struck the town, was taken with the child so high that he saw the clouds flying below him. He was carried nearly a mile, and landed with a broken leg. He lay all night, unable to walk, holding the child to keep it from drowning, for the rain poured in torrents. Every piece of furniture, clothing, bedding, farming utensils, and tools of all kinds, are gone, no one knows where, but probably scattered over the country. Horses, cows, and swine were killed, and waggons and carriages are all in ruins. You might find a tire here, a hub and a few spokes in another place, an axle twisted off, &c., &c.

Those that survived have lost their all. The inhabitants of the surrounding country are contributing liberally, and are taking the wounded away with them as fast as they can. The roads are all very bad, and the streams are high.

Below I give you the names of all I could

get, as many had been carried away before I got there. [Here follow the names.]

I saw sixty or eighty more or less injured, but who will eventually recover. They are so that they can crawl round and look after the dead and dying, and their effects.

(From the "Chicago Press," June 2.)

Through a gentleman who left Menomoth yesterday morning, we learn many interesting particulars of the sad tragedy attending the destruction of the village of Ellison by a whirlwind.

Fourteen persons were killed almost instantly (one less than was stated by telegraph); and ten more, it was supposed, were mortally wounded.

Among the dead are Mr. John Hand, his son of about ten years of age, and a babe, the latter of whom is supposed to have been drowned. The whole family appear to have been whirled with the fragments of their dwelling quite up into the air, and deposited a considerable distance from where the house stood, near a slough. Mr. Hand was carried about fifteen rods, and in his terrible flight received a frightful wound in his side from a timber. He survived till the next morning. Mrs. Hand had her infant in her arms when she struck the ground, but the concussion compelled her to let go her hold upon it, and it was tossed some distance into the slough, where she heard its cry, but, owing to her severe injuries, was unable to attempt its rescue. There she remained all night, her person partly in the water; and in the course of its dreary watches, the dead body of her infant was drifted to the shore, and she had it in her arms when discovered in the morning.

Another family, named McWilliams, suffered terribly. Miss Mary Ann McWilliams, about twenty-two, her sister Harriet, aged about sixteen, and her brother Thomas, about fourteen, are among the dead; and the poor old mother, aged eighty years of age, the only remaining member of the family, except some older children who were living at a distance—was very badly injured. The boy Thomas was not at first conscious of having received any hurt, and retained the

body of his elder sister from the ruins soon after the catastrophe; but he was so badly injured internally, that he died the next morning.

As near as can be ascertained, in the confusion which prevailed, about fifty persons were very seriously, and many more slightly injured.

The tornado struck the village about half-past five o'clock, and during its continuance no rain fell. The houses were frame structures. There was a large tavern-stand and three stores—those of Samuel Johnson, Joseph Knowles, and another. The appearance of the dwellings and structures, after the passage of the whirlwind, is described by one eye-witness "as if one should tear to pieces and scatter a lumber yard." Of roofs and walls, and the various structures, there was seen, in many instances, scarcely a trace, as if a giant's hand had reduced and torn them to shreds and splinters. They lay scattered over the fields. Here a piece of broken furniture, and there a shattered door, and beyond, an undistinguishable mass of timbers and boards, floor beams, ceiling, and rafters. Even the bodies of some of the sufferers were torn to pieces.

As an evidence of the fearful force of the tornado, it is mentioned in the telegraph from our special reporter last evening, that fragments of the bodies of the victims were scattered in all directions.

An iron safe, weighing nine hundred pounds, was taken from Johnson's store, and carried thirty feet. Horses, cattle, and hogs were taken up by the wind, carried in the air, and dashed to the earth, killed by the fall. One sow was taken up, carried several rods, and killed by the fall. Her body lay at a distance from anything that could have inflicted a wound or injury upon her. A heavy cut stone door-step, the dimensions of which are given to us as being some seven feet long by three in width, and several inches in thickness, was torn from its site, and carried more than its length, or about twelve feet.

The first trace of this violence is noticeable in the Ellison timber, about a mile west of the village, the place described by John McWilliams as "the meeting of the clouds." Thence on through the timber the evidences of its force were astounding. The trees do not seem to have been prostrated. They were only so, in fact, when released from the grasp of the angry storm-king. They were pulled up by the roots, twisted, turned about, simply, and in places noticed by our informant, it seemed as if they had been torn up by groups, as a child would wantonly twist the tops of adjacent weeds and tear them from the ground. Trees, a foot in diameter, were thus made the sport of the tornado, and were dashed, crushed, and broken to the ground.

PASSING EVENTS.

GENERAL.—The Pope is about to increase his navy from two corvettes to ten. The fall of a cliff at Sala has crushed fifty houses, and earthquake shocks are of frequent occurrence, with terrible tempests. A dreadful storm, with a deluge of rain, overwhelmed a considerable portion of the Sala district: several villages were destroyed, and a number of persons lost their lives. Water is so scarce at Frankfort, Germany, that it is now sold at five krutzers a bucket. A telegram from Berlin says that Dantzic has been on fire since June 17th, and that up to the 21st, the date of the despatch, it was still in a blaze. The Austrian fortifications are being strengthened by additional works; and the authorities on the military frontier have received strict injunctions to keep a very watchful eye on the Christians in Turkey. The Austrian troops in Dalmatia have been reinforced. The sentiment among the Slavonians is increasing. The Turkish *corps* in the Herzegovine, consisting of 7,000 regulars and 5,000 irregulars, with 16 guns, is likely to receive powerful reinforcements. Since the victory of the Montenegrins, the Herzegovine rayahs have been less manageable than ever; and not long since they burned down a Turkish village which was not above 15 or 16 English miles distant from Mostar. The blockade of the mountain fort of Klobuk is still kept up by the rayahs, who appear to be completely masters of the whole of the southern part of the province.

AMERICAN.—Governor Powell and Major McCulloch, the Utah Peace Commissioners, arrived at Fort Laramie, May 17th, and are expected to reach Camp Scott on the 27th. The prospect of a peaceful settlement of the pending difficulty is very distasteful to Johnston and the troops, in whose eyes Gov. Cumming has committed the unpardonable sin; and "our special Utah correspondent" of the *Tribune* writes that President Buchanan's "proclamation, as a whole, will cause disappointment to every one of the civil associates of Gov. Cumming and to the entire army."

VARIETIES.

ONE of the finest specimens of the laconic is the speech of Rochejaquelein to his soldiers:—"If I advance, follow me; if I fall, avenge me; if I slash, kill me."

NEARLY all brave men have been of a finely-organized and therefore nervous temperament. Julius Cæsar was nervous; so was Bonaparte; so was Nelson. The Duke of Wellington saw a man turn pale as he marched up to a battery. "That," he said "is a brave man: he knows his danger, and faces it."

GODFATHER OF A THOUSAND.—An old man died, the other day, in Westminster Workhouse, who, in the course of nine years, assumed the responsibility of becoming sponsor to upwards of a thousand children born in the workhouse; and for the service of becoming godfather, he was, upon each occasion, rewarded by the parish authorities with a pint of porter.

ZION'S WRONGS.

WRONGS OF THE PRESENT.

Hail! lovely spot, where freedom's children dwell—
Fair home of outcast worth—sweet Deseret!
In years to come how oft thy sons will tell
Wrongs foes have done thee, and the doom they met.

Now gathering hosts of mercenaries hie
To wage a war upon a gathered band,
Who from the tyrant's grasp most gladly fly
To seek protection in a mountain land.

Wrong cannot rule for aye. Heaven hath decreed
To make short work of sin and wicked men:
Earth shall from tyrants and their brood be freed,
While peace restored holds jubilee 'mong men.

List! Priests and Editors, and ye who rule
Columbia's sons for either weal or woe:
Your harvest time will bring to you in full
The fruitful product of the seed you sow.

Sunderland, June 25, 1858.

WRONGS OF THE PAST.

How dull and desolate lies fair Nauvoo?
Her Temple's ruins open to the sun:
Hann's Mill and Carthage, Jackson County, too,
Proclaim o'er earth the deeds your hands have done.

The cup your hands have filled shall to the brim
Be filled for you, twice told, and running o'er;
But as you drink its dregs, remember him
Whose blood stains history's page and Carthage floor.

The time is near when fair Nauvoo shall be
Deeply atoned, as "change" unfolds each scene:
Soon shall the world a fallen nation see
Upon the list of things which once have been.

Justice will smile to see her rule restored;
Good men will rest, when Terror's reign has fled;
Angels and Saints will sing, with one accord,
Honour and praise to their redeeming Head.

THOMAS WALLACE.

ADDRESSES.—William Hall, Edward Weaver's, 25, Norton Street, Grantham, Lincolnshire.
Edward Hanham, 27, Lyon Street, Newtown, Southampton.
R. F. Neslen, 41, Charlotte Street, Glasgow.

ERRATA.—In last No., page 420, col. 1, line 13, instead of "lives," read *lines*; and in line 35, instead of "where no connection," read *where connection*.

MONEY LIST, JUNE 13—25, 1858.

E. D. Miles	£1 0 1
E. W. Brindle (per W. Budge)	65 0 0

£65 0 1

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 39, Vol. XX.

Saturday, July 17, 1858.

Price One Penny.

DESPATCH OF GOVERNOR CUMMING.

Executive Office,
Great Salt Lake City, U. T.,
April 15, 1858.

Sir,—I left camp on the 5th, en route to this city, in accordance with a determination communicated to you on the 3rd instant, accompanied by Colonel Kane, as my guide, and two servants. Arriving in the vicinity of the spring which is on this side of the "Quaking Asp" hill, after night, Indian camp fires were discerned on the rocks overhanging the valley. We proceeded to the spring, and after disposing of the animals, retired from the trail beyond the mountain. We had reason to congratulate ourselves upon having taken this precaution, as we subsequently ascertained that the country lying between your outposts and the "Yellow" is infested by hostile renegades and outlaws from various tribes.

I was escorted from Bear River Valley to the western end of Echo Canon. The journey through the canon being performed, for the most part, after night, it was about eleven o'clock, p.m., when I arrived at Weber station. I have been everywhere recognized as the Governor of Utah; and so far from having encountered insults or indignities, I am gratified in being able to state to you that, in passing through the settlements, I have been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory. Near the warm springs, at the time

dividing Great Salt Lake and Davis counties, I was honoured with a formal and respectful reception by many gentlemen, including the Mayor and other municipal officers of the city, and by them escorted to lodgings previously provided, the Mayor occupying a seat in my carriage.

Ex-Governor Brigham Young paid me a call of ceremony as soon as I was sufficiently relieved from the fatigue of my mountain journey to receive company. In subsequent interviews with the ex-Governor, he has evinced a willingness to afford me every facility which I may require for the efficient performance of my administrative duties. His course in this respect meets, I fancy, with the approval of a majority of the community. The Territorial Seal, with other public property, has been tendered me by William H. Hooper, Esq., late Acting Secretary *pro tem*.

I have not examined the subject critically, but apprehend that the records of the United States' Courts, Territorial Library, and other public property, remain unimpaired.

Having entered upon the performance of my official duties in this city, it is probable that I will be detained for some days in this part of the Territory.

I respectfully call your attention to a matter which demands our serious consideration. Many acts of depredation have been recently committed by Indians upon the property of the inhabitants—con-

in the immediate vicinity of this city. Believing that the Indians will endeavour to sell the stolen property at or near the camp, I herewith enclose the brand book (incomplete) and memoranda (in part) of stock lost by citizens of Utah since February 28, 1858, and two letters addressed to me on the same subject by William H. Hooper, Esq., late Acting Secretary *pro tem.*, which may enable you to secure the property and punish the thieves.

With feelings of profound regret, I have learned that Agent Hurt is charged with having incited to acts of hostility the Indians of Vinta Valley. I hope that Agent Hurt will be able to vindicate himself from the charges contained in the enclosed letter from William H. Hooper, late Secretary *pro tem.*; yet they demand a thorough investigation.

I shall probably be compelled to make a requisition upon you for a sufficient force to chastise the Indians alluded to, since I desire to avoid being compelled to call out the Militia for that purpose.

The gentlemen who are entrusted with this note, Mr. John B. Rimball and Mr. Fay Worthen, are engaged in mercantile pursuits here, and are represented to be gentlemen of the highest respectability, and have no connection with the Church here. Should you deem it advisable or necessary, you will please send any communications intended for me by them. I beg leave to commend them to your confidence and courtesy. They will probably return to the city in a few days. They are well known to Messrs. Gilbert, Perry, and Barr, with whom you will please communicate. Very respectfully, your obedient servant,

A. CUMMING,

Governor of Utah Territory.

A. S. Johnston, Col. of Cavalry, commanding Army of Utah, Fort Scott, U. T.

The note omits to state that I met parties of armed men at Lost and Yellow Creeks, as well as at Echo Canon. At every point, however, I was recognised as the Governor of Utah, and received with a military salute. When it was arranged with the Mormon officer in command of my escort that I should pass through Echo Canon at night, I inferred that it was the object of concealing the barricades and other defences. I was therefore agreeably surprised by an illumination in honour to me. The bonfires kindled by the soldiers from the base to

the summits of the walls of the canon completely illuminated the valley and disclosed the snow-covered mountains which surrounded us. When I arrived at the next station, I found the "Emigrant Road" over the "Big Mountain" still impassable. I was able to make my way, however, down "Weber Canon."

Since my arrival, I have been employed in examining the records of the Supreme and District Courts, which I am now prepared to report as being perfect and unimpaired. This will, doubtless, be acceptable information to those who have entertained an impression to the contrary.

I have also examined the Legislative Records and other books belonging to the office of Secretary of State, which are in perfect preservation. The Property Return, though not made up in proper form, exhibits the public property for which W. H. Hooper, late Secretary of State, is responsible. It is, in part, the same for which the estate of A. W. Babbit is liable, that individual having died whilst in the office of Secretary of State for Utah.

I believe that the books and charts, stationery, and other property appertaining to the Surveyor-General's Office will, upon examination, be found in the proper place, except some instruments, which are supposed to have been disposed of by a person who was temporarily in charge of the office. I examined the property, but cannot verify the matter, in consequence of not having at my command a schedule or Property Return.

The condition of the large and valuable Territorial Library has also commanded my attention; and I am pleased in being able to report that Mr. W. C. Staines, the Librarian, has kept the books and records in most excellent condition. I will, at an early day, transmit a catalogue of this library, and schedules of the other public property, with certified copies of the records of the Supreme and District Courts, exhibiting the character and amount of the public business last transacted in them.

On the 21st instant, I left Great Salt Lake City and visited Tooele and Rush valleys, in the latter of which lies the military reserve selected by Colonel Steptoe, and endeavoured to trace the lines upon the ground from field notes which are in the Surveyor-General's Office. An accurate plan of the reserve, as it has been measured off, will be found accompanying

a communication which I shall address to the Secretary of War upon this subject.

On the morning of the 24th instant, information was communicated to me that a number of persons who were desirous of leaving the Territory were unable to do so, and considered themselves to be unlawfully restrained of their liberty. However, desirous of conciliating popular opinion, I felt it incumbent upon me to adopt the most energetic measures to ascertain the truth or falsehood of this statement. Postponing, therefore, a journey of importance which I had in contemplation to one of the settlements of Utah County, I caused public notice to be given immediately of my readiness to relieve all persons who were or deemed themselves to be aggrieved; and on the ensuing day, which was Sunday, requested the following notice to be read, in my presence, to the people at the Tabernacle:—

NOTICE.

It has been reported to me that there are persons residing in this and in other parts of the Territory who are illegally restrained of their liberty. It is therefore proper that I should announce that I assume the protection of all persons, if any there be, and request that they will communicate to me their names and places of residence, under seal, through Mr. Fay Worthen, or to me in person, during my stay in the city.

A. CUMMINGS,
Governor of Utah Territory.

I have since kept my office open at all hours of the day and night, and have registered no less than 56 men, 33 women, and 71 children, as desirous of my protection and assistance in proceeding to the States. The large majority of these people are of English birth, and state that they leave the congregation from a desire to improve their circumstances and realise elsewhere more money by their labour. Certain leading men among the Mormons have promised to furnish them flour and assist them in leaving the country.

My presence at the meeting in the Tabernacle will be remembered by me as an occasion of intent interest. Between three and four thousand persons were assembled for the purpose of public worship: the hall was crowded to overflowing; but the most profound quiet was observed when I appeared. President Brigham Young introduced me by name

as the Governor of Utah, and I addressed the audience from the "Stand." I informed them that I had come among them to vindicate the national sovereignty; that it was my duty to secure the supremacy of the Constitution and the laws; that I had taken my oath of office to exact an unconditional submission on their part to the dictates of the law. I was not interrupted. In a discourse of about thirty minutes' duration, I touched (as I thought best) boldly upon all the leading questions at issue between them and the General Government. I remembered that I had to deal with men embittered by the remembrance and recital of many real and some imaginary wrongs, but did not think it wise to withhold from them the entire truth. They listened respectfully to all I had to say—approvingly, even, I fancied—when I explained to them what I intended should be the character of my administration. In fact, the whole manner of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and to their country. I have observed that the Mormons profess to view the Constitution as the work of inspired men, and respond with readiness to appeals for its support.

Thus the meeting might have ended; but, after closing my remarks, I rose and stated that I would be glad to hear from any who might be inclined to address me upon topics of interest to the community. This invitation brought forth in succession several powerful speakers, who evidently exercised great influence over the masses of the people. They harangued on the subject of the assassination of Joseph Smith, Jun., and his friends, the services rendered by the Mormon battalion to an ungrateful country, their sufferings on "the Plains" during their dreary pilgrimage to their mountain home, &c. The congregation became greatly excited, and joined the speakers in their intemperate remarks, exhibited more phreny than I had expected to witness among a people who habitually exercise great self-control. A speaker now represented the Federal Government as desirous of needlessly introducing the national troops into the Territory, "whether a necessity existed for their employment to support the authority of the civil officers or not;" and the wildest uproar ensued.

I was fully confirmed in the opinion that this people, with their extraordinary religion and customs, would gladly encounter certain death rather than be taxed with a submission to the military power, which they considered to involve a loss of honour.

In my first address, I informed them that they were entitled to a trial by their peers, that I had no intention of stationing the army in immediate contact with their settlements, and that the military power would not be resorted to until other means of arrest had been tried and failed. I found the greatest difficulty in explaining these points, so great was the excitement. Eventually, however, the efforts of Brigham Young were successful in calming the tumult and restoring order before the adjournment of the meeting. It is proper that I should add, that more than one speaker has since expressed his regret at having been betrayed into intemperance of language in my presence.

The President and the American people will learn with gratification the auspicious issue of our difficulties here. I regret the necessity which compels me to mingle with my congratulations the announcement of a fact which will occasion grave concern.

The people, including the inhabitants of this city, are moving from every settlement in the northern part of the Territory. The roads are everywhere filled with waggons loaded with provisions and household furniture, the women and children, often without shoes or hats, driving their flocks they know not where. They seem not only resigned, but cheerful. "It is the will of the Lord;" and they rejoice to exchange the comforts of home for the trials of the wilderness. Their ultimate destination is not, I apprehend, definitely fixed upon. "Going south" seems sufficiently definite for most of them; but many believe that their ultimate destination is Sonora.

(On the afternoon of Sunday last, President Brigham Young is reported to have spoken in the Tabernacle as follows:—"I have a good mind to tell a secret right here: I believe I will tell it anyhow. They say there is a fine country down south there: Sonora, is it? Is that your name for it? Do not speak of this out of doors, if you please.")

Young, Kimball, and most of the influential men have left their commodious

mansions without apparent regret, to lengthen the long train of wanderers. The masses everywhere announce to me that the torch will be applied to every house, indiscriminately, throughout the country, as soon as the troops attempt to cross the mountains. I shall follow these people, and endeavour to rally them. Numbers whom I have met appear to be in dread of the Indians, whom the distressed condition of the whites has encouraged to commit extensive depredations. I may at least quiet the apprehensions of these persons, and induce some of them to return.

Our military force could overwhelm most of these poor people, involving men, women, and children in a common fate; but there are among the Mormons many brave men, accustomed to arms and horses—men who would fight desperately as guerrillas, and, if the settlements are destroyed, will subject the country to an expensive and protracted war without any compensating results. They will, I am sure, submit to trial by their peers, but they will not break the idea of trials by "juries composed of teamsters and followers of the camp," nor of an army encamped in their cities or dense settlements.

I have adopted means to recall the few remaining Morones in arms who have not yet, it is said, complied with my request to withdraw from the canons and eastern frontier. I have also taken measures to protect the buildings which have been vacated in the northern settlements. I am sanguine that I will save a great part of the valuable improvements there.

I shall leave this city for the South to-morrow. After I have finished my business there, I shall return as soon as possible to the army, to complete the arrangements which will enable me, before long, I trust, to announce that the road between California and Missouri may be travelled with perfect security by teams and emigrants of every description.

I shall restrain all operations of the military for the present, which will probably enable me to receive from the President additional instructions, if he deems it necessary to give them.

Very respectfully, your obedient servant,

A. CUMMING,

Governor of Utah.

Hon. LEWIS GASS, Secretary of State,
Washington City, D. C.

Executive Office,
Great Salt Lake City, U. T.,
May 2, 1868.

Sir,—You are aware that my contemplated journey was postponed in consequence of the snow on the mountains, and in the cañons between Fort Bridger and this city. In accordance with the deter-

mination communicated in former notes, I left camp on the 5th, and arrived here on the 19th ult.

Some of the incidents of my journey are related in the annexed note, addressed by me to Colonel A. S. Johnston on the 15th inst.

AMERICAN PRESS ON UTAH AFFAIRS.

(From the "New York Tribune," June 22, 1868.)

The despatch of Governor Cumming, as printed in full, does not add much to the telegraphic summary heretofore published. He is evidently very little pleased with the idea of being left Governor of a deserted Territory, from which the inhabitants had fled at his approach. He exhibits much anxiety to put a stop to the migration of the Mormons. It would appear that his proposed journey to the southern parts of the Territory was mainly in the hope of re-assuring the fugitives, and inducing some of them to return. According to statements contained in the San Francisco papers, having an appearance of authenticity, and said to rest on the authority of private letters received at San Bernardino, by mail of April 7, from Salt Lake City, this migration was first started about the middle of March, at which time Young issued a circular calling upon the people of Salmon River, Ogden, Brownsville, Sutler's Corner, Box Elder—indeed, all the settlers north of Salt Lake City, as well as the inhabitants of that city itself, to vacate their homes and remove with their families and goods to the southern district of the Territory, there to await further orders. This command appears to have been in full course of execution on the arrival of Governor Cumming; nor does that event seem to have put any material stop to it. Brigham's circular recommended that a certain number of men be left to take care of the property and to secure the growing crops, if possible; but, should they not be able to do so, they were to burn and destroy everything, rather than have it fall into the hands of the invading Gentiles. According to the Governor's account, there would appear to be not only a readiness, but an alacrity to execute

these orders. The people take with them their provisions—of which they are said to possess a sufficiency for two years—their cattle, their household goods—in fact, all their moveable possessions, even to the doors and windows of their houses.

Not merely antipathy to the presence of the troops in their settlements and to the idea, as the Governor writes, of being tried by "juries composed of teamsters and followers of the camp," but apprehensions also of Indian outrages, had contributed to this movement. Shortly before it commenced, news arrived of an attack by the Indians on the detached settlement of Salmon River, established last summer by Brigham Young, three hundred miles north of Salt Lake City, the killing of several of the settlers, and the driving off their cattle. Other Indian depredations to a serious extent, especially in the stealing of cattle, had been of late committed in the Valley itself—depredations which the Mormons believed to have been occasioned by the presence of the army in their neighbourhood, if not to have been directly instigated from the camp. It was supposed that Brigham Young and the migrating Mormons would make their first rendezvous in the valley of San Pete, about a hundred and fifty miles south-east from Salt Lake City towards the Rio Colorado. Other accounts mentioned Parowan, about a hundred miles further in the same direction. There are several thriving settlements in these valleys; but the amount of tillable land is quite limited—entirely insufficient for the whole number of Mormons; so that their stoppage there could only be temporary. Governor Cumming thinks, from some hints dropped by Brigham Young, that Sonora is their ultimate destination. Doubtless the movement

will be entirely governed by the course of events. There can be little doubt that Young possesses influence enough with the great bulk of his followers to induce them to go wherever he pleases. The very small number of fifty-six men and thirty-three women, who have registered themselves under Governor Cumming's notice to that effect, as desirous of his assistance and protection in proceeding to the States, shows the strength of Brigham Young's hold upon his disciples.

Should the Mormons execute their threat of burning Salt Lake City and abandoning that part of the Territory, it may be questioned whether, so far as facilities are concerned for overland communication between the Mississippi Valley and the Pacific, anything would be gained by the change. There can be no question that the Mormon settlement has proved a great convenience to travel by that route; and, taking as true all the charges and complaints which have been made against the Mormons, it may well be doubted whether the sort of population which would be likely to succeed them would be found more hospitable or less exacting. To anybody but the Mormons, the Salt Lake Valley could hold out little attraction, except as a convenient station for levying a heavy tribute on the travel to and from California; and it is very doubtful whether the miscellaneous vagabonds of the prairies, into whose occupancy the Valley would be likely to fall, might not soon become much more obnoxious to travellers by that route than the Mormons ever have been.

("New York Times," June 14th.)

Governor Cumming seems to have treated the "Mormons" kindly, but with a good degree of frankness and of firmness. His tone was very different from that observed by Colonel Johnston, in his negotiations at the head of the army,—being much more respectful and conciliatory, and much better calculated to win the confidence and command the assent of the "Mormon" community. In fact, the whole military movement against them seems to have been a blunder, and to have accomplished nothing. A display of force may have had some effect upon the obstinacy of Young; and it is quite possible that, but for this, he would have persisted to the last in refusing to

surrender his authority as Governor. But it should be borne in mind that Young declared his willingness at the very outset to give place to Governor Cumming—to receive him into the city, to treat him as a gentleman, and to transfer to him the executive power, provided he would come *without troops*. And this is precisely what he did do at last. If President Buchanan had begun operations by sending the Governor alone, or by sending his ridiculous Peace Commission, and said nothing about an army until these endeavours had been repulsed, there is no great reason to doubt that he would have attained the same result, and saved some *ten or twelve millions of dollars* to the Federal Treasury.

The Washington *Union*, in the true spirit of a retained organ, says the peaceful termination of the Mormon War is "due entirely to the *energy of the President and the Cabinet*." This is meant for praise, but it sounds like satire. It is not easy to see what the energy of either President or Cabinet has had to do with the affair at all. The whole thing has been brought about by a volunteer diplomatist. The Mormon war has been ended, as the Mexican war was, by a single individual, without the sanction of the Government and against its wishes, as indicated by its official acts. N. P. Trist negotiated, "solitary and alone," the treaty of peace with Mexico, and the Senate was obliged to confirm it. And in this case, Colonel Thomas L. Kane is the man who procured admission into Salt Lake City for Governor Cumming, and opened the way for the submission of the Territory to the authority of the Federal Government. The President's army was not within a hundred miles of the place, and his Peace Commission was swimming rivers in Lower Kansas. The *Union* will find it difficult to manufacture any great amount of glory for its employers out of the Utah war. Their "energy" has been mainly shown in rolling up a mountain of expense, without having the slightest possible advantage to show for it.

It is impossible to read Governor Cumming's dispatch without feelings of pity and almost respect for the fanatics who were leaving their homes and plunging into the remote wilderness, to avoid what they were evidently sincere in

regarding as tyranny and oppression on the part of the Government. Governor Cumming himself was evidently impressed by their earnestness, and by no means inclined to underrate the resistance they would have offered to the violent coercion of the Army.

(From the "New York Herald," June 15.

Washington, June 14, 1858.

General Scott has received important official despatches from Utah five days later than those received by the President from Governor Cumming, which have been published.

The despatches state that the "Mormons" have deceived Governor Cumming, that there is no disposition to make peace, and that, after the "Mormons" had removed their women and children from Salt Lake City, the men had returned, strengthened their posts, and assumed a threatening attitude. This intelligence is considered by the Department perfectly reliable.

Messrs. Powell and McCulloch, the Commissioners, were delayed on their way by floods and rivers.

Captain Marcy was six days from Camp Scott.

The forces under General Johnston were on very short allowance, and were eating sparingly of their candles and every oily substance they had, being unwilling to kill mules for food till the last point of necessity.

LATER FROM SALT LAKE CITY—THE MORMONS FORTIFYING THEIR POSTS.—Despatches which have reached General Scott, and which are said to be five days later in date than those received by the President, bring us the announcement that the "Mormons," after sending away their women and children, had returned to Salt Lake, and were fortifying their posts. This, it should be recollected, is army news; and as there is a difference of opinion between Governor Cumming and General Johnston as to the course to be pursued to bring these fanatics to terms, it should be received with a qualification. The letters that we have been lately receiving from the partisans of both have partaken so largely of their respective views, that this reserve is justified. At the same time, there is nothing in this statement which is inconsistent either with the expectations of Governor Cumming or the policy and declarations of the Mormon leaders. In fortifying his chief points of resistance, Brigham Young is only carrying out his expressed intention of not suffering the army to enter Salt Lake City, whilst his friendly reception of Governor Cumming would go to show that he still hopes to effect a peaceable solution of the difficulty. If this cannot be obtained on favourable terms, there is no doubt that he will burn and destroy every vestige of the Mormon settlements before proceeding southward.—*New York Herald.*

HISTORY OF JOSEPH SMITH.

(Continued from page 439.)

[January, 1843.]

Sunday, 29th. I attended meeting at the Temple. After reading the Parable of the Prodigal Son and making some preliminary remarks, I stated that there were two questions which had been asked me concerning my subject of the last Sabbath, which I had promised to answer in public, and would improve this opportunity.

The question arose from the saying of Jesus—"Among those that are born of women, there hath not arisen a greater prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is

greater than he." How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

Firstly. He was intrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

Secondly. He was intrusted with the important mission, and it was required at his hands to baptise the Son of Man. Whoever had the honour of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form

of a dove, or rather in the *sign* of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the Devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the *form* of a dove, but in *sign* of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honourable, instead of destroying it. The son of Zachariah wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and decree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

Second question:—How was the least in the kingdom of heaven greater than he?

In reply, I asked—Who did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said—'He that is considered the least among you is greater than John—that is, myself.'

In reference to the prodigal son, I said it was a subject I had never dwelt upon; that it was understood by many to be one of the intricate subjects of the Scriptures; and even the Elders of this Church have preached largely upon it, without having any rule of interpretation? What is the rule of interpretation? *Just no interpretation at all.* Understand it precisely as it reads. I have a key by which I understand the Scriptures. I enquire, What was the question which drew out the answer, or caused Jesus to utter the parable? It is not national; it does not refer to Abraham, Israel, or the Gentiles, in a national capacity, as some supposed. To ascertain its meaning, we

must dig up the root and ascertain what it was that drew the saying out of Jesus.

"While Jesus was teaching the people, all the publicans and sinners drew near to hear him; and the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them." This is the key-word which unlocks the Parable of the Prodigal Son. It was given to answer the murmurings and questioning of the Sadducees and Pharisees, who were querying, finding fault, and saying, "How is it that this man, as great as he pretends to be, eats with publicans and sinners?" Jesus was not put to it so, but he could have found something to illustrate his subject, if he had designed it for a nation or nations; but he did not. It was for men in an individual capacity; and all straining on this point is a bubble. "This man receiveth sinners and eateth with them." And he spoke this parable unto them—"What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons which need no repentance."

The hundred sheep represent one hundred Sadducees and Pharisees, as though Jesus had said, "If you Sadducees and Pharisees are in the sheepfold, I have no mission for you: I am sent to look up sheep that are lost; and when I have found them, I will back them up and make joy in heaven." This represents hunting after a few individuals, or one poor publican, which the Pharisees and Sadducees despised.

He also gave them the Parable of the Woman and her Ten Pieces of Silver, and how she lost one, and, searching diligently, found it again, which gave more joy among the friends and neighbours than the nine which were not lost; like I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, more than over ninety-and-nine just persons that are so righteous: they will be damned anyhow; you cannot save them.

(To be continued.)

THERE is a morning coming when Episcopalianism, and Methodism, and Congregationalism shall be abolished, and all shall stand on the sea of glass and worship Him that sitteth on the great white throne. I belong to the church of that morning. I like that saying of Whitfield's—"Father Abraham, have you got Episcopalianism up there?" "No." "Have you got Methodism up there?" "No!" "Have you got Independents?" "No! none but Christians, my son!"—Dr. Tjung.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 17, 1858.

NEWS FROM UTAH.—The letters from Elder George A. Smith and G. W. Mills, which we publish in this Number, (and for which we are indebted to the kindness of Elder T. B. H. Stenhouse, of New York,) will be read with interest. They were written a few days before the arrival of Governor Cumming in Great Salt Lake City, and can be relied upon as giving an accurate and just statement of the times and feelings of the people, and their determination not to submit to intercourse with black-legs, thieves, drunkards, and scoundrels.

In our last number, we published, in connection with President Buchanan's Message to the Congress of the United States, a synopsis of Governor Cumming's despatch to Secretary Cass. Since then, we have received a copy of the document itself, and have deemed it advisable to publish it entire, inasmuch as there are some important items contained in it that should be preserved. It will be remembered that the principal charge against the Saints in Utah, and the one which furnished the pretext for sending an army among them, was, that the Public Library and the Supreme Court and other public Records were burnt and destroyed by the "Mormons." That was the assertion of the notorious Judge Drummond; and it was upon his testimony mainly—worthless as he was and is known to be—that Buchanan and his Cabinet acted. The despatch of Governor Cumming fully and completely contradicts the report, and sets the seal of infamy on Drummond and his abettors, as well as folly, to say the least of it, on the hasty and unnecessary action of the Government in sending an armed force to invade the rights of peaceable and law-abiding citizens. The books, records, and other public documents, Cumming says, are all safe and in good order and condition. This fact has been certified to repeatedly by several honorable and intelligent gentlemen—men who were cognizant of the fact; but then they were "Mormons," and of course their testimony went for nothing.

The truth is, however much it may be plastered over and attempted to be hid up, an excuse—a pretext for again driving, plundering, and exterminating the Saints had long been sought; and this was too good an opportunity to be lost; and although in their hearts they knew and despised the corrupt and perjured villain, yet they could stoop to make use of his falsehood and rascality to hide the real object. The reception of Governor Cumming proves the oft-repeated assertion of Governor Young and the people, that they were ready to receive and acknowledge the authority and yield obedience to the civil officers, if they would come alone, but not at the point of the bayonet.

To this end, Governor Cumming and the civil officers were respectfully and cordially invited to enter Salt Lake City and enter upon their duties, with the assurance that they would meet with no opposition or hindrance, provided they came without an armed force. Governor Cumming, at a very late date, accepted the invitation, and we see the result. Had the Governor and other civil officers been sent alone, the same result might have been obtained a year ago, and some twelve millions of dollars saved to the United States' Treasury, besides a large amount of honour to the nation, and no inconsiderable degree of individual suffering.

It is reported that orders have been sent by express to a large portion of the troops now on the march across the Plains, to turn in the direction of various localities requiring protection. The immense magazines of supplies will, however, be forwarded to Utah, as a considerable body of troops are intended to be kept there for a long time.

We also give a few extracts from New York papers as an indication of the state of feeling existing at this time in the United States in relation to the "Mormons" and the war expedition against them.

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
April 5, 1858.

Elder T. B. H. Stenhouse.

Dear Brother,—Amid the whirl of business which surrounds me, I steal a moment to communicate a few words per the California mail, knowing your anxiety, and hoping it may be permitted to reach you. Nothing reaches us except a few newspapers which escape the vigilance of Post Office officials.

It is a general time of health, and everybody appears in good spirits. The people are vacating Salt Lake City, and flying to the mountains. About three hundred families left last week, as it is understood here that the Government has ordered large reinforcements to Utah for the extermination of the faithful, who will be found, probably, (if found at all,) in rocks and deserts, or, like the ancient Saints, hid in dens and caves of the earth.

It has been the policy of Governor Young and our people to keep the Indians neutral, should a contest ensue. I read in the last papers received from the States loud boasts of having secured the Utah and other Indians as allies against the "Mormons." Strange as it may seem to civilized persons, all the reckless and unprincipled Indians of the mountains have been hired, with new guns, blankets, clothing, ammunition, paint, &c., to steal, rob, murder, and do anything else that can be done to destroy the "Mormons." Indian agents have sent messengers to all the peaceable Indians to incite them to deeds of rapine and bloodshed. A number of scattering settlements have been attacked, and innocent blood stains the skirts of the present Administration, whose agents have procured the murders.

I am an American, as you well know.

I love my country, and hate to see her rulers trample under foot her glorious institutions, and re-enact barbarism more cruel than that inflicted by the King of Great Britain, through the hands of the red men upon the scattered settlements of the colonies, in the war of independence. We wish "life, liberty, and the pursuit of happiness."

With 3,500 bayonets, rifles, revolvers, and ordnance pointed at us, and within three days' march of our city, 4,500 more *en route* to reinforce them *carte blanche* on the U. S. treasury, would seem enough to satisfy our most bitter persecutors, without hiring as allies the savage hordes of the deserts and mountains to murder, scalp, roast, and eat their fellow-citizens, because they forsooth differed on the subject of religion.

Who can believe it!—the cause is rather odd—

Men hate each other for the love of God!

You are aware that all the Indian outrages in the country, heretofore, have been caused by men who are enemies to the inhabitants of this Territory—who have passed through our borders and recklessly shot at and otherwise abused the Indians.

Experience shows that Indians, like Congressmen and Government officials, have their price.

My new house is just ready to move into. Cost about \$12,000. I have sent my family away. I think my buildings will make a good fire, should Johnston advance on a sudden.

I had hoped my family might have enjoyed a few days' rest and eat the fruit of my little orchard, containing one hundred and fifty assorted trees, many of which are budded for fruit.

I have been driven from Missouri, where I left a good property and planted

fruit trees for somebody else to eat. I passed through the same ordeal in Illinois. I preferred leaving my homes to renouncing my religion. The Government expelled me from Nebraska, although they were well aware of my intention to leave in a few months for the mountains; and I can go again and again, until death shall furnish me a quiet resting-place, should our insane countrymen continue to trample the sacred rights of freemen, guaranteed by the institutions and blood of their fathers, under their feet with impunity.

We have the pleasing reflection that our only crime is following the religion and practices of the Father of the Faithful, in whose bosom all Christians expect to rest.

My kind respects to your wife and your little cherubs, and all inquiring friends.

Yours faithfully,

GEORGE A. SMITH.

Great Salt Lake City, U. T.,
April 5, 1858.

Elder T. B. H. Stenhouse.

Dear Brother,—In the present important crisis of affairs in relation to this Territory, I know that you will be pleased to receive a few items of news, on the truth of which you can rely. I feel that you are anxious to learn the truth in connection with this place, as "rumour with her thousand tongues" has a report for every tongue and a tale for every ear, and the million receive with avidity every story invented to please the public taste. You love truth rather than falsehood; so here goes for a few items, if I can only collect from the multiplicity those which will be most interesting and can be transcribed upon a few sheets, at a late hour, to meet the mail *via* California.

We have received no mail from the East since June, 1857; consequently, we are more barren of news than we should like to be. Thousands of our papers and letters—private property of thousands here, are laid up somewhere between this and Independence or Washington. The "Mormon boys" conveyed their last mail to the States eastward in sixteen days; and it is supposed that Uncle Sam, fearing we have too much news and know too much of his measures and course towards the Territory, debarred us of the privilege. Our news is very scanty by California, so that we hardly know whether our old

friends and Uncle Sam are alive or not. It is certainly an unparalleled disgrace for any government to keep back the mail privileges from its own subjects, and then pour upon them, instead, news from the points of two thousand bayonets, and unmistakeable language from the mouths of as many rifles.

Peace is enjoyed throughout this Territory by the citizens, from north to south, and every heart beats with the love of liberty—religious, political, and social. During the winter, festivities were very prevalent, and entertainments of various kinds were enjoyed. Dramatic and literary associations were attended to—overflowing, balls and parties were frequent and numerous, filled, and every species of amusement suitable for an enlightened and refined people was a source of profit to the caterer, and pleasure and benefit to the patronizers. Indeed, had you seen the manner in which they enjoyed themselves, you would never have surmised for one moment that within a few miles of us there was an army—repugnant to every feeling of the people—who were only waiting to kill, corrupt, and debase an innocent and virtuous community. No cases of drunkenness appeared on the streets; no lists for assault and battery on the courts of the city; no trials for larceny, *petit* or grand; no marks, in those respects, of the civilized manners of the world; no midnight brawlers and assassins; and no females promenading the streets, bartering their virtue for sustenance.

The contrast is great, when this place is put in juxtaposition with the army outside. Courts were held there for weeks together; thefts, assault, and battery, and wickedness of various kinds, were the order of the day. Ben Simons, an Indian Chief, visited the camp on one occasion, after he sold them salt at \$2.50 per pound; and, while sleeping in the Superintendent of Indian Affairs' tent, the sum of \$300 was stolen from him. Gambling is carried on with a high hand amongst them, and the concomitant crimes, although all such are strictly forbidden in the Territory.

The inhabitants of the Territory feel fully determined to have no more officials among them, to rule in their courts and halls, of such character and corruption as those who have been here, appointed by the Congress, heretofore; and say that

there are men here well qualified in every respect to fill every office with honour—men whose interests are in the Territory, and whose desire it is to improve the places which have been settled through their own industry and perseverance. No settlement was effected in this Territory until they came; and now, when they can sustain themselves, they are determined to claim their privileges as American citizens, and have men over them of their own choice, and who seek their especial good. Rather than submit to officers forced upon them by the bayonet, they purpose leaving the place altogether and burning up all their improvements, “taking joyfully the spoiling of their goods.” The matter is talked over in every circle and every house; and it is remarkable with what complacent feelings and apparent pleasure they discuss the propriety of the measure. They do not want to shed the blood of the soldiers—of their fellow-men, are disposed to be at peace with the United States and the world, but will not submit to intercourse with gamblers, thieves, debauchees, and blacklegs, such as compose, with few honourable exceptions, the army now at Fort Bridger. If it had been designed to fight the soldiers, and the feelings of the people not have been restrained by Governor Young, I am positive, from their means, position, and numbers of united men, the army to a man would now have been food for worms or wolves. But Governor Young is a peaceable, charitable, and feeling man—none more so upon the earth; hence the soldiers are left unmolested, and the people are happy and preparing for every emergency. Indeed, I may say that many are preparing to be ready at a word to vacate the place and burn their property, if it is deemed prudent to do so. Had the army sent in requisition for food during the winter, I feel assured that Governor Young would have furnished it with pleasure, so good were his feelings to them as fellow-beings; but their pride would rather let them suffer for want.

The officials and others among the troops are employing their influence and means to bribe the Indians to steal the cattle, and horses, and mules from the settlers here; and already some have succeeded in stealing, and have massacred several persons in the outer settlements. The cattle will be conveyed to the army.

One poor fox-skin from an Indian will be paid for with quite a quantity of powder, lead, caps, blankets, and shirts—more than a hundred times its value—in order to buy over the rude savage to rob from and murder those who have hitherto fed and clothed them. This is done whenever an Indian visits them. It is not, of course, bribing or buying the Indian—it is only paying for the fox or buckskin; and significant nods, winks, and signs accompanying the gift are easily interpreted, and robbery and murder are the result. Dr. Hurt, the Indian Agent, who decamped from the Indian Farm, to create an excitement in his favour, in pretence for personal safety—“The wicked fleeth when no man pursueth”—has collected a band of Indians in Vinta Valley, among whom is the murderer Tuitic, and placed himself as their chief at their head, to make an attack on the southern settlements, and promising not only blankets, powder, &c., but a share of the pillage, as the reward of their nefarious acts. Murder in the north is to be responded to by murder of peaceable and quiet citizens in the south. Every mule and horse that the Indians steal is blamed on the “Mormons,” though the latter may be a hundred miles from the scene of action. A good supply of whisky is furnished to the Indians by the officers and others, and they seem to enjoy themselves well together. Drinking among the troops was carried on to excess during the winter, which was calculated to excite their bitterest feelings and to enter in every scheme to annoy and kill the citizens. White men and murderous Indians are “hail fellows well met.” Is it not justifiable for honest and moral people to resist the influence of such wicked men under the name of officials, and seek an asylum where they can live in peace, and cultivate every just and correct principle—where they can carry out their own views in relation to fidelity to the Constitution?

It is the desire of the people generally here that the troops should be withdrawn *instantly*, and a Commission be forwarded to this place to inquire into the state of affairs and learn whether there is anything to justify the acts of the Administration in their course. It is likewise generally well entertained amongst them, that if the United States despise them as fanatics and rebels, on account of their right to worship God as they please and to resist

the encroachments on the genius of the Constitution, they should pay them for their improvements and let them go where they like out of the jurisdiction of the States. This, probably, would be a good suggestion, and would enable many of those who are poor, and have not means, to emigrate from where their presence is deemed obnoxious.

It would be a pity to see this splendid city—this wonder of art in the sterile desert—destroyed on account of the false step of the Administration. It is really an oasis in the desert, and reflects the highest credit on the patience, industry, and perseverance of this community, who have battled with the elements, grappled with and overcome nature, and forced the sterile, poisonous soil to yield abundance; and though nature and commerce seemed unable to supply the wants of a civilized nation, yet mansions, houses, halls, gardens, fields, farms, comforts, and delicacies, and a thousand improvements, are seen as if called forth by magic, and greet the eye of proud possessors with delight and pleasure. An industrious people like this cannot be a bad people; a community like this should be a pride to any nation, and ought to be indulged even in a few whims, if they come not in contact with law and order. And I make bold to assert that there is greater order, peace, and content here than in any city or place in the world of the same dimensions.

The Indians, by the presence of the troops, are emboldened to annoy the various settlements, because the "Mormons" would rather not fight. In Tooele County—the most westerly in the Territory—those Indians who were hitherto friendly have become excited by the conversations and bribes of the army, and have stolen about 150 head of cattle and 60 horses, and fired upon the men who were guarding. At Salmon River settlement, 250 head of cattle were stolen about the 4th March, and several "Mormons" killed and scalped, and again attacked subsequently. It is expected that Dr. Hurt and his tribe will make an attack soon upon the southern settlements; but the people are preparing for every emergency, and will repulse them.

During the winter, there were several mass meetings in various parts of the Territory, taking into consideration the position and state of affairs, and memorials were signed expressive of their

indignant feelings relative to the treatment they have received from the Administration. The language in several instances was severe, but it was the effusion of honest freemen under the lash of tyranny.

The war chiefs of several tribes of Indians, during the time of the excitement last fall and winter, applied personally to Governor Young for his advice and permission to go out with the tribes and "use up" the soldiers, which they deemed themselves amply capable to do; but he, in every instance, told them to keep away from the army and show no bad feelings whatever, and requested them to avoid killing the white men. I have seen the chiefs exhibit sanguine feelings in relation to killing the soldiers, but entirely softened down by the counsel and expressions of Governor Young. He wrote to Ben Simons, the Delaware Indian, Chief of the Weberites, in reply to a letter, to stand in a neutral position, neither take part with the "Mormons" nor the soldiers, in the event of a collision, and has always endeavoured to suppress that bloodthirsty spirit of the treacherous red men.

Last winter, when the "Mormons" were watching the movements and progress of the troops, small companies of the army fired upon them; but not one person was wounded and not a shot returned, even in one instance, although every advantage was on the side of the "Mormons," which showed no disposition to shed blood,—although, I must say, it was aggravating to be fired upon by an army professing friendship and coming to establish peace. What would you have done under the circumstances? Methinks that nothing would have restrained you from speaking as loud as any, and paying them back in their own coin. This fact is not generally known throughout the States; but it is true.

Governor Young, recently, seeing the necessity of a circulating medium throughout the Territory, established a "Currency Association," based upon live stock capital; and the matter is working well for the good of all classes. Its beneficial effects are already realized, and trade is more brisk than usual at this season of the year. Specie being very scarce, on account of no exportations, and the importations of the merchants having drained the country dry, and

Uncle Sam refusing to pay the ex-officials' drafts, something was necessary to keep trade alive; and this association was instituted in time to spread faith and confidence among the men of business who experience its salutary results. Some thousands of dollars are in circulation.

The health of the people generally is very good throughout the Territory. The past winter has been one of extreme mildness: in many places, the green fresh grass was up as early as the middle of February. A splendid harvest is anticipated, if the people remain here; and an abundance of fruit trees already show their buds. Snow seldom remained in the Valley more than three days during the winter; so that workmen could be seen at their employments more than three-quarters of the time.

I forgot to state sooner in this letter that many teamsters left the army in the winter and came into this Valley. They were forced either to enlist in the army to fight the "Mormons" or return eastward to the States, with only a very few days' rations for the long and dangerous journey, in the inclement season of winter. The poor fellows, rather than be coerced to fight in what they deemed an unjust cause, started for the States, but ultimately found their way on here, where they received work, and have peaceably gone on to California this spring. A few prisoners were taken, and brought in here, but, after being well treated, were allowed to return in safety.

I have no time to prolong my remarks, as the California mail leaves in a short time; but I trust that these will be acceptable.

Yours in the Gospel of Christ,
G. W. MILLS.

President's Office,
Great Salt Lake City,
May 12, 1858.

Elder Asa Calkin.

Dear Brother,—As an opportunity now offers itself of forwarding, safely, duplicate letters to you, dated March 5th and April 5th, 1858, we embrace it gladly.

Brothers S. W. Richards, George Snider, and John Y. Green arrived here on the 10th inst., leaving Dr. Clinton and the remaining portion of the express party on the Sweetwater. They are expected here in a few days.

Your family have moved to Provo, and were very much delighted in receiving your favours by hand of Samuel W. Richards. They are all well and, I believe, comfortable.

The President and his family have moved to Provo on their way south.

The northern settlements and the city are pretty much vacated, except a detail of men left to take care of crops and property for the present, and to prepare to burn and desolate in case of approach of the troops.

Governor Cumming is at present with us, and really seems disposed to take hold of the thread of justice, and is endeavouring to set us right before the Government and the people generally. He has officially contradicted the burning of the records, library, &c. Colonel Thomas L. Kane leaves for the East in the morning. He is a true friend.

Brother Wells is left here to superintend matters. As he is absent from the Office at present, I sign this letter.

Your brother in the Gospel,
DAVID O. CALDER.

LETTER FROM ELDER J. W. COWARD.

St. Louis, June 3, 1858.

President Calkin.

Dear Brother,—I wrote you on the 15th May, to which I refer you.

Brother Eldridge left here on the 17th [May], and I now look for a line from him daily, announcing his start on the Plains.

There are all kinds of rumours in the papers—the announcement of the arrival of Colonel Kane a fortnight ago, with a long list of events, but all false, yet generally believed prior to this week. We look for news from the Valley within a fortnight, via California. I have no doubt but Colonel Kane will arrive within that date by the other route. It is generally believed something will have been arranged for the present; but whether a permanent settlement, or not, seems questionable. There has been a far greater noise about the British gun-boat's boarding American vessels, looking for slaves; and the Utah question seems in some quarters to be in the way; and hence anxiety to have it settled, to be quite free and ready for John Bull. So far as the

press generally is concerned, altogether things look better for us.

Judge Appleby left here last evening, with a few others, for Florence, per steamer *Emigrant*. He will wait there until the news arrive, and, if hostilities continue, will proceed no farther; but, if pacific, will then proceed. The times are hard for mechanics and labourers. Numbers of our people have not two days in the week employment, both in city and country. I send you a paper with this. There has been a tornado in Illinois this

week, sweeping all before it, and destroying a town of 500 inhabitants. Three weeks ago, the same State had the like, that destroyed buildings over a vast district of country. Floods also have been general in the western States; and we now look for great destruction at the June rise of the river here, as all the streams are overflowed, to begin with; and the end of next week it is due.

Yours faithfully,

J. W. COWARD.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, June 26, 1858.

President Asa Calkin.

Dear Brother,—I feel a desire to send you a few lines to inform you how affairs stand with us in Wales at the present time.

It is now six months, wanting four days, since I was appointed to preside over the Welsh Conferences; and, being (during the first two months of my presidency) obliged to turn my attention almost entirely to making myself acquainted with the duties pertaining to the publishing department, (with which, I am happy to tell you, I have tolerably succeeded,) I was not able to give you a full and correct statement of how things were, much sooner.

In comparison with the present ingenious system of book-keeping which you have introduced among us, accounts were but poorly kept before; and, indeed, in some instances, no account at all, except in the memory, and therefrom, transmitted by the mouth from one President to the other; but now, things are quite different, and the Elders have drank largely of your spirit, and have eagerly embraced your instructions to live *practically* their religion. They feel that it is an indispensable duty to be always practical in business and accounts, rather than take it as a momentary necessity; and this has been proved by the Quarterly Financial Reports for last quarter, which have been made up clean, plain, and

according to the printed form on the Record Books.

I feel to thank the Lord for the visits of Presidents Ross and Budge into Wales. President Ross has visited us twice, and President Budge once: both attended several public meetings, and their instructions and counsels have been of great value to us in business and other duties, and highly beneficial to the Saints generally.

While President Budge was in Swansea, he introduced a plan to liquidate the debt for books by freewill donations, and the Presidents of Conferences have taken hold of it with great ardour, and feel, like myself, to gradually free ourselves of this load, and also to draw in the bridle and put a stop as far as possible on contracting more debt; and the Saints also have expressed their willingness to co-operate in this, as far as it is in their power, with the exception of a few grumbling spirits that are never at home except when groaning and grumbling at something. Promises to a considerable amount have been already obtained.

There is a fair prospect before us in Wales, and I feel that a great work will be accomplished yet among the Saints; and I can say, from personal observation that I have had, and from communications I have received, that there is a good feeling existing throughout the Conferences, and that both officers and Saints in general manifest a life and a desire to build up the Kingdom of God, that has rarely, if ever, been witnessed here before. Truly, the kingdom of our Father is advancing.

There is a universal desire among the Saints in Wales for a visit from you, if you could spare a few days sometime during the summer.

Praying the Lord to prosper us and to enable us to be faithful to the end, I remain yours truly,
BENJAMIN EVANS.

PASSING EVENTS.

GENERAL.—Sir H. Rose captured Calpee on the 23rd May, with all the enemy's guns, elephants, and ammunition. Chundaree has been retaken from the insurgents by Smith's Brigade. Oude was still disturbed, and the rebels were again approaching Lucknow. Banda is re-occupied by the British troops. The Russians are now in possession of the whole province of Netuchals, Circassia.

THE SAINT'S FUTURE PROSPECTS.

(Selected.)

From this life's gay scene retiring,
Fairer worlds attract my sight;
Brighter joys, my heart inspiring,
Breathe ineffable delight.

Faith, her golden pinnons pluming,
Rising far beyond the skies,
Sees immortal pleasures blooming—
Sees eternal glories rise.

ADDRESSES.—Henry A. Shaw, 16, White Row, Black Road, Macclesfield.
Abraham Orme, 17, Freehold Villa, Newport Lane, Burslem.

MONEY LIST, JUNE 26—JULY 2, 1858.

Simon Irwin (per G. Teasdale).....	£2 10 1	Brought forward.....	£159 9 19
William Norris (per do.)	0 17 10	Edward Harding (per G. D. Keaton ...	2 8 0
John Krasell (per do.)	1 19 2	William H. Perkes	8 10 0
James Oakley (per J. Cook)	6 6 0	William Chevalier (per Mark Barnes)..	1 0 0
Thomas Birt (per do.)	5 10 0	Thomas Clarke (per George Taylor.....	1 13 0
John Mellor (per do.).....	1 16 0	Richard Holt (per do.)	1 7 0
Edward D. Miles	1 0 0	John Hunter (per John McCombie).....	14 16 10
Thomas R. Jones	0 14 0	P. J. McCombie (per do.)	6 8 0
James McGhie	0 10 0	A. N. McFarlane (per do.)	3 3 0
John K. Grist (per J. McGhie)	0 2 4	Edwin Scott (per William Bayliss).....	7 0 0
Benjamin W. Brindle (per W. Budge) ...	6 0 0	T. A. Jeffery (per do.)	9 0 0
Henry Brown (per do.)	2 2 0	B. J. Philp (per T. Wallace	4 4 0
John Clarke (per do.).....	1 10 0	W. B. Child (per do.)	3 6 0
William Brownlow (per C. F. Jones).....	17 9 9	Henry Hobbs (per do.)	1 6 3
William Shires (per do.).....	23 17 10	John Davies	2 0 0
Simson Pickering (per do.)	4 2 0	Edward Oliver	71 12 8
William Halls (per do.)	7 6 10	Mark H. Forecutt (per E. Oliver	26 16 1
E. L. T. Harrison	61 13 0	William H. Perkes (per do.)	33 14 6
Willet Harder (per G. D. Keaton)	0 14 8	A. J. Stewart (Australia)	20 0 0
William Moss (per do.).....	6 0 4		
Carried forward.....	£159 9 10		£379 19 7

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

Mo. 30, Vol. XX.

Saturday, July 24, 1858.

Price One Penny.

THE UNITED STATES SECOND BEST.

From the commencement of the "Mormon war," we have prophesied to the effect that the United States would gain the unenviable position of "second best." The "Expedition," in its origin and design, was as unconstitutional and unadvised as it was villainous and unjust. To gratify a rancorous prejudice in the States against the Saints and to gain the political demagogue's capital, it was undertaken. But it was not taken into consideration that the demagogue's failure might attend it. In this instance, however, we have an evidence that God is just, and the iron heel of the oppressor has trod on its own toes. Whatever loss the Saints may for the time incur by the movement, there is every appearance of its being a *dead loss* to the United States. The Saints, however, will recover it. To them it will be ultimate gain.

The Utah Expedition was a most unfortunate hit of the Buchanan Administration, though it was evidently given as a knock-down blow. It is a sorry sight to see a great nation clothe itself in all the "pride, pomp, and circumstance of glorious war," to show its pluck upon an outcast, down-trodden, and outraged people. But it appears mean and unnatural in the extreme when it is remembered against whom the crushing strength was put forth.

The little community of Saints stand before us as a youthful stripling belonging

to the great American family. Like the *peculiar* children in many other families, he has been hated by his brothers and sisters from infancy, and the parent has slighted him and allowed the bigger ones to peck upon him. But, by-the-bye, these same peculiar children are generally, the best of the family; and because they are so, and not *like* the others, they are hated. So has it been with the Saints. It is absurd to talk of their deserving the hatred and persecution. It is the old justification for oppression and wrongs. We must continually appeal to the civil law and authority to justify or punish us, and protest against Lynch law and mobocratic rule. We ask for trial and proof of crime, and not prejudice, spiteful names, and unsubstantiated accusations. The Saints have been given plenty of the latter and denied the former, and in this fact lies the strongest justification that can be given. They have been hated, mobbed, murdered, and exiled, we know; but that brings no justification to their haters, mobbers, murderers, and pursuers; nor do these facts make the striking of an intended death-blow less cowardly. But the Buchanan Administration undertook the assassin-like task upon the same old grounds where the enemies of the Saints had stood before. The brothers and sisters of young Deseret hated the mountain child, and badly wanted to pommel and scratch him, for the logical reason that they

did hate him and did want to pommel and scratch him. That was sufficient for a magnanimous Government to know; and, scorning investigation and the civil arm, it sent the "boys," in all the "pride, pomp, and circumstance of glorious war," to "smash" the youngster.

But the undertaking has turned out to be peculiarly embarrassing, troublesome, and expensive. It has held up a mighty nation as a laughingstock for other nations. The dignified *Times* has not been able to refrain from chuckling, months ago, over the ridiculous and mean figure which America has cut in the affair. Even the papers of the States have not been able to resist an occasional laugh and pun at the expense of the Administration and the Utah Expedition, though the "expense," touching them to the quick, has brought out a little feeling as well. The *New York Tribune* thus half-seriously and half-facetiously treats in an editorial upon the present turn of affairs:—

"The President, in an official communication to Congress, has congratulated that body on the auspicious termination of the Mormon war. Had he been as fond of rhetorical flourishes and of showing the extent of his reading as are a good many of our public men, he might very appropriately have prefixed, by way of motto to this communication, those well-known lines:—

"The king of France, with twenty thousand men,
Marched up a hill, and then marched down again.

Considering the termination arrived at, it would puzzle anybody to guess for what object the Expedition was undertaken. If the Government had no other object in view, in marching an army into the Mormon country, except merely to enable Cumming to supersede Brigham Young as Governor, it must be confessed that they have paid pretty dearly for their whistle. The same thing, it is now evident, might have been accomplished at a much less price. Had they sent Col. Kane on this business, instead of Col. Johnston and his army, they might have saved, at the least calculation, ten millions of dollars. Such a saving, at the time the Expedition was undertaken, might, perhaps, have been thought too trifling to demand a second thought; but, in the present condition of the Treasury, ten millions of dollars in hand would be quite convenient and acceptable. Ten millions have gone, however; and the only feeling of the President seems now to be gratitude and satisfaction that ten millions more are not to go the same way."

Undoubtedly, "the termination arrived at" does not answer the "object" for which "the Expedition was undertaken." The Government had some "other object in view in marching an army into the Mormon country" than "merely to enable Cumming to supersede Brigham Young as Governor." That might, indeed, "have been accomplished at a much less price." "Had they sent Col. Kane on this business, instead of Col. Johnston and his army," or had they sent Cumming and the civil officers alone, they might not only "have saved, at the least calculation, ten millions of dollars," but they would have saved that sum of *honour* which the nation has lost. But everybody knows that Government had some other object, and that the object was to break up the community of Saints and exterminate them as a body. This the Government calculated as an easy matter; for they did not see the possibility of coming off second best. They did not take into account that God would fight against them, and that the Saints would remember and copy the example of their patriotic fathers. They knew the popular hatred against the Saints, and thought to crush them at once by military power. Had the Government succeeded in successfully carrying out the cruel and exterminating measure, with but little trouble and expense, there would have been a general rejoicing, and the Administration would have escaped the public whip. But in this, as well as nearly every other case, the world measures by success or failure. Great wrongs and villainous actions are varnished by success. The prosperous rogue gets courted, even when his roguery is known. It is too true that the sin consists in being found out. Thus it is with tyrants. Their acts of oppression, usurpations, and wholesale murder weigh nothing against them in the general estimation, if they are *successful*; but rather are they worshipped for that success which their evil deeds have purchased. But the Buchanan Administration have failed—been found out—caught; and therefore they must, figuratively speaking, go to prison and submit to a whipping at the cart's tail by that amiable personage, the Public.

"At the time the Expedition was undertaken," the saving of "ten or twelve millions of dollars" might, perhaps, have been thought too trifling to demand a

second thought from the Government; for it would be too much to expect those to be judicious in the expenditure of the public funds who so recklessly plan to spend the people's blood. Perhaps, also, such a sum in hand, in the "present condition of the Treasury," "would be quite convenient and acceptable;" and, perhaps, the "only feeling of the President" might now be "gratitude and satisfaction that ten millions more are not to go the same way." But that will not cover the amount of costs incurred by the Administration in this unhallowed Expedition. If the debt was cancelled by the

millions already expended, or could it be paid by ten millions more going the same way, the President would indeed have cause for "gratitude and satisfaction" at an expense so "trifling" to be paid for an injustice so tremendous. But the Government has failed, and a capricious public will hold it responsible for that failure. But, more than this, it must be answered for to posterity. Justice will be heard in the matter, and the unsmothered voice of the Saints will "plead," "trumpet-tongued, against the deep damnation of the" *intended* "taking off."

ARRIVAL OF COL. KANE AND ESCORT FROM UTAH.

To-day, Colonel Kane, the special agent of the President to the Mormons, with an escort of five men—viz., Major Howard Egan and Messrs. Murdock, West, Knowlton, Van Ettan, and Worthing, arrived via north side of the Platte, at Florence, N. T., only twenty-three days out, having started on the 16th ult. Colonel Kane is bearer of important despatches from Brigham Young and Governor Cumming to the authorities at Washington, and starts in continuation of his journey to-morrow. We visited Colonel Kane to-day, and conversed freely with himself and his party, and have learned full particulars in regard to the state of affairs in the West. From his long and arduous travels and exposure of some five months of the worst season of the year, the Colonel is in delicate health, and somewhat worn and indisposed, yet seems cheerful and patient, and shows himself as not only a humane man and a philanthropist, but an intelligent gentleman.

The Colonel crossed over from California in the winter, and, after a short stay at Salt Lake City, and having a talk with Brigham, proceeded to Camp Scott, where he staid for some time, returning with Governor Cumming, who had received invitation to come into Salt Lake City and assume the responsibilities of his office. After proceeding a short distance, they were stopped by a large armed force of Mormons, who, after being informed who they were, escorted them into the city, where they were received kindly by

not only Brigham and the authorities, but by the people, who honoured them with music, feasting, and every kind of attention. Brigham gave over to Governor Cumming the gubernatorial authority, books, papers, &c. The Governor examined the Court Records, Library, and other public property, papers, and records; and, to his astonishment, everything was *found*, and in their place, and in perfect order, and not destroyed, as had been reported and sworn to by the rascally officials who formerly returned and succeeded in getting up this difficulty. A great number of families had gone, and were still starting south, in anticipation of allowing the troops to come in, and thereby avoiding a collision with the Government.

The women and children had nearly all left the city and settlements north; but their destination southward was a secret the party could not penetrate. Some conjectured they would go to Sonora, Mexico, or the valleys to the interior, to the south, they have recently been exploring, where sugar, cotton, rice, and vines grow profusely. The Governor followed in the route of the emigration. Some sixty miles southward, he overtook large companies, and desired them to return to their houses, farms, and homes; and although the Mormons everywhere treated them respectfully and kindly, they were firm, kept their own secrets, and moved on—their watchword being, "To the South." From all that could be gathered,

it seems the Mormons had determined to emigrate *en masse* from the valleys of Utah, rather than come in contact with the troops and authority of their own nation and country; and for their loyalty to the American flag, they would once again leave their homes, firesides, and possessions. As far as his power extended, the Governor offered overtures of peace, and desired that the emigration be arrested; and Colonel Kane, with an escort, was immediately despatched to Washington with important business, touching the settlement of difficulties. They all left Great Salt Lake City on the 13th ult., arriving at Camp Scott on the 16th, where they found the army nearly destitute of the means of subsistence, having but ten days' short rations in store, and soldiers very much dissatisfied, and many deserting. General Johnston seemed in bad humour towards the Governor and mankind generally, at the peaceful indications being made. Governor Cumming intended to return to Great Salt Lake City in a few weeks after his arrival in camp, and it was generally supposed that all the other civil officers would go with him and assume their various duties.

To-night the Colonel gives the members of his party a supper, with kind expressions of his gratitude for their attentions and watchfulness over him on so long and toilsome a journey, dismissing all but Major Egan, who accompanies him to Washington.

Some additional news we learned through the company, which we will briefly state:—

The Mormons are anxious for peace. Mr. Richards, with his company of six, who left here in April, had all arrived at Salt Lake City on the 12th ult. A portion of the company took the main road by Camp Scott, when John Wakely and Dr. Clinton were arrested on a charge of murder. Wakely had his examination, and was held to bail in the sum of \$3,000; Dr. Clinton was taken as bail alone, and the parties permitted to pass on to Salt Lake City to their families.

Crops never looked better than in the valleys this year. Provisions and stock were plenty, but merchandise scarce. Brigham had gone south some sixty miles. The Ute and Snake Indians are very hostile towards the Mormons, and let no chance escape to steal horses and

plunder. They had stolen from Tooele Valley and Springville a large number of horses and mules. The friendly Indians say that they are stealing horses for the soldiers, and that the officers have offered them a bounty for each horse or mule stolen, and \$150 for every Mormon scalp or prisoner. General Johnston denies these charges, yet the Indians asseverate that it is true. Early in the spring the Banak and other northern tribes made a descent upon the settlement at Salmon River, killed several of the settlers, and stole all their stock, amounting to nearly five hundred head, which they took away. The settlers evacuated their homes, and returned south to Salt Lake City. The Indians asserted that they had been instigated to such acts of hostility by the agents and other officials.

The probability is that the Utah war is at an end, that the troops will be withdrawn, and the greater portion of the Mormons return to their possessions, and become good loyal subjects, and a better feeling and understanding exist between our Government and the Mormons. It is believed that the present officers sent to Utah are very good men, and the Utonians will have no difficulty with them, as has heretofore been the case with the corrupt officials sent out. The men who escorted the Colonel are a hardy, intelligent, and social set of fellows, and look as though they never knew a fear or cared for hardships and toil. They have papers from Governor Cumming, and intend to return to their friends in Utah in a few weeks. General Johnston had sent special messengers to Washington eight days previous to the starting of the Colonel and his company. On the south side of the Platte, soldiers and trains occupied the whole line of road: grass eaten short, and roads terribly cut up and muddy. The tribes of Indians to the south and west of Salt Lake are all friendly to the people of Utah. No grasshoppers or crickets had yet appeared. Several deserters from Camp Scott arrived in Florence yesterday. The army lost over 1,500 mules by cold and starvation through the winter. Colonel Kane speaks highly of the manner in which he was received by Brigham and the Mormons, and the kindness and hospitality of the people there. Colonel Kane is entitled to much credit for the daring perse-

terance and energy evinced in making this lengthened journey in mid-winter; and we congratulate him and the country generally upon the successful result of his mission.

THE PRESS ON UTAH AFFAIRS.

(From the "New York Tribune," May 8.)

The line of Mormon settlements which are represented in our last accounts from Utah as being abandoned by the inhabitants, commences near the northern boundary of the Territory, about seventy miles distant from Salt Lake City, in the valleys of Cache and Malade, which are used, however, chiefly for the pasturage of the stock belonging to the Church. There are also two small settlements on the Bear River; but the first place approaching Salt Lake City from the north which can be called a town is Box Elder, or Brigham's City, about eight miles south of Bear River, and fifty-seven from Salt Lake City. This town, which is inhabited principally by Danes and Swiss, is very handsomely situated on a plain about two hundred feet above the level of Bear River. The houses are well built and handsomely arranged. Five miles south is Willow Creek, in the vicinity of which is much good land, producing the heaviest crops of wheat raised in the Territory. Twelve miles south of Willow Creek Fort is Ogden's Hole, a fine valley, surrounded on all sides by mountains, except the narrow pass at its entrance. It contains five hundred inhabitants. Three miles south-west of the "Hole" is Bingham's Fort, containing seven hundred inhabitants. Two miles from Bingham's Fort, and thirty-five from Salt Lake City, is Ogden City, on Weber River, one of the largest towns in the Territory, and containing many handsome buildings. The population is four or five thousand. East and West Weber Forts, on the opposite banks of the river, about eight miles above Ogden City, contain about five hundred inhabitants. Eight miles further south is Kaysville, containing about a thousand inhabitants. It has some good arable land and a fine stock range. Farmington City, the county seat of Davis County, contains about the same number of inhabitants. Three or four miles further south is Sessions, a strag-

gling settlement, scattered some five miles along the road, but with many fine houses, and including the best lands in the Territory. Eight miles from Sessions is Salt Lake City, which is supposed to contain about a third part of the entire population of the Territory, or from fifteen to eighteen thousand people. It was originally laid out eleven years ago—in July, 1847—in two hundred and sixty blocks of ten acres each, separated by streets a hundred and twenty-eight feet wide, and irrigated by canals from the river Jordan. [Erroneous—City Creek.] There are eight houses in each block, so arranged that no two houses front each other. It has many fine and some elegant buildings, the principal of which are the Tabernacle, (in which all religious and other public meetings are held,) the Council House, the Endowment House, the unfinished Temple, the Court House, nineteen school-houses, and many costly houses erected by the leaders, among which are two belonging to Brigham Young.

All these settlements, built up in the course of ten or eleven years by the untiring industry of the Mormons, are now in the progress of abandonment, and decreed, on the advancement of the troops into the valley, to total destruction. It is probable, also, though that does not yet distinctly appear, that this abandonment extends to the line of settlements along the shores of Utah Lake, some sixty miles south of Salt Lake City, and of which Provo, containing about four thousand inhabitants, is the principal.

Where these unhappy people are to go, or what is to become of them, does not appear. They are moving south; but, so far as we know, there are in that direction no inhabitable tracts of any considerable extent within seven hundred miles of their late settlements. So extraordinary a migration is hardly paralleled in history. The depopulation of Acadie, a hundred years ago—strong political reasons as there were for it—has not left a

very fragrant odour behind it. The driving of the Mormons from their homes, by military terror, will hardly contribute much to the honour of the country, or to the posthumous reputation of Mr. Buchanan's presidency.

(From the "New York Tribune," June 12.)

Whatever may thus far have been done toward establishing the authority of the United States in Utah, it is pretty certain that nothing which has yet transpired can have much tendency to shake the confidence of the Mormons in Brigham as a Prophet.

(From the "New York Times," June 17.)

No dispassionate person, whatever his political partialities, can fail to see that the various enterprises undertaken by Mr. Buchanan do not seem to prosper in his hands. He has meddled in nothing, suggested nothing, entered upon nothing, since he entered the White House, which has not ended in confusion worse con-founded. His rosiest apples have proved Dead Sea fruit and "turned to ashes on his lips;" his "dear gazelles" no sooner come to "know and love him well, than they are sure to die." The most monstrous fraud and swindle, if he only undertakes to back it up, ends in being a tolerably decent and fair proceeding. The prettiest quarrel, under his manipulation, turns into a humdrum, inglorious peace. He devoted the first year of his reign to trying to prevent the people of Kansas from voting upon their own constitution, and he finally had to join in rejoicing over an arrangement by which it was submitted to them in full. The British cruisers seemed disposed to help him out of his predicament, and committed a score of outrages on our ships; but he no sooner set about preparing for war, and dispensing fat contracts, than the foe apologised for everything, and dis-avows everybody who has done wrong. The Mormon war was as promising a little quarrel as ever an enterprising statesman gloated over. It contained every element of success and popularity. Impudent imposture, murders, rapes, polygamy, treason, intrusion on the United States Territory, defiance to the Government and to public opinion—nothing was wanting to convert our venerable President into a glorious crusader on behalf

of law, order, morality, and national dignity. The pudding was full of plums. It, too, has failed him. Even Brigham the Prophet has not turned out as well as was expected, and refuses to be a traitor; and when the Lord's anointed deserts our President in the time of his need, his case is indeed pitiable.

The latest news from Utah places the Administration in a position marked by a singular mixture of farce and tragedy, and the whole story of the war is crowded by as much ignorance, stupidity, and dishonesty as any Government ever managed to get in the annals of a single year. An army was sent to chastise rebels before it was clearly ascertained whether or not there were any rebels to chastise. It was sent forward in the fall just when it ought to have reached its destination, and was marching through snow over a howling wilderness when it ought to have been in winter quarters. After it had undergone six months of suffering, and was fully prepared to force the strongest natural position in the world, Commissioners were sent in search of the rebel foe, and it was then discovered there was no foe at all. Governor Cumming ought to have gone to Salt Lake City in autumn. He goes in the spring, and is received with all the honours, assumes the reins of authority without opposition, and writes home that the whole affair, like the Willet's Point business, is all a mistake, and that there is no war at all. The Commander of Forces writes, by the same mail, that Cumming is deceived and that the Mormons are still hostile. The public is in suspense, and knows not which of two such authorities to believe, when the news comes that there were no Mormons left, either to fight us or obey us, as they are abandoning our Territory *en masse*, sooner than submit to our rule. "We have made a desert, and we call it peace."

Whatever our opinions may be of Mormon morals or Mormon manners, there can be no question that this voluntary and even cheerful abandonment by 40,000 people of homes created by wonderful industry, in the midst of trackless wastes, after years of hardship and persecution, is something from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong, sincerity thus attested is not a thing to be sneered

at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world. After this last demonstration of what fanaticism can do, we think it would be most unwise to treat Mormonism as a nuisance to be abated by a *posse comitatus*. It is no longer a social excrescence to be cut off by the sword; it is a power to be combatted by the most skilful, political, and moral treatment. When people abandon their homes to plunge with women and children into a wilderness, to seek new settlements, they know not where, they give a higher proof of courage than if they fought for them. When the Dutch submerged Holland, to save it from invaders, they had heartier plaudits showered on them than if they had fertilized its soil with their blood. We have certainly the satisfaction of knowing that we have to deal with foemen worthy of our steel.

However this singular affair may end, nothing can release us from the responsibility we have incurred in it. It may be that the sect may die out in Central America, through pestilence, famine, or the hostility of the Indians. It may be that a complete isolation from the influences of civilized public opinion and complete subjection to the will of the Prophet may bring about a state of things which even Mormon zealots will find intolerable, and that once foreign persecution has ceased to create a bond of cohesion, the sect will go to pieces through internal dissensions or sheer inanition. All these things may be, but they may *not* be; and we may yet encounter our truant subjects in Mexico or elsewhere, and find them more troublesome customers than ever, and have to undertake a Mormon war, which will be a war in earnest. As long as they were at Salt Lake, we were sure, in a few years, of absorbing or surrounding them by the march of emigration, and had the chance, in the meantime, of bringing the influences of Christianity and civilization to bear on them. If the conduct of the recent operations has had the effect of strengthening their fanaticism, by the appearance of persecution, without convincing them of our good faith and good intentions, and, worse still, has been the means of driving away 50,000 of our fellow-citizens from fields which their labours had reclaimed and cultivated, and

round which their affections were clustered, we have something serious to answer for. Were we not guilty of a culpable oversight in confounding the insubordination of conscientious fanaticism with the insubordination of ribald license or ambition, and applying to the one the same harsh treatment which the law intends for the latter alone? Was it right to send troops composed of the wildest and most rebellious men of the community, commanded by men like Harney and Johnston, to deal out fire and sword upon people whose faults even were the result of honest religious convictions? Was it right to allow Colonel Johnston to address letters to Brigham Young, and through him to his people, couched in the tone of an implacable conqueror towards ruthless savages? Were the errors which mistaken zeal generates ever cured by such means as these? And have bayonets and cannon ever been used against the poorest and weakest sect that ever crouched beyond a wall to pray or weep, without rendering their faith more intense, and investing the paltriest discomforts with the dignity of sacrifice?

We, with our Bibles, our churches, our single wives, our education, our sacred family life, ought to know better than entrust the extirpation even of a creed which inculcates rebellion to such men as General Harney and Colonel Johnston; and Mr. Buchanan ought to know enough to do something at the right time in matters of such moment. His Peace Commissioners and Governor ought to have tried the effects of confidence and conciliation before our bayonets glistened in the canons of the Rocky Mountains, and his admonitory proclamation ought to have made its appearance before the General in command had addressed language to the malcontents worthy of Bajazet dealing with a rebellious Pasha. We placed ourselves all through on a level with these Mormons, and talked to them as we would talk to European diplomatists. We stand on the vantage ground of higher knowledge, purer faith, and acknowledged strength. We can afford to be patient and merciful. At all events, the world looks to us now for such an example of political wisdom, such as few people, now-a-days, are called on to display. Posterity must not have to acknowledge with shame that our indiscretion, or ignorance, or intolerance drove

the population of a whole State from house and home, to seek religious liberty and immunity from the presence of mercenary troops, in any spot of the Continent to which our rule was never likely to extend.

(From the "New York Herald," June 23.)

Washington, June 22.

Colonel Kane has frequent and intimate communication with the President and members of the Cabinet. The impression is that the Mormons are going to Sonora.

It is understood that the Cabinet to-day had under consideration the affairs of Utah, which are so complicated as to require great caution in their management. From the present indications, all the troops now on the way will continue their march to Utah. What additional measures will be pursued will depend on the character of the next official despatches from that quarter. The charge of Judge Eckels to the Grand Jury against polygamy is condemned as being calculated to embarrass the pacification of the Mormons.

(From the "London Times," July 5.)

New York, June 23.

The intelligence from Utah is confirmatory of the news that went out by the last steamer. This strange people were again in motion for a new home, and all the efforts of Governor Cumming to

induce the men to remain and limit themselves to the ordinary quota of wives have been fruitless. We are told that they have left a deserted town and deserted fields behind them, and have embarked for a voyage over 500 miles of untracked desert, to a home, the locality of which is unknown to any but their chiefs. Does it not seem incredible that, at the very moment when the marine of Great Britain and the United States are jointly engaged in the grandest scientific experiment that the world has yet seen, 30,000 or 40,000 natives of these countries, many of them men of industrious and temperate habits, should be the victims of such arrant imposition? Does it not seem impossible that men and women brought up under the influence of British and American civilization can abandon it for the wilderness and Mormonism? There is much that is noble in their devotion to their delusions. They step into the waves of the desert of the Great Basin with as much reliance on their leaders as the descendants of Jacob felt when they stepped between the walls of water in the Red Sea. The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion. But these Western peasants seem to be a nation of heroes, ready to sacrifice everything rather than surrender one of their wives or a letter from Joe Smith's golden plates.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 24, 1858.

THE RE-ACTION.—*Action against us—re-action for us!* This is the law by which the destiny of this people work, as far as the world's positive power to influence it is concerned. The fact has often been illustrated in our experience, and is so intelligibly written on the pages of our history, that a child may read and understand it. And such will be the case until the kingdom of God is triumphant, and the Saints hold the dominant power of the earth.

The Saints are a people of destiny, and the direct, positive force which the world has to supply for the development of that destiny is "action against us." We are by no means surprised when we see this force in operation. This antagonistic disposition will increase until it becomes the positive principle by which all the Gentile nations of the earth will move. Antagonism to the rising empire of the future, of which that "strange" people called Saints form the nucleus, is the part which the mass

of mankind will perform in the great drama of the last days. It is *their* destiny to manifest action against the kingdom in their positive condition, as it is, on the other hand, the destiny of the "peculiar people" to manifest action for the upbuilding of that kingdom. These are the two positive forces which Israel and the Gentiles will in a direct manner put forth for the development of God's work. Both are necessary, for both have the same tendency. We are satisfied, therefore, to see the two antagonist forces—namely, the Saints' force for, and the world's force against; and, indeed, we have no complaint to urge when the antagonistic manifestation is fair and honourable. But generally it is unfair and treacherous. Then we have a reasonable cause for protesting against it, though we by no means tremble at its results; for it only gives the Saints a faster development by calling into action their own force, and driving them to drink a deeper draught of vitality.

Now, if this "action against us" could destroy us—if our enemies could find what they significantly term the "solution of the Mormon problem," that action would come to a dead rest, and no "re-action for us" would result from it. Posterity might grumble a bit at the injustice, but the community of Saints would cease to be a fact. A *griefless* mourning might come; and a procession of mourners' parade, composed of our very friendly enemies, led by the Administration, supported on the right by priests, and on the left by editors. With crocodile tears and hypocritical solemnity, they would then perform the kind office so many times tenderly desired—they would, the considerate creatures, bury us. But, while it is their part to endeavour to physic us to death, it is our destiny not to die. If the kingdom has the the action of earth and hell against it, the action of the Saints and heaven is for it. Had the former only to strike against a body of sand, it would not rebound, but scatter the atoms to the wind; but it had to strike against a rock of adamant, and consequently, a "re-action for us" becomes the natural result of "action against us."

All will remember the first bursting of the "action against us" nearly two years since, and how it spread until it vibrated England as well as America. So strong was it in many places—even in this country, that it gave rise to many truly formidable riots; so much so, that in the aristocratic city of Bath, the whole of its powerful police force had to be called out several times to find itself unequal to the task. Birmingham and other places will also afford examples of the virulence of the "action against us." Mr. Buchanan and his Administration took advantage of that strong excitement which raged in America towards the Saints, and sent the force of a mighty nation to crush them. He knew not how truly adamant the rock was upon which he struck, and how, though it returned no blow, its stubborn solidity could make his own force rebound. He knew not how much the Saints could *pay* for a re-action in their favour—how rich they were to *purchase* it with coin, which even our enemies would be bound to admit was sterling.

We, however, knew and prophesied that the re-action must come. We knew how strong the Saints were in their devotion and integrity—how binding was their union—how true they would be to themselves and their God, and how faithful He would be to them. We knew that they could at least *pay* for a re-action with such deeds of heroism, that it was not impossible even for the *Times'* American Correspondent to call them "a nation of heroes," and that they could *buy* with "fortitude," "constancy," and "self-sacrifice," the "admiration" of any one "who has a particle of sympathy with pluck."

That re-action has commenced. It has set in with such force against the Government, that, unless Buchanan brings forth some great redeeming measure, bids fair to consign his name and Administration to infamy. The *New York Times* very

decidedly says, "The world looks to us for such an example of political wisdom, such as few people, now-a-days, are called on to display." This "re-action for us" will increase, and its effects will be felt in the world in our favour for a few years to come. The Saints will reap many advantages from it, even if it amounts to no more than the *permission* to develop themselves. Their progress will be immense, and their developments extraordinary. Those of our well-wishers whose humanity is interested in our welfare may make a note of this prophecy; for we don't mind running a risk, even when our friends tremble for us. Indeed, that is the time when we would prefer to make our prophetic mark. But we run no risk, and therefore there is no virtue in our not being afraid. Moreover, some day, "action against us" will commence again. It will then be more forceful than ever. But the stone will be adamant still. The Saints will be rich in "consistency," "fortitude," "self-sacrifice," "devotion," and "heroism." They will be able to *buy* a re-action to that action, and another, and another, until not a man on the earth "who has a particle of sympathy with pluck" will be able to "withhold his admiration"—until they will be everywhere acknowledged as a "nation of heroes," and all lands resound with the tale of the "fortitude," "constancy," "devotion," and "self-sacrifice" of the Saints.

Occasionally, the readers of the *Star* have been presented through its columns with an official or public document on the "Utah difficulties," as wisdom directed, for present interest and future value. But we have refrained from burdening our pages with extracts of the views, opinions, speculations, and correspondence upon Utah affairs, simply giving in the "Passing Events" an epitome of news to be relied on, and a bird's-eye view of the condition of things in the States. Deeming the "re-action for us" of such present interest, as well as a subject for history, we have somewhat departed from our rule, and have sent to our readers the "Press on Utah Affairs" with all its "imperfections" on its "head." Of course, we by no means endorse all that we have extracted, nor hold ourselves responsible to correct every view, sentiment, and opinion contained therein, which is unfavourable to truth and the Saints. The design is to give a view of "the re-action," and not our own views and defence. We shall, however, give them in due season, and for the present merely observe that it is not a matter of surprise that some expressions distasteful to us and our readers may be found in the signs of the re-action, but rather that the Saints have *forced* them to say so many nice things in their favour.

NOTICE TO CORRESPONDENTS AND CONTRIBUTORS.—On account of the press of matter on Utah affairs, and our desire to present the readers of the *Star* with the signs of the re-action at the earliest date, we have been compelled to postpone some contributions and correspondence, as well as the "History." We make this explanation, that our contributors and correspondents may not think their favours unappreciated or neglected, and hope that they will not be "weary in well-doing."

FOREIGN CORRESPONDENCE.

DESERET.

Great Salt Lake City,
May 10, 1858.

Elder Thomas Williams.

Dear Brother,—I wrote you via California, some time ago, informing you of

our safe arrival in this city. We have not received any communication from Liverpool since our departure, although I expect you have written me several good letters. I often think of brother Colkin and yourself, and feel to say from my heart, God bless you all, and

enable you to be faithful in building up the kingdom, and give you power to do good and bring souls in the Church of Christ, which is my prayer for you all the time.

You have heard, ere this, that Colonel Thomas L. Kane paid us a visit. He came here *via* California. He was very sick on his arrival, remained with us about ten days, then proceeded to visit the United States' troops at Fort. Bridger. Some of our boys took him within about ten or twelve miles of the Fort, then watched him safe to Camp. After labouring from two to three weeks, he succeeded in inducing Governor Cumming to consent to accompany him to G. S. L. City. Accordingly, on the 5th April, they left Bridger with two carriages, and each a servant. They travelled about fifteen miles, upset one of the carriages in the snow, and there stuck for the night. It so happened that W. H. Kimball, E. Hanks, O. P. Rockwell, Howard Egan, and myself, with a few other good boys, were out scouting in that vicinity; and on the morning of the 6th April, we took the Governor and his small party under our protection, and brought them safe to this place. It is one month to-day since we brought them into this city. I have been with them on a tour as far south as Spanish Fork, and returned here last Friday. The Governor has looked over the Records of the Supreme Court, and also the Library, found all correct, and, of course, will contradict the reports which have gone abroad.

To-morrow, I expect to go into the mountains with the Governor and his party. Howard Egan and five others of our brethren will accompany Colonel Kane to the States. The rest of us will leave them at or near Bridger.

The United States' troops are expected to be in here on the first of June; but that will be if the Lord will. For over a month, the Saints have been very busy moving south with their provisions and live stock. There are not a great many families in this city. The brethren from the north and Tooele have left. Yesterday, I sent off thirty-five hundred of flour and wheat, also two of my wives, Susan and Ellen, with their children; and in a short time we shall have everybody out of this. Then, if we cannot do better, we shall cut down our

fruit-trees, set fire to our houses, and move on slowly towards Sonora, although I believe the nearest way is to proceed *via* Jackson County, Mo. However, we can go any way we please: we have now the Territory on wheels.

George D. Grant, W. H. Kimball, James Ferguson, J. A. Young, and many more of your acquaintances are well, and very active officers in the Legion. All the boys are well, and those that are desirous to keep the commandments of God feel first rate, and I may add that I never saw the Saints look and feel better than they do at the present time.

I have had an interview with brother Calkin's family on several occasions: they are not a whit behind any of the good Saints. They started south last Saturday quite cheerful. Brother Samuel Richards and George Snider have just arrived. I have seen Samuel. He left Genoa on the 3rd April. He informs me they have had stormy weather all the way. He was in a great hurry to go south to see the President, so I did not get much news from him, although he seemed to be very well informed.

The Bishops are moving all that are not able to move themselves. There is a better prospect for fruit than any previous year. Our wheat and other grain looks very fine.

I should have written also to brother Calkin; but my time is limited; and, of course, the President will keep him posted. You must let him participate with you in this letter. I trust you will both be here before long. I shall be very glad to take you by the hand again.

Benjamin Ashby has just come here from Echo Canyon. He feels very well; also his family. Please give my kind love to brother Tullidge and the younger brethren in the Office. Remember me kindly to brother Perkes and family. I should be pleased to see them here. Tender my kind love to all the Saints.

I must now conclude, praying God to bless brother Calkin and yourself. May your lives be preserved to come safe home to Zion and rejoice with the Saints of God. Write me every opportunity, and oblige your brother in the Gospel of Christ,

JOHN KAY.

FROM THE PLAINS.

Chimney Rock, 4½ p.m.,
May 27, 1858.

Editor of *Millennial Star*.

Dear Brother, — A few minutes are allowed me to write and send by the escort of Colonel Thomas L. Kane to send you a few words.

I learn from Howard Egan that Elders S. W. Richards, G. G. Snider, and J. Y. Greene arrived in G. S. L. City, on May 10th, in health and safety. Elders Clinton, J. N. Whaley, J. W. Turner, and L. H. Hatch were taken prisoners on Green River. Whaley was indicted for murder said to have been done some years ago. Bail for 5,000 dollars was required. Dr. Clinton was accepted as bail, and then they were allowed to depart in peace, thus ending the farce.

Colonel Kane has accomplished the mission as sent by President Buchanan to Utah, and is now returning to Washington to fulfil the remainder there. He and his escort were furnished with passports by Governor Cumming, who was in Salt Lake City, endeavouring to do the Saints justice. He has officially contradicted the burning of the Records, Library, &c., and "he really seems disposed to take hold of the thread of justice." Thus we can truly say we have received good news from home.

Our families are all well, and every soul in camp leaped with joy when I read them the letter from our beloved President. Praise the Lord, O ye Saints! for he is "at the helm of the ship of Zion, and she sails well."

The Lord has been with his servants the missionaries, who are now returning home, and the words declared in London are literally fulfilling; and it would be truly marvellous if I did not know that they were uttered by the Spirit of God when filling my mission there.

Saints, rejoice! Your prayers are heard by the Lord, and answered on our heads. We are all well and exceedingly happy, and our animals feel well: they are gaining strength daily.

The Platte is this season a noble river, full to the brim, thus cutting off all communication with the troops, who are moving up on the south side: and although we have an army a-head of us, commanded by Colonel Johnston, and

another going a-head, commanded by Colonel Hoffman, we expect to go home safely. I understand hell is at Fort Bridger, and we don't want to go there. The soldiers were as mad as devils when Colonel Kane and his escort passed through their midst; and they have made two attempts to kill the Colonel, but were foiled.

I must close, and pray the Lord to bless you and all the Saints in the old country.

Your friend and brother in the Gospel of Jesus Christ,

THOMAS BULLOCK,

Clerk of the Missionary Camp now journeying to Zion.

P. S.—Captain J. W. Berry and all the missionaries desire to be kindly remembered to the Saints in their old fields of labour, and say, The Lord God of Israel bless you, Saints! Remain faithful to the truth.

SWISS AND ITALIAN MISSION.

Zurich, June 22, 1858.

President A. Calkin.

Dear Brother,—I have sent an Elder to Canton Schaffhausen, which, although politically allied with Switzerland, is nevertheless geographically a portion of Germany; and I have thought it well to make a strong effort in that direction, where forty-four millions of persons are without an Elder. The Prophet Joseph said they (the Germans) were a "noble race;" but up to the present time their political institutions have caused the exile of the few brethren who have visited them; yet I shall try and keep the fire burning along their frontiers; and as we have baptized several who are resident in Swiss cantons, some of the sparks may one day fly over and kindle up a mighty flame.

For the last two months, the masses of population in these lands have been so engaged in their usual excessive spring labours, that we have made little progress; and perhaps some might think, from the number announced as cut off, in the forthcoming Report, that we have been retrograding; but these are mostly persons who have long been virtually separated from the Church (chiefly

through the events in Zurich); and patience with them was no longer a virtue.

Several cases of brutal assaults upon the Saints have occurred; but, by cautious procedure, our foothold strengthens at present in these lands.

As I believe our last letters crossed in the post, I will here acknowledge the receipt of yours dated May 22, hoping you received mine from Thun,—posted, I believe, May 27.

I have been busy lately, both in talking (dare not call my German performances preaching!) and in preparing some articles for the press.

I have also published a fly-sheet, with an account of our doctrines, scripture references, &c., which a newspaper editor says nothing more against than that "it does not contain any account of polygamy." Poor man! he would not like me to give an account of the polygamy here, which reaches up to his own door.

With love to yourself, Counsellors, brethren in the Office, &c., I remain yours faithfully,

JABEZ WOODARD.

HOME CORRESPONDENCE.

IRELAND.

32, Earl Street, Belfast,
July 4, 1858.

President A. Calkin.

Dear Brother,—Knowing your anxious desire for the welfare of the kingdom of God, and aware that you wish to be posted in all matters relative to that portion of it under your immediate watchcare, I proceed to give you a report of the Irish Mission as it now stands.

In the Mission are two Conferences, Belfast and Dublin,—though I might say the latter is scarcely an entity. Some time last summer, a spirit of apostacy seized those composing it, led on by the then President, T. H. Rutledge, since which time it has been in very indifferent standing. A want of confidence in each other grew up, engendering a want of union in the whole; each one more willing to watch and report another's shortcomings, than to study his own life and remove the objectionable therefrom. Infected thus by an influence that grieves the Spirit of God, crushes hope, and banishes the holy principle of faith, their practical labours have been characterized by a slowness of movement and weakened impulse, unlike the ever-constant, progressive spirit of the Church.

Since the departure of Elder John Scott, whose labours for over two years were indefatigable, and bore the impress of the Spirit of Zion, they have been visited by Elders D. Wilkin, J. Craig, J.

Croston, E. L. Sloan, and myself; and I am happy to say that of late a better feeling is manifested, and they seem more willing to aid in building up the kingdom of God.

Belfast Conference, I rejoice to say, is in a very different condition. Its President, brother E. L. Sloan, is untiring in his labours; and his example, practical and otherwise, is worthy of imitation; while the Saints under him generally feel it, and emulate each other in striving to keep pace with the spirit of the work.

I find he is getting the business department in a condition that any one may examine it and see at a glance how matters stand.

Our Tract Society is in operation, and go at their work with a will. We have added five by baptism last quarter, and there is a prospect of further increase. The Conference is scattered over the province of Ulster, and the Saints are very poor; but the cheerfulness with which they respond to the calls of duty affords us a solace while labouring among them and having to bear up against a mighty influence that pervades this much-oppressed, poor, and down-trodden people.

We held a Conference in last April, attended by brother Williams from the Office; and though we were few in number, we had a first-rate time. Brother Williams felt well, and addressed the Saints like a man of God; while they so

much rejoiced in his teachings and society, that they are wearying to see him back on another visit. I find the Saints in this Conference evincing a willingness to live the religion of Jesus Christ, and showing by their works that they love the practice as well as the theory of the cause.

Elder John Croston is at present in the city of Londonderry, labouring among the few Saints in that place with some success. He has laboured long and faithfully in this Mission.

I have tried to give you a faithful report, as brief as possible; and as for myself, I thank God I am enjoying the spirit of "Mormonism."

With prayers for your welfare in the Zion of the last days, I remain your humble brother in truth,

JAMES MCGHIE.

NEWCASTLE-ON-TYNE PASTORATE.

8, Ravensworth Street,
Bishopwearmouth, Sunderland,
June 25, 1858.

President Asa Calkin.

Dear Brother,—I have received your kind letter, and, in accordance with your desire, I proceed to lay before you the condition, &c., of this Pastorate.

I am getting along very well, and feel first-rate. Elders Hodson, Reed, and Hobbs are united with me in carrying out the various measures which have been and are being introduced for the general welfare of the work of God and the individual benefit of the Saints.

The Travelling Elders and local Priesthood generally are united and doing well. The natural consequence of this union of Priesthood is a corresponding healthy and industrious feeling among the Saints. Baptisms are few, but still an odd one now and then comes along and takes hold of the truth. Our prospects are favourable for the development of the energies of the Saints, and I trust that the good they have already done will be left in the shade when compared with what they will do this year. We intend to have a long and strong pull at the book debt, during the next six months; and, by so doing, we hope to reduce it greatly. I am fully satisfied that the Saints will respond heartily to this call. The Temple allotment for the Pastorate will be paid by

the close of July. The very agreeable and, to us, profitable visits of yourself and President Ross, I trust, will soon be repeated, either in person or by proxy, as the Saints are anxiously enquiring, "When will the Conferences be held?"

In conclusion, I have to say that we all unite in praying that the Lord will preserve the health and useful lives of our brethren over us, until they are satisfied with days.

With kind love to yourself and the brethren with you, I remain yours truly,

THOMAS WALLACE.

SOUTH PASTORATE.

Bristol, June 29, 1858.

President Calkin.

Dear Brother,—It is now nearly six months since, agreeable to my appointment, I arrived here; during which time I have laboured with considerable pleasure and satisfaction; and I am happy in being able to report well of the South Pastorate.

The brethren labouring in the ministry are one. We have sought diligently to carry out your instructions, every one moving in his proper sphere. This has produced that unity, love, and power that has led to the most gratifying results. We have been favoured with two visits from President Ross, which proved a source of great blessing, not only to the Priesthood, but also the Saints. We were favoured with his approbation, which was truly appreciated. You will perceive by the works of the Saints that there is considerable improvement, and the spirit manifested by them causes labour to be a delight. The Saints in Exeter and Exmouth have been added to the South Conference, and without them the Land's End Conference has paid a trifle more than last quarter with them. There is also an excellent spirit manifested towards the "Free Offering Fund" to assist the Church in the mountains.

The brethren join me in kind love to yourself and to Presidents Ross and Budge. With fervent prayers for your continued advancement in wisdom and power, I subscribe myself yours very faithfully in the Everlasting Covenant,

GEORGE TEASDALE.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL
CONFERENCES AND OTHERS, FOR THE QUARTER ENDING
JUNE 30, 1858.

CONFERENCE.	AGENT.	AMOUNT.
London	E. L. T. Harrison	£1063 9 6½
Birmingham	B. W. Brindle	300 5 5½
Glasgow	John Hunter	296 16 3
Fast Glamorganshire.....	John Davies	216 6 5
Warwickshire.....	Henry Brown	172 17 4
Bedfordshire	T. A. Jeffery	172 9 9½
West Glamorganshire.....	Thomas Rees	170 6 5
Norwich	Edwin Scott	157 3 3½
Sheffield	Wm. Brownlow	151 1 7
Edinburgh	P. J. McComie	149 16 2½
Cheltenham.....	Thomas Clarke	147 13 0
Monmouthshire.....	William Ajax	143 15 7½
Herefordshire.....	Lewis Bowen	138 6 3
Lincolnshire	William Halls	133 7 11½
Bradford	William Shires	128 10 1
Staffordshire	John Clarke	120 12 3½
Reading	William Moss	116 9 3½
South	Simon Irwin	113 15 6½
Newcastle-on-Tyne	R. J. Philip	97 12 10½
Hull	S. Pickering	96 19 9
Manchester	Edward Oliver	88 3 8
Leicestershire.....	John Mellor	82 1 10
Southampton	Wilket Harder	80 11 5½
Durham	William B. Child	79 10 9½
Belfast	James McGhie	73 16 0
Nottinghamshire	James Oakley	70 3 2
Wiltshire	William Norris	68 19 2½
Shropshire	David James	68 9 11
Dundee	A. N. McFarlane	64 4 8
Worcestershire	Richard Holt	63 7 6
Derbyshire	Thomas Birt	62 4 1½
Liverpool	W. H. Perkes	60 2 1½
Cardiff	E. D. Miles	58 3 7½
Dublin	John K. Grist	53 14 2½

Carried forward.....£5,061 7 8½

CONFERENCE.	AGENT.	AMOUNT.
Brought forward.....		£5,061 7 8½
Lands End	John Kessell	49 8 0½
Preston	M. H. Forscutt	47 6 6
Carlisle	Henry Hobbs	43 2 8½
Llanelly	David Davies	38 0 4½
Dorsetshire	Edward Harding	33 4 3½
Channel Islands.....	W. Chevalier	28 4 0½
Late Herefordshire	John Preece	24 17 9
Pembrokeshire	John Gibbs	18 4 7
Flintshire	Edwin Price	11 6 2
Denbighshire	Hugh Evans	10 15 5½
Dyffryn Conway	T. R. Jones	8 7 6

BRANCH.

Derry.....Hugh Sheppard.. 6 15 7

MISSION.

Australian	A. J. Stewart	305 11 9½
Swiss and Italian	Jabes Woodward	276 12 4
Cape of Good Hope	Richard Provis	117 9 11½
Sandwich Islands	P. B. Lewis	78 12 5½
Scandinavian	C. Wilderborg	31 13 7
Bombay.....		21 3 8½
Malta.....		5 7 2
East India	J. P. Meik	5 0 10½

F. Merryweather		1 1 0
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
Frederick Mackay		0 5 3

(Errors excepted.)

£6,220 11 5½

PASSING EVENTS.

GENERAL.—An insurrection has broken out in Esthonia, Russia, in a conflict which took place between the peasants and the troops sent from Revel: 40 of the former and 15 of the latter were killed. In 38 different governments of Russia, committees have been formed for the emancipation of the serfs. The tobacco crop in Algeria has been almost totally destroyed by a worm. On the 15th June, the Mahomedans of Jeddah rose and massacred the Christians resident there. A serious outbreak has occurred in Leipsic between the academical authorities and the students, the latter having risen in open rebellion, which rendered it necessary for the military as well as the civil power to interfere to quell the disturbance.

AMERICAN.—Montgomery's Free State Banditti, an organized, armed, and well-mounted body, roam about Kansas, plundering travellers and settlers indiscriminately; and so formidable have this banditti become, that Governor Denver has issued a proclamation declaring Lynn, Licking, and Bourbon counties in a state of insurrection, and proclaiming martial law. Col. Steptoe had encountered the Indians in Oregon, and been defeated with the loss of fifty men. A private letter from Gov. Cumming, received in Washington, lays much stress upon the importance of inducing the Saints to return to their homes and employment, and says that, in case of a collision between the Mormons and the army, a guerilla war of several years' duration may be expected. Advices from Camp Scott, with dates to the 10th of June, corroborate the report that Johnston would shortly move into Salt Lake City. Col. Hoffman was within one and Captain Marcy within two days' march of Fort Bridger, when last heard of. Their arrival in camp would increase the army to 2,500 effective men, with abundance of provisions and supplies of all kinds.

VARIETIES.

If it is a fact that a woman will always have the last word, about when may a squabble between two women be expected to end?

BROWN says he has seen a rope *walk*; Jones thinks that he has seen a rail *fence*; and Robinson says that's nothing—he has seen a hat *box*!

FORCING VOLUNTEERS.—“Pat,” said a gentleman to his servant, “what’s all that noise in the street?” “Oh, nothing, sir; they’re only forcing a man to *volunteer*.”

Two gentlemen were lately examining the breast of a plough on a stall in a market-place. “I’ll bet you a crown,” said one, “you don’t know what that’s for.” “Done,” said the other; “it’s for sale.” The bet was paid.

A STARVING Irishman, wandering about London, came to a building bearing the inscription, “Lying-in Hospital.” “By the powers,” he exclaimed, “that’s the place for me, for I’ve been *lying out* for a fortnight.”

NATIONAL CHARACTERISTICS.—An Englishman was accosted thus:—“What will you take to stand all night in the tower of St. Paul’s?” “A beef steak and a pint of beer,” was the frank reply. The next one thus accosted was a Scotchman. Says Sandie, “What will you gie?” Lastly came along Patriok; and when asked what he would take to stand all night in the tower of St. Paul’s, he wittily answered, “An’ sure, I’d be apt to take a bad cowl.”

MANGLING ENGLISH.—There is an individual in Quincey Market doing business, who is down on all customers who do not speak properly. “What’s eggs this morning?” says a customer. “Eggs of course,” says the dealer. “I mean, How do they go?” “Go?—where?” “Pshaw!” says the customer, getting up his fury, “what for eggs?” “Money, money, sir, or good endorsed credit!” says the dealer. “Don’t you understand the English language, sir?” says the customer. “Not as you mix and mangle it, I don’t,” responded the egg merchant. “What—is—the—price—per—dozen—for—your—eggs?” —“Ah! now you talk,” said the dealer: “eightpence per dozen is the price, sir!” They traded.

NEVER DEPEND ON TO-MORROW.

Old Time speeds along
With his noiseless wings;
In his track sparkles wealth for procuring;
For the bright little moments
Which around us he flings,
Are gems worth the toil of securing.
Then seize them, and use them
With vigour and skill;
Remember, delay may bring sorrow:
He is wise who employs
The time placed at his will
And never depends on to-morrow.

The past has gone by
Like an oft-changing sky,
And the future is hid from our vision:
In its womb brighter rays,
Darker shadows may lie,
But the present’s the time for decision.
For the present is ours
To will and to do,
And ’tis wrong from the future to borrow:
Let us cull the wreath now,
Or too late we may rue,
If we ever depend on to-morrow.

E. L. SLOAN.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 31, Vol. XX.

Saturday, July 31, 1858.

Price One Penny.

FAITHFULNESS.

BY EMILY E. TEASDALE.

How much is there in the future to inspire the Saint of God to continue faithful in the path of rectitude! How comparatively small the attraction to draw him from the kingdom! What is a life spent in sinful pleasure, in comparison with the maturer joys that shall be eternal? What though he aspire to fame and win the laurel wreath? A few years will pass away, and all that remains of his greatness is a magnificent tomb, and his name engraven on the scroll of fame. But where is his spirit now? Awakened to the realization of the great loss he has sustained—not, perhaps, to himself alone,—there may be kindred spirits behind the veil waiting with anxious hopes for his onward progress, that he may one day stand for them as a saviour upon Mount Zion. Will those honest souls be lost, because they lived not in a Gospel dispensation? Oh, no! But the glory is lost to him: that crown which should have graced his brow, shining with “the brightness of the stars for ever and ever,” he has forfeited,—and not the crown alone, but the dearest associations the heart can know, with all the soul’s expansion and desire. Did the thought ever occur to those who resign their position in this kingdom for the loftier associations here, Who and what will be their companions hereafter? (Rev. xxii. 15.) Let us, how-

ever, look at the bright side of the future. He remains faithful to his calling; it is recognised by the Priesthood, and is recorded in heaven; and he is counted worthy to devote his talents and energies to the upbuilding of the kingdom of God on the earth. It is true, trials and difficulties await him; but he is sustained by the Spirit of God, whispering peace and recompense eternal. Time passes on, and age silvers his locks; he blesses his children; and, for awhile, his body reposes in the bosom of its mother earth, and nature’s debt is paid. But does he die? No; the righteous never die: but his mission here is accomplished, and his spirit is gone to another sphere of action. Dare you pronounce him dead whom Jesus said should never die? (John ii. 26.) The body alone is committed to the tomb, but the intelligent portion of the man passes from the body, which is a dwelling-place for the spirit, that it may be enabled to accomplish its salvation in this its second estate, and, if found worthy, shall become immortal as the spirit. He rests; yet he realizes not a fulness of joy; but, with joyful anticipation, he awaits the time when his spirit and body shall be allotted him, in the land of Israel’s inheritance, shared by the gentle partner of his bosom, to whom through life he has been as a morning and evening

star,—yea, greater; for her star never set, but onward and upward it rose on the horizon of the great Millennial as a sun of righteousness. Then is proclaimed the marriage supper of the Lamb: an invitation is sent to him and his household to become its honoured guests. Oh! happy one, landed beyond the shoals of time, with the children whom God has entrusted to your care! Dare we lift the veil and mark his progress still, becoming the father, now, of spirits he may call his *own*, and permitted, like his great Eternal Father, to organize the elements into a planet, where he may prepare bodies for his numerous offspring, in order for them to prove themselves in a second estate, as he himself has done?

Are not these blessings worth living and dying for? When temptation crosses our path, let us take a prospective glance,

and it will vanish like dew before the king of day, and another testimony will be added to the knowledge of the past, that this is indeed the kingdom of God; and He will give us strength according to our day, and our hearts will swell with gratitude to our Father in heaven for permitting our spirits to take tabernacles in the dispensation of the fulness of times, when the Priesthood of God is restored to the earth, as spoken of by Daniel. If we are faithful, nothing can impede our progress in this great work. The Gospel car will roll on and wait for no man. Let all our energies be concentrated and brought to a focus, in assisting to establish the kingdom of God, and all will be well with us. The day is nigh at hand when our fondest anticipations of happiness shall be realized, and we shall be clothed upon with immortality and inherit eternal lives.

INTERESTING LETTERS FROM UTAH.

Great Salt Lake City,

May, 1858.

My dear Father and Mother,—I feel that I must write you another letter before I leave my home, as I do not know when or where I may get another opportunity of writing to you. I suppose that you have heard, by this time, through your papers, that we are leaving our beautiful valley—to go, we know not whither.

When first my beloved husband announced to me that it was decided that we should leave, I felt a pang at my heart. I looked out at my little flower-garden, the work of our own hands, and then around me, inside my little cottage, on the few little comforts which we had accumulated through hard labour; then I sauntered into the little room which I had prepared for your reception this season. I must abandon them all and the hope of meeting father and mother and the rest of the family. And last, but not least, I looked upon our little ones, and my grief knew no bounds. In my rebellious heart, I felt to say, "I cannot expose my little ones to the trials of a wandering life, and ah, horror! perhaps the scalping-knife of the Indians; for we know that the soldiers are bribing them." I fancy I can hear you both say, "Is not

'Mormonism' worth all these sacrifices, and even our lives?" Yes, my dear father and mother, it is. But you also know how very fond of home I am; and my love for my husband and children knows no bounds; and I felt that to see those dear ones suffering again, as I did before we had a home, was more than my strength could bear; but all this was the struggle of a few hours only. When I began to reflect upon my conduct, I felt truly ashamed of my weakness. How often had I, in bearing my testimony, said that I was willing to make any sacrifice for the work of the Lord; and when He was going to put me to the test, should I turn like a coward and say, "I cannot do it." And then my rebellious heart would turn again and say, "Is it not your own house and land? Did you not toil hard enough to get it? Did you not sell all your trinkets, clothing—everything, in fact, that you possessed, to get the adobies to build it? And why should you give it up to a band of robbers, or, in other terms, to President Buchanan's troops, which are the same?"

But still I struggled, and conquered. I then made up my mind that, if I had to die, it should be in the path of duty; and when my husband returned in the

evening, I could talk calmly to him of preparations for our departure. I next thought that, as I was now so strong, it was my duty to go and see Ellen and James; but what was my surprise, on reaching their house, to find them all ready to start; and when I asked Ellen if she did not feel a little bad at leaving her home, (for you know that she had one of the most comfortable in the Valley,) she said, with a smile, "These things are not ours; they are the Lord's; and if he requires me to leave them, I am ready." I am sure you will think her a most noble woman, as I do. Where we are going, I know not; but this I do know—that if it were not for our own ultimate good, we should not be permitted to leave these valleys.

Go where you will, you will see the Saints making cheerful preparations for their departure, and a word of comfort on their lips for their neighbours; notwithstanding which, a keen observer might perceive a tear glistening in the eye of some of the stoutest among us. We have enough to eat, and for that we are thankful. Our clothing is nearly all worn out, and it is not possible to buy any more here. If we had heeded the counsel of brother Brigham a little sooner, we should now have had an abundance of clothing; but we are like children—we have to learn by experience. I think sometimes that if you could see me, you might enjoy a hearty laugh at my expense; but, fortunately for me, I have now no mirror, and therefore my own appearance does not annoy me much. I still have in my possession an article for daily wear, which once bore the appellation of a "dress;" but so transformed is it, that it would be difficult for a casual observer to decide which was the original dress piece. My husband also wears a coat of *many* colours. As for buying shoes and stockings, they are quite out of the question. We should have been out of this unpleasant state, if our enemies would only have left us alone; for we all began to see the necessity of manufacturing our own goods. We have already made some very good flannel here. We have twelve sheep of our own, two cows, and three horses, two of which were working on the farm; the other was my own private property, made a present to me by my husband.

[A postscript to this letter, dated at

an encampment thirty-five miles from Salt Lake City, adds:]

We are now 35 miles from the city, and living under our tents. I have nothing particular to add, save that my little Joseph is sick; but I have faith that he will get well. We do not trouble about him, nor about ourselves; we will all get through our trouble some day. It is good to feel that the Lord is for us, though men be against us. I am resigned to my fate. It is all for the best.

Your affectionate daughter,

G— R—.

Great Salt Lake City,
May 10, 1858.

My dear Sons, Thomas and George,—Elder S. W. Richards, with his small express company—Snyder, Green, Hatch, Clinton, Wakely, and Turner—arrived here this morning, in thirty-five days, from Florence. By this you will learn our latest information from the States. I was disappointed in learning from brother R. that he had no letter for us, though he had seen you several times in New York. It is common to us all to wish for letters and to feel sorry at the silence of distant friends; but we seldom esteem our own communications to be of the same value to others. In future, I hope that no opportunity of communication will be neglected.

The last time that I wrote to you, I was warranted by circumstances to urge you to come here at the first opening of emigration, and I fully anticipated seeing you before many months; but now, my sons, my hopes for the present are blasted. When I may have the privilege of seeing you in the flesh is beyond my ken; and, what is worse, I see no basis from which comforting hope may spring: I have every confidence in your integrity before the Lord, and feel that, with me, you will bear the dispensations of Providence for perfecting us in the school of adversity and experience without a murmur.

We were yesterday informed, in our Ward meeting, of the immediate departure of an express for the States, under the direction of brothers Murdock and Knowlton; so I resolved to write you, lest I might not find such an opportunity again for some time to come, that you might know that we are all well and enjoying

health and happiness, and joy and peace in our most unpopular religion.

From all that has transpired and is transpiring in the world in opposition to "Mormonism," particularly during the last two years, you may be ready to conclude that we are all in a most pitiable position; but I am happy to tell you, my sons, that we were never better in our religion, never more truly devoted to it, never more convinced of its divinity, and never have enjoyed more of the Spirit of the Lord. During last fall and winter, nothing, to us, was more apparently certain than that we would have our peaceful city crowded with military forces, sent to put down order and establish riot and confusion throughout the Territory. I am happy, however, to say that the army is still one hundred miles off, and that things wear a more favourable aspect.

At the present time we are all moving south. For sixty miles north, the whole inhabitants are leaving and have left their farms and homesteads, to sojourn, like Abraham of old, not knowing whither they are going. In this great city, the houses are mostly forsaken by their former occupants, who have gone with the stream of emigration. I am not yet released from my place of appointment; yet I have not been deaf to the instructions given, having forwarded two loads of breadstuffs and other necessary articles of domestic use with your mother and Mary, to wait for my release at a halting-place thirty-five miles from here, on the way to Fillmore, which is one hundred and sixty miles from this city, and from that onward, never more to return, or back again, as the children of Israel journeyed in fleeing from their oppressors in the wilderness anciently—just as the voice of inspiration may direct.

We have in the city, at present, Governor Cumming, who was sent out by President Buchanan to act as Governor of Utah. He is residing, for the time being, with your brother-in-law, whose splendid mansion, beautiful garden, and, above all, his well-plenished and elegantly-furnished rooms, and otherwise tasteful and agreeable accommodations, have been made the home of his Excellency, during his visit to this far-famed, notorious city. I have been in the gentleman's company, and, from my physiological knowledge of

the outward man, I would say that he is, in appearance, a very social, good-natured-looking gentleman—a good specimen of an old country aristocrat, at ease in himself and at peace with all the world; although his coming here with a great army appears rather ominous of a contrary character. However, he speaks well of this people, and he could not do otherwise; but, as there are so very few in the Gentile world who can do this, I must give him credit for speaking the truth. Oh that he had been sent here, with honourable associates, to discharge the duties of federal officers, without that scourge and calamity for any people—the army! The misery that I have witnessed, and that only at the commencement of our pilgrimage, would have been unknown. Many a heavy heart to-day would still have been light and merry; many a little innocent that has been out exposed to drenching rain in its mother's arms, these last few weeks, would have been at home, nursed and watched over with that affection a tender mother can give and their helplessness demands. But oh, my sons, I must refrain from picturing to your mind what has almost broken my own heart. As for the honour of martyrdom, or to seek a resting-place with the eagle, it is not quite so enviable a position, when really in it, as to talk about it more than a thousand miles off, as we used to do of old at home, when the Saints were expelled from Nauvoo. Yes, I could tell you much, but I shall refrain.

Some may say we have brought the misery upon ourselves, by refusing to accept a new Governor. This is unqualifiedly false. We prefer President Young to any living man, and have done our utmost to have him re-appointed; but had Mr. Cumming, or any other man of his character, been appointed, without the army accompaniment, we would have received him. I know what I say to be just as true as it is true that we have received him respectfully and courteously into our midst now. It was only yesterday that what President Young said on that subject was the topic of conversation in a small select company, of which I was one. Five out of the six heard him the time he is said to have spoken about being Governor as long as the Lord would have it so, in spite of the opposition of men; and all heard him the second time make

allusion to it, on the return of our delegate from Congress. We got the *Deseret News* to refer to his words; and as you are not likely to possess them, I shall quote his words, that you may speak on that subject with the assurance of a full understanding of the fact. President Young, on the 17th of June, 1855, spoke in the Tabernacle, as follows:—

“There is one statement which I have already made in this stand twice or thrice; but I will now make it again before our delegate, for it has caused him much trouble. It has been reported, in the United States, that Brigham should have said that the President of the United States could not remove him from his office. Exhorting the brethren and sisters, I said, ‘Do not be alarmed, neither let your hearts sink within you, or be worried in the least with regard to a new Governor’s coming to this Territory; for the Lord Almighty will preserve your present Governor unto you as long as he pleases, and no power can hinder. And if it is his will to remove the present Governor, know ye that it will be for the best.’ That is the spirit of what I said, if not the exact words; and I say so now. President Pierce has been in power long enough to try the experiment, and there have been many to influence him to remove the Governor of this Territory from office. Is it done? It is not, though we nearly thought it was, when Col. Steptoe received the appointment; but the Lord operated upon the Colonel to continue his march to California. He received his commission, but he would not be qualified. There were many applicants for the office, but they have not yet got it; and the Lord can baffle them as long as he pleases. He turns the hearts of men when they know it not, and the mysterious workings of his providence among the people they do not understand. He rules in their midst, and controls the nations of the earth according to his will and pleasure; so he does in this case, and will continue to do, just as long as seemeth him good. When he wishes another Governor here, the proper person will be on hand: until then, there is no power beneath the heavens that can simply remove the present Governor of Utah, much less the loyal people who inhabit these mountains.”

Such was the language of brother Brigham, delivered in my own hearing.

It adds honour to his head and heart, and should add disgrace to those who have maligned him, tortured his language for their own fiendish purposes, and brought upon us the crushing power of the despot. My sons, walk not in the path of the wicked, nor join them in their mockery; for a day of reckoning will come, when they will be badly prepared to meet their obligations. I know Brigham to be the Prophet of the Lord; and, to-day, the ex-Governor is, in my sight, guiding this people in a severe trial, restraining, by his influence, the party opposed to peace, controlling their ruffled tempers, maintaining order among them, and inspiring them with confidence in the Lord, ten thousand times more worthy of honour than any governor, king, or emperor upon the earth.

Your brothers and sisters are all well. John is married. A. lives about two hundred yards from my dwelling, and her little girl is running about, just the picture and figure of herself when at that age; but this cup of joy will soon be dashed from my lips. She, too, wanders, in a few days, from a comfortable home. I truly wish, notwithstanding, that my grandchildren in New York were even that near me. L. is still as hearty and healthy as she used to be when she tripped the heather hills of auld Scotia. M. is a harum-scarum fellow, as wild as a young buck. He has left with your mother’s team. They all remember you and wish you were here to toddle the road with us, that we might bear our wayward fate together. I should very much like to see my daughter J. I am glad that the ways of the Gentiles have no attractions for her. She is a good soul—how I love her!—the remembrance of her, when her sparkling hazel eyes used to light up my countenance, the lustre of which shines through the dim distance of many years, in the remembrance of her father. God bless her and all of you, until the time comes when he shall be pleased to gather the scattered remnants of his people. From where, or when you will have another letter from me, I know not; but you may rest assured that, wherever the Church is located, there I hope you will find me. This is my desire and prayer. I am aware that many will forsake their first love and return to the States. They say it is too much to endure. “Mormon-

ism" is unpopular, and they are bound to suffer for it, and cannot make the sacrifice. If I know my own heart, I desire to trust in my God for my deliverance, and leave all my interests in his hands.

May the Lord bless and sustain you in the faith, and enable you to overcome and be ready to sit down with Jesus Christ when he shall come to reign on the earth, is the prayer of your affectionate father,

J. L.

P.S.—I was afraid to be too late, and hurriedly finished my letter. I have just seen Col. Kane; and, hearing that the express does not leave so early as I thought, I feel something drawing me again to communion with you. My letter closed, and at the reflection that it might be for years that I would be deprived of the privilege of speaking to you, I felt, perhaps, more keenly than before, the position in which we are now placed. Do not think that I am grieving over my lot and wish to shrink the hour of trial. God knows I do not. But

"Man's humanity to man
Makes countless thousands mourn,"

is the groundwork of my reflections. Of my sacrifices to get here, you know well. My most earnest hope and prayer was to see my family comfortably around me and your mother in our declining years. We patiently endured many privations on the way here, and, for the first two years after our arrival, lived very economically, depriving ourselves of many comforts and even necessities of life, to gather around us something for a home. We got the start, and added daily to that home what we could by honest industry, and often did we sing with the spirit and understanding—

"We'll plough, and sow, and joyful reap
The land our God has given,
To bless our friends, to bless our foes,
And make our home a heaven."

But, alas! that labour of years I must leave; that cherished hope of independence in the evening of life has vanished, and before me is again the wilderness to body and to mind. Where we shall settle we know not; what may befall us is hid from our eyes: but if the mighty God of Jacob holds guiltless our persecutors for all we suffer, I have no understanding of retribution befitting infinite justice. There I leave my troubles.

Last Friday, I met brother M., about the first person whose acquaintance I

made on my arrival in this city, driving his team on "the south track." It was a sad, yet a happy sight. The old man has seen threescore years and ten, yet is as straight and upright as when he left the military school, where, according to his statement, he had spent many an hour, as well as on the gory field. He embraced the Gospel in the city where you now reside. He was then in good circumstances: his person bears his statement witness. His faithful companion, a few years younger than himself, and their only son, went to Nauvoo in 1842. They lived together—suffered much the first year from sickness. From the sale of their property, before leaving New York, they had enough to buy a little house; and, from the young man's hard labour, the father's assistance, and the mother's economy, they soon got comfortable. Troubles began with apostates, leading, subsequently, to political combinations against Joseph, and, in 1844, to his death. The breaking up of the colony at Nauvoo followed, and the moving of the people to this place. The old man and his family were among the last that left Nauvoo, and were in the list of the sick that lay on the banks of the Mississippi, where Col. Kane, the good Samaritan, found them helpless. In 1850, they reached here, worn out, and penniless. The son went in the "Mormon" battalion to conquer the Mexicans, as required by the Government. He was discharged in California, on the establishment of peace. He had nothing to bring him home, so he commenced to work, and, in a short time, made a considerable amount of money in working for Horner, in the days of his agricultural prosperity. When he had enough to return and bless his parents, he came here, and lifted them from dependence, and placed them in comfortable circumstances. Two years ago, he died, from no other cause, I believe, than from over-working, to keep his father and mother comfortable, and to gather around them everything that they could desire in their last years in this weary world. They felt keenly the stroke, but measurably got round again. They were assisted on their land by a young, active man, till the troops came to Bridger. He has taken a course to their satisfaction, though now necessarily deprived of his help; and on Friday they took the road south alone—almost helpless, should

trouble or accident lay in their path. They were joyful withal; and when I shook hands with them on the road, at parting, they cried, and the old lady said, "Brother L., remember—

"When through the deep waters I call thee to go,
The river of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress!"

"All right!" joined the old silvery-haired gentleman. "The Lord will be with us and take us through. Bless Brigham, Heber, and Daniel! Amen." We parted. They were joyful. I was grieved. Happy thing for us, the future is often hid from our eyes. That meeting and parting will long live in my memory. I have seen many a family in this city, before enjoying every comfort our inland home could afford, turned out on the road, and I have calculated upon their change. But where they had youth and means I thought little of it; but where

"Age and poverty
That ill-matched pair"

have met, my heart has sunk within me.

I did not intend to write you these things, but my heart is full, and I could weep over the sufferings of many of my brethren and sisters. Your sister L. has brought me her note to enclose in my letter, and has asked me to read it. Well has she said, "I am afraid to mention our troubles here." None will feel it keener than she will. She leaves a comfortable home. When your mother and Mary left, and kissed the little ones round, I thought that L. would have broken her heart. Her cries were alarming. Possibly a few days together on the road will "drive dull care away," and the duties of

the march leave us little time to mourn our lot. May it be so!

You possibly might have preferred to hear of our movements; but I count on your learning of these from Col. Kane. Where we are going is undecided. The people are content to go where the Presidency direct. If the Government show no spark of humanity and disposition to do us justice, it is not unlikely that we will go to a warmer climate; but if Gov. Cumming, and Col. Kane, and other honourable men can be heard, and can be credited, on what they report from actual observation, and from the report of the former on the falsity of the charges of our enemies, which has caused this trouble, we may remain in the Territory. Meantime, the northern settlements will be vacated almost entirely. Trustees remain to manage and dispose of the property as they may be directed.

When those who have caved in will have entirely left the Territory, (and of that class I expect a very large number,) I do not believe that in heaven itself there will be a more united people. When the peace propositions were submitted, there was much excitement. It was hard for many to give up the hope of meeting their enemies; but when the President said the Government should be left without a pretext for persecution, and they should acquiesce with the suggestions offered, the ruffled spirits were in a measure calmed, but remain deeply chagrined. From this time the Government can have no pretext for the insults, annoyances, and wrongs that we have suffered; and they may yet do well. We'll see.

J. L.

HISTORY OF JOSEPH SMITH.

(Continued from page 456.)

[January, 1843.]

Monday, 30th. Spent the day at home until six in the evening, when I presided in the City Council, where much business was transacted, the most important of which was a bill reported by a committee, which passed as follows:—

LAWS AND ORDINANCES OF THE CITY OF NAUVOO.

The City Council do ordain as follows:—
The several sections following are declared

laws and ordinances of the said city; and any person who shall be guilty of any of the offences hereinafter mentioned shall be subject to the penalty hereinafter to be prescribed, to be sued for and collected before the Mayor, the Municipal Court, or any Alderman of said city.

OF CITY OFFICERS.

There shall be appointed by the City Council of Nauvoo, biennially, the following officers for the city of Nauvoo, in addition to those provided for in the City Charter of

said city,—to wit, an Engineer, Market-master, Weigher and Sealer of Weights and Measures, a Fire-warden in each ward of the city, a Sexton, and a Police-officer, to act, under the direction of the Mayor, as Captain of the Watch and a Supervisor of Streets and Alleys.

FIRST DIVISION.

OF THE PRESERVATION OF GOOD ORDER.

Sec. 1. No person shall keep a billiard-table, faro-bank, or any other instrument of gaming, where, or on, or with which, money, liquor, or other articles shall in any manner be played for. Or, if any person shall keep a disorderly or gaming-house, such person shall, for every offence, forfeit and pay a penalty of twenty-five dollars; and also the further penalty of twenty-five dollars for every forty-eight hours during which such person shall continue to keep the same after the first conviction for any violation of this section.

Sec. 2. Any person or persons who shall make, aid, countenance, or assist in making any improper noise, riot, disturbance, or diversion in the streets, or elsewhere, and all persons who shall collect in bodies or crowds for unlawful purposes, to the annoyance or disturbance of citizens or travellers, shall, for each offence, forfeit and pay a penalty not exceeding fifty dollars, in discretion of the Court convicting.

Sec. 3. No person shall use any abusive, indecent, or threatening words to another individual, without being deemed a disturber of the peace, and shall forfeit and pay a penalty of not less than one dollar, and not exceeding twenty dollars, and shall moreover be bound to keep the peace, in the discretion of the Court.

Sec. 4. If any person shall injure another by quarrelling, fighting, assaulting, beating, or otherwise, the person so offending shall, on conviction, forfeit and pay a penalty of not less than three dollars, and not exceeding one hundred dollars; and, moreover, may be imprisoned not exceeding six months, in the discretion of the Court convicting.

SECOND DIVISION.

OF STREETS AND ALLEYS.

Sec. 1. No person shall place or cause to be placed any stones, timber, lumber, plank, boards, or other materials for building, in or upon any street, lane, alley, or public square, without a written permission for that purpose first obtained from the Mayor or one of the Aldermen, under the penalty of two dollars for each offence, and the further penalty of two dollars for each and every forty-eight hours during which the articles or materials aforesaid shall be or remain in any such street, lane, alley, or

public square (without permission as aforesaid), after notice from the Mayor, any Alderman, the Supervisor of Streets, or any Police-officer, to remove the same.

Sec. 2. The Mayor, or any of the Aldermen, is authorized to grant to any person permission, in writing, to place and keep any building materials, in any of the public streets, for a period not exceeding four months; but such permission shall not authorize the obstructing of more than one-half the side-walk and one-half the street, on the side next the lot on which a building is to be or being erected, by the person to whom such permission is granted; and such permission may be revoked at any time by the City Council, in their discretion.

Sec. 3. Every person to whom permission is granted as aforesaid shall cause all the timber, building materials, and rubbish arising therefrom to be removed from the street by the expiration of the time limited in such permission as aforesaid, under the penalty of one dollar for every forty-eight hours the timber, materials, or rubbish aforesaid shall be and remain in such street after the expiration of the time limited in the permission granted; but no single recovery shall exceed the sum of twenty-five dollars.

Sec. 4. All ornamental or shade trees hereafter placed or set out in any street shall be placed within one foot of the outer line of the side-walk of such street, under the penalty of five dollars for each offence, and the further penalty of one dollar for each week any such tree shall be suffered to remain contrary to the prohibition contained in this section.

Sec. 5. All side-walks in said city shall be at least eight feet in width where the streets are three rods wide; but where the streets shall exceed that width, ten feet shall be the width.

Sec. 6. Any person who shall injure or tear up any pavement, side or cross-walk, drain, or sewer, or any part thereof, or who shall dig any hole, ditch, or drain in any street, without due authority, or who shall hinder or obstruct the making or repairing any pavement, side, or cross-walk which is or may be making under any law or resolution of the City Council, or who shall hinder or obstruct any person employed by the City Council, or the Supervisor of Streets, or the person employed by him in making or repairing any public improvement or work ordered by the City Council, shall, for every offence, forfeit and pay a penalty of ten dollars.

Sec. 7. No person shall cast or throw, or cause to be cast or thrown into any of the drains or sewers within the city, any straw, shavings, wood, stones, shells, rub-

bias, or any filthy or other substances, or any obstructions, nuisance, or injury in or to the same, by diverting or stopping the course thereof, or otherwise, under a penalty not exceeding ten dollars, nor less than one dollar for every offence, in the discretion of the Court convicting.

Sec. 8. No person shall, without permission from the City Council, dig, remove, or carry away, or cause the same to be done, any stone, earth, sand, or gravel, from any public street, highway, alley, or public ground in this city, under the penalty of five dollars for each offence.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 31, 1868.

THE EXODUS.—It is not our design to enter into a speculation on the details of the programme of future movements to be made by the Saints in the Mountains, or to determine how much is left to future developments. We are satisfied to let those matters rest for the present, with the perfect assurance that "all's well." Much less do we intend to decide on the relative value of the many-coloured speculations of our very imaginative friends on the ultimate destination of the Saints, further than that we have a shrewd notion that *they* don't know much about it. Perhaps it would be generous in us, however, after their over-taxed efforts of imagination in our behalf, to suggest to them another *possible* plan of operations, among Brigham's resources. May not the Saints intend to excavate a subterranean State somewhere in the Rocky Mountains? After the successful experiment of putting a "Territory on wheels," the scheme is surely not impracticable. Henceforth, the moving or hollowing out of mountains must be mere child's play for the faith of the Saints. It is also just within the conception of the possible, that they could cut their way through to the other side of the earth. But we are bound to admit the impracticability of *that* scheme. Our principal object, however, now, is to let friend "Everybody" know how the news of the exodus affected us.

Did not our heads droop like a tender flower in a thunder-storm when the intelligence burst upon us? No: we are used to thunder-storms, and we remembered that the Saints were not flowers, but oaks. While the first crash was yet ringing in our ear, we could have bounded from our editorial chair, and shouted, or performed some odd, but expressive antic of boyhood. Not, however, that we were disposed for merriment,—rather the reverse: but the heart's fulness is relieved by vent; and, seeing it would have un-sexed us to weep, the temptation that assailed us was not unnatural. But let no one mourn over the supposition of our lost dignity; for we manfully resisted the temptation. Perhaps we ought to be serious on the occasion; but, for the life of us, we can't be sad. Sad! There is greater cause for rejoicing in the event than an ordinary jubilee could bring. Even that commonplace "Everybody" will not lose his spirits in the exhilarating sunshine. But it is the winters and hurricanes of life that try the strength of character and the force of soul. It is doubtless charming to walk among beds of roses, when the breath of the gentle zephyr plays around, and to inspire the fragrance fanned out and wafted to the senses in ravishing undulations. But there are souls who better love manifestations of force and proofs of stability—who would rather witness a forest of oaks battling with the storm, than enjoy the delights of the rose scene. The latter is more in keeping with sublimity

and power and is strongly congenial to the "Mormon" character. It is thus, and with such emotions, that we contemplate the exodus of the Saints, as the scene rises before us in all its touching grandeur. They have shown themselves as a forest of oaks, with power to brave the fury of the hurricane.

We deeply sympathise with our heroic brethren and sisters in the mountains; but our admiration of them overflows the flood of tenderness called up by their sacrifice. If a tear will glisten in the eye to see them cheerfully leave again their homes, with the stern resolution to sacrifice scores of millions of property, if necessary, a thrill of proud emotion swells the heart as their exclamation of holy resignation, "It is the Lord's will," comes in fancy on our ear. To read the struggles of an heroic woman with what she terms her "weakness," as she looked upon her "little ones," and painted the trials of a wandering life to which they would be exposed, and shuddered at the thought of those little ones falling victims to "the scalping-knife of the Indians,"—to hear her answer the question, "Is not 'Mormonism' worth all these sacrifices and even our lives," with a "yes,"—to listen as she acknowledges herself "truly ashamed" of her "weakness," and offers, as her only plea, extreme fondness for home—a "love of husband and children" that "knows no bounds," and the dread of "those dear ones suffering again,"—to hear her contemptuously ask, "Shall I turn like a coward, and say I cannot do it?" and then realize that it "was the struggle of a few hours only," at once touches the heart and excites admiration. It is a subject full of powerful pathos and sublime devotion. Brave spirit, tender mother, faithful wife, noble Saint, your struggle was not a "weakness" to be "ashamed" of! We follow her in imagination to the comfortable home of her friend Ellen, "to find them all ready to start," and hear the question put to know if Ellen does "not feel a little bad at leaving" her paradise. We see the "smile" as the noble answer comes—"These things are not ours; they are the Lord's; and if He requires me to leave them, I am ready;" and, as we send a prayer for them to heaven, could exclaim—Our women are heroes—our sisters conquerors! We go round in fancy, and see the Saints everywhere "making cheerful preparations for their departure, and a word of comfort on their lips for their neighbours," and, in the character of the "keen observer," "perceive a tear glistening in the eye of some of the stoutest among us!" but know its source is depth of feeling. Our soul is moved within us at the sight, and fain would we drive back the started tear with blessings. We follow an aged veteran, of long experience in the Church, whose head three-score-and-ten years have covered with silver locks. His aged wife is with him, and with his own hands he drives his cattle "south." The wife is administering comfort to another veteran Saint in the language of the poet—

"When through the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress,"

and her husband exclaiming, "All right! The Lord will be with us, and take us through. Bless Brigham, Heber, and Daniel! Amen." We see it all, hear it all, and are moved, but not with sadness. Deep feeling is in keeping with such scenes, but sadness is out of place. Who that loves nobility, devotion, fidelity, and heroism, could be sad at such sights? Who could mourn over such Saints as these? Let pity and mourning be for those who need them; but the characters before us are worthy of sublime emotions. Whatever might be its results, we cannot regret the exodus. Its scenes are worth a thousand cities. The wealth of the world would not buy the examples which it has given. Though deeply touched by the pathos of the scenes, from our souls we thank God for the exodus. Moreover, wherever might be the destination

of the Saints in the Mountains, there are thousands in England who would joyfully accompany them and share their trials.

We cannot close without administering a word of comfort to the *New York Times* and all those who are in the least troubled with a "may be that the sect may die out in Central America, through pestilence, famine, or the hostility of the Indians." To us there is but one view in the matter,—namely, that it may *not*—it *will not* be. All those who truly sympathise with the Saints in their trial, we thank, and assure them that the destiny of the community is to *live*, and not to *die*. Moreover, perhaps, they won't go to Central America at all, and may not stop there, if they do. Who shall say where they "may not" go, and that they will not in their travels find the ark of Noah, the rod of Moses, Samson's jaw-bone of an ass, the sling and stone of David, the seven vials of wrath to be poured out on Babylon, the ten tribes of Israel, the chariot and mantle of Elijah, and at last the garden of Eden as their home! If these should be among the discoveries to be made by the Saints, and any of the friendly members of the Literati family desire to pay them a visit in their paradise, they will find the Saints not dead, but living, and doubtless prepared to give them a cordial welcome. Of course, no one will be expected who has the black mark on his name. All the "own correspondents" of friendly papers will also receive our helping hand, if at home; and we promise them a rich treat, comprising full accounts of the exodus and its results, a journal of the travels and doings of the Saints, and a history of many wonderful events of the last days.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Lorentzens Gade, No. 504, D. 5.,
Copenhagen, June 25, 1858.

Dear President A. Calkin.

On my return, yesterday, from a trip in the Conferences in Jutland, I received yours of the 19th instant, and will, without delay, drop you these lines, begging you to excuse me for not writing immediately after our General Council, as I intended to communicate the substance thereof in my Half-yearly Report.

As already mentioned, the General Council met on the 11th ult., in Copenhagen; and, besides the Presiding Elders, some of the Travelling Elders were also present.

I can say we rejoiced in coming together, and felt a considerable portion of that Spirit which the Lord in His mercy is pouring out upon his covenant people in these last days. My heart felt to praise him, when I heard the cheering reports from the Conferences, the hopeful prospects for the future, the willingness manifested to receive and obey counsels, and the prevailing unison in all things.

I can indeed bear the testimony that the Scandinavian Saints in general are a good people, and that the condition of the work is healthy and prosperous. It is true, the different circumstances in the different parts of this Mission require much discernment in the Priesthood, enabling them to adopt and follow a policy suited for their fields of labour severally; but the Elders have gained considerable experience in the ministry; and, though illiterate and unlearned in a worldly point of view, they are nevertheless a set of honest, humble, obedient, and faithful men, full of the greatest desire and willingness to learn and improve by every word they receive from the servants of the Lord; and I consider it a great honour to preside over so goodly a people.

With regard to Denmark, the Elders can travel and preach in many places and regions without being disturbed or molested in any way, and our writings are read and patronized by many strangers. The spirit of persecution is very much abated, and we are not opposed with that bitterness and hatred that we had ex-

perienced before, as our opponents and countrymen in general begin to learn and observe that the Saints are not such a bad people as they have been represented. Though it happens, still, that false stories and misrepresentations are circulating, to some extent, about us and Utah, and the Elders are sometimes mobbed, driven, and beaten, but not so frequently as in past years, yet a more peaceable spirit is prevailing, and more indifference also, especially in places where the Gospel has been preached for some length of time. I therefore directed the Elders as much as possible to break up new fields, that the Gospel seed might be spread over the length and breadth of the country. For that purpose, the Conferences are divided into suitable districts, and a Travelling Elder appointed in each to counsel and assist the Local Priesthood in the Branches, and to preach and spread the written word in every direction where the Lord may open the way.

In Sweden, there is a harder work for the Elders to perform. The opposition is very great; imprisonments are frequent; Conference meetings have to be held in the night time, and as privately and secretly as possible. I attended such a Conference meeting in Malmö, Scona Conference, the 16th instant. We assembled at twelve o'clock in the night, enjoyed much comfort of the Spirit, transacted our business, and dispersed quietly at five o'clock in the morning. From Stockholm I have lately received the intelligence that the police, finding out the place of our meetings, came to the house, dispersed the little congregation, closed the door, took possession of the key, summoned the President of the Conference before the Court, forbade him to hold meetings, and threatened him with banishment. We shall by-and-by learn the result. If they banish him, I will soon appoint another President, and the work of the Lord will roll on, in spite of all the police in Sweden.

As Stockholm Conference was too large in circumference, I found it wisdom to divide it into two, and organized another Conference by name of Norrköping, consisting of the middle provinces. In Gottenburg Conference there has also been some persecution, and the Presiding Elder is under trial.

The usual manner of proceeding against the Saints is, that when it is known a

person has embraced our faith, he or she is called before the clergy, (first the parson's, then the Bishop's Court,) and examined, admonished, and threatened. If they do not then return to the bosom of the State Church, the eyes of the police are upon them, watching for an opportunity to imprison them or get them sentenced and fined. The hypocritical priests have begun the seemingly Christian-like conduct, not alone to visit the erring sheep, but also to pray for them in the churches, as they do for the sick, publishing their names from the pulpit, that their good fellow-men also can pray for them. A cunning plan of the Evil One and his servants! But they will not gain much thereby: the faithful will abide in the truth.

As a striking sample of the religious intolerance in Sweden, I will mention that, lately, six women, who have left the Lutheran Church and embraced Catholicism, have been banished from their native country. If it had happened with Mormons, certainly all would have been right; but because it was done with children of "the Mother Harlot," a hue-and-cry is raised in all Christendom, protesting against such cruelty of Christians towards Christians, and subscriptions are gathered for the expelled. Poor fellows, how tender-hearted they are! This case will nevertheless strike a heavy blow at their illiberal laws; it will open a warm debate about the propriety and necessity of religious liberty, and some bold and daring spirits, inspired of the Lord, will combat for the natural rights and privileges of the people. I can clearly see the hand of the Lord in these movements; and, meanwhile, his kingdom is spreading and gaining more and more ground.

From Norway we had also a cheering report. The progress is sure, but rather slow, as the Elders are so frequently imprisoned; but, as soon as they are liberated, they go to with all their strength, and are spreading the testimony as fast as they can. I had the pleasure of forming an acquaintance with two brethren from the northern part of Norway, to skippers, (masters of crafts running between Norway, Sweden, and Denmark,) who had been lately baptised and were full of faith, spirit, and love for the cause, and had come for the express purpose of attending the General Council, and desired, if it was the will of the Lord, through me, to be appointed a mission in their native coun-

try. The Spirit bore testimony that they were men of the right stripe, and they were called, ordained, and set apart for the northern part of Norway. It is a rocky land, and it is rather hard work to hew the Saints out of the rocks.

The substance of the reports of the Elders from the various parts showed that they have enjoyed much of the spirit of their respective callings, and the Spirit bore testimony of their faithfulness and integrity, which Elder N. Wilhelmson and myself have witnessed under our travellings in the Conferences.

During the months of January, February, March, and April, there were baptised in this Mission, 500 souls.

The Saints in general are faithful, obedient to counsel, willing and ready to pay their Tithing, with few exceptions, and to meet every necessary call for the promotion of the work. But the past and present season have been rather unfavourable for many of the Saints, who are out of employment, and are scarcely able to procure the most necessary articles for their support; and to some extent this is still the case. Some of the Conferences I found almost too weak and poor to defray the necessary expenses and pay some debts accumulated in times past, not through mismanagement, but rather on account of their great willingness to borrow money and donate to emigrating Elders, Saints, and Travelling Elders. The financial matters were taken under earnest consideration, and we gave them all necessary attention; and the Spirit assisted us in our deliberations and counsellings; so that I believe we shall soon be able to lift, or by-and-by to lighten the burden of the weaker Conferences, through a good management and some assistance from the wealthier part of the Mission. I was glad to learn that, from the beginning when the principle of Tithing was introduced, Tithing-books have been kept, and they have recorded the

names of every individual and the amounts paid; and we have now improved our Records by the pattern you were so obliging as to send us. In the General Council, as well as in my visits to the Conferences, I have had opportunities to give instructions and see to the financial matters; and I trust that we shall, by-and-by, get these things in good working order.

Our Council lasted three days, and we felt from the beginning to the end the strength and power of the spirit of Zion, of Joseph, of Brigham, Heber, Daniel, and the European Presidency. We were much instructed, edified, comforted, and strengthened. It was a joyful time—an affecting sight, to see the radiant faces and the uplifted hands, when the authorities of the Church in Zion and Europe were represented. You could feel the votes come from their hearts; and when the Elders expressed their fervent wishes for the prosperity of the authorities, for the cause of Zion, for the kingdom of God, and for their own deliverance, together with that of all the faithful, and their gathering with the people of God, the tears arose in my eyes, and I responded with a hearty “amen.”

As the time is close at hand when I shall send you the Half-yearly Report, I will close at present, and beg to be kindly remembered to all associated with you. Elders Wilhelmson and Thomasson also join in love and respect. May the Holy One of Israel strengthen you, bodily and mentally; and may your health improve, dear President, that you may continue to be a blessing to us, through your fatherly and instructive counsels, is the prayer of the Scandinavian Saints and of your humble servant in the Lord,

C. WIDERBORG.

P. S. — Excuse my poor English. Remember that I am a Scandinavian.

C. W.

THE REBEL ARMY.

(From the “New York Tribune,” July 3.)

The latest accounts from Utah present the affairs of that Territory in rather a queer light. All the correspondents of the newspapers who write from Camp

Scott most zealously contend that Governor Cumming, in representing the Mormons as having submitted to his authority, has either been grossly deceived himself,

or else is seeking to deceive the Government and the country. Possibly, as to this matter, the good people at Camp Scott, civil and military, judge the Mormons a little too much by themselves. If the disposition to obey the Governor and to second and sustain him in the exercise of his office is not greater within the Valley than it seems to be at Camp Scott and Fort Bridger, the extent of the Governor's authority is certainly limited enough. Whether or not Brigham Young and his people have combined together, while seeming to acknowledge Cumming as Governor—in fact to set aside and override his authority, at least it is very certain that such a combination exists in full force at Camp Scott, with Mr. Chief-Justice Eckels at its head. Perhaps there is something in the air of Utah that stimulates to treason, rebellion, and resistance to authority. Whether that be so or not, the authority of Cumming as Governor seems just now quite as much in danger from the Chief-Justice, the civil officers, and the army sent to Utah at such an expense to place him and sustain him in the Governor's chair, as from those whose anticipated opposition to his authority led to such costly preparations to uphold it. In fact, it would seem that, on the question of due respect to Cumming's gubernatorial authority, the people inside the Valley and those out of it had completely changed ground. The resistance to Gov. Cumming is not now on the part of Brigham Young and the Mormons generally, but on the part of Chief-Justice Eckels, Marshal Dotson, Gen. Johnston, the camp, and the camp-followers.

In this resistance to the authority of Gov. Cumming and combination to reduce him, if possible, to a cipher, the recently-arrived Peace Commissioners, according to all accounts, have joined, actuated possibly by a feeling of jealousy that they should have been anticipated by Gov. Cumming and the work of pacification taken out of their hands. Nor, if we are to believe the letters from the camp, do these gentlemen confine themselves merely to thwarting the policy of Gov. Cumming and nullifying his authority as Governor. They go, indeed, much further than that. The President's proclamation, of which they are the bearers, does not meet their approbation, or appear to them adapted to the exigencies

of the case. They harmonize completely, we are told, with Judge Eckels and Gen. Johnston, and, not content with upsetting and overriding the Governor, are resolved to upset and override the President too. The proclamation is, therefore, to be construed—by the help, we suppose, of that profound jurist, Judge Eckels—in conformity to their ideas. In other words, it is to be nullified and set aside.

We have heard a great deal heretofore about the danger of personal violence and loss of property to which the Gentiles in the Territory of Utah have been exposed on the part of the Mormons. At present, the danger seems to be entirely the other way. Nothing can exceed the rancorous and even ferocious feelings against the Mormons with which the army at Camp Scott appears to be penetrated. They regard themselves as engaged not so much in a public service as in the prosecution of a private quarrel. They regard the Mormons as having subjected them to all the hard service of this campaign—as having kept them encamped all winter on short rations amid the mountains—as having derided, maligned, and insulted them; and even the very common soldiers are represented as having put on an air of offended dignity at the idea that the Peace Commissioners had arrived to snatch these hated victims from their revengeful grasp. This state of feeling on the part of the soldiers affords an abundant justification for Gov. Cumming's objections to their entry into the Valley and for the dread and horror with which the Mormons regard their presence there. If it be deemed proper or necessary to station troops in Utah, they ought to be some fresh corps, and not a body of men filled with such hatred and prejudice. Let some of the troops now on their march across the Plains be employed in this service, and the force now collecting under Gen. Johnson be sent in some other direction. That officer, however, would seem bent upon entering the Valley, in spite of the remonstrances of Gov. Cumming, whose authority over the troops he denies, with the very object, it would seem, of driving the Mormons to destroy their houses and to prevent them from gathering their crops, thus subjecting thousands of women and children to the danger of starvation.

PASSING EVENTS.

GENERAL.—On the 8th July, hostilities re-commenced between the Mussulmans and rajahs in Bosnia; and 3,000 Christians crossed the frontier into Austrian Croatia. Farther outrages in Turkey against the Christians are reported. Fresh religious outrages are reported from Candia. The King of Oude is now a state prisoner in Calcutta, awaiting an investigation into the extent of his complicity in the rebellion. The fort of Gwalior has fallen into the hands of the rebels, who are 17,000 strong there. Bands of the courageous enemy abound in all directions; and in northern Oude ominously large forces are on foot, ready for action. The heat of the weather, said to be unparalleled in India this season, is in favour of the rebels; for while they, light of heel and lightly clad, move swiftly from place to place, and do not suffer as we do from the heat of the weather, our men fall by scores under the keen arrows of the sun.

AMERICAN.—Floods and tornadoes of a terrible nature have lately visited the land of the West. Crops of all kinds, dwellings, railways, canals, &c., have been devastated, and many millions of dollars' worth of property entirely destroyed. Particular accounts of the catastrophe will be given in subsequent Numbers of the *Star*. Indian difficulties with the United States are fast brewing. The *Dacotah* correspondent of the *New York Herald* describes a fearful attack on the town of Madeira by the Yankton and Cissidan Indians. The town was completely burned down, and 50,000 dollars' worth of the property of the settlers carried off. The whole frontier from Minnesota to California is pregnant with danger. About the same date that Colonel Steptoe met a defeat in the Simcoe Valley, with a loss of 50 men, a brutal massacre of Indian women and children took place at Fort Throne in Arizona, by a party of Mexicans, for the purpose of provoking war. The Commissioner for Indian Affairs, in his report to Congress, represented the Indian tribes of Oregon and Washington Territories in a very unsettled state, and predicted a general outbreak on the north-western frontier. The *Herald*, remarking on that fact, says—"The events now transpiring, not alone in these regions, but on the borders of Texas, California, and New Mexico, are ominous of a lengthened and expensive Indian war, which may cost much blood and treasure before it is terminated." On the 5th of June, the army received a general order, directing it to prepare for march into Salt Lake Valley as soon as possible. The army was delighted on receiving this order. On the 11th of June, General Johnston issued orders for the march of the troops; and though the time of moving is not named in the order, it is understood that the first division will start on the 13th, the second on the 14th, and the third on the 15th. The Government has received a letter from Major Ben McCulloch from Camp Scott, in which he states as his belief that one of the reasons why the Mormons deserted their habitations was to guard their women from the apprehended excessive gallantry of the soldiery. The Mormons, he says, do not believe that the army has orders or authority to pursue them. He thinks a great mistake has been committed in permitting the Saints to gather their crops! The "Peace Commissioners" were going at once to Salt Lake, but not with the army, although it is said that they perfectly agree with Johnston, and had said, "Do not delay a single hour on our account." The army is full of the most vindictive, cruel spirit; and it appears to be the calculation of both Johnston and the model Peace Commissioners to prevent the Saints from gathering their crops and to pursue them. This barbarous, inhuman intention has called forth a protest from Dr. J. M. Bernhisel, the delegate from Utah, in which he also reproaches the Government for breach of faith with his constituents. General Harney will be recalled from Utah, and proceed to Oregon, and assume command of the forces there.

VARIETIES.

If thou hast a loitering servant, send him on thine errand just before his dinner.

A COUNTRY editor thinks that Columbus is not entitled to much credit for discovering America, as the country is so large that he could not well have missed it!

THE DEAD LANGUAGES.—A person pretending to have seen a ghost, was asked what the apparition said to him. "How should I know?" he replied: "I am not skilled in the dead languages!"

SECRETS.—A secret is like silence: you cannot talk about it *and* keep it. It is like money: when once you know there is any concealed, it is half discovered. "My dear Murphy, why did you betray the secret I told you?" "Is it betraying you call it? Sure, when I found I was'n't able to keep it myself, didn't I do well to tell it to somebody that could?"

A SOLILOQUY

FROM THE DRAMA OF "SOMETHING TO LIVE FOR."

BY E. W. TULLIDGE.

SCENE: *Noble Park. Beautiful, moonlight, starry night. Charles De Noble standing on the brink of a fine pond of water, upon which the silver beams of the moon are playing. Charles has not yet found his "Something to live for."*

Ye sparkling eyes of deep immensity,
Through which I seem to see the Gods look out,
Shooting their glances on this lower world,—
O what are ye! 'Tis said, these dazling hosts,
That seem but lamps hung in the black abyss,
Are mighty pinnets, systems, worlds, and suns;
And I believe that such indeed ye are.
Perhaps ye're full of life, and big with souls!
Aye, might ye not have trod the path we tread,
And marked the circles which we travel round?
O retinue divine! Can ye not tell?
But what am I myself? Aye, what am I?
Why ask these shining orbs to blab to me,
And bid them lay their hidden hist'ry bare?
I know not even what I am myself!
Why here, from whence, or where my barque is
bound,
All, all is dark! But yet I feel within
A spark divine of that empyreal fire
That lit this awful canopy above.
"To be or not to be!" No, Hamlet, no,—
"That's" *not my* "question." But it is, To be,
And not to know the wherefore of that being,—
To think there must be meaning, yet scarce catch
A glimpse of what that mighty meaning is,—
To feel the struggling Delfy in man,
Yet find no God to give that God its birth,—
To have a heaven and hell swung round your head,
And lose their features in the dizzy whirl.
We are. The "not to be" is negative of life:
If such can come, what matters it to life?

I make no question of the "not to be;"
But of this "to be" and the "to be" to come.
And all the series of "to be's" while being lasts.
To sleep the sleep of death!—I'm sick of sleep!
This is the state of sleep; Death makes the waking.
It is that wakeful, endless life I seek:
Its spirit-dreams fill not my mind with dread.
But send strong fascinations through my soul.
My fears are, lest with impious hands I tear
The veil between, and dream before the time.
Oh, I have felt, ere now, to seek communion
With the great Arch-Fiend;
And, had I known the awful signs of hell,
Perchance it had been done.
But yet no demon instincts burn within:
'Tis but the struggling of the pent-up soul,
Which, rather than possess this slavish life,
Would fain roam naked through the universe.
That bursting soul aspires to thee, O God!
Its great distraction is, that Thou withhold'st:
Yet, why should this withholding be?
See how all nature lovingly communes!
The sable night is not so dark as man:
How the pale moon doth kiss this darkened stream,
And send illumination to its depths!
But thou, Effulgent Light, dost hide from me.
Fain would I bathe in this calm liquid tide,
If thou would'st make my moon.
I cannot bear this dear temptation more,
But will to Flora and my mother, lest
Reason leave me quite.

ADDRESS.—E. T. Gibbs, 7, Sweetbrier Street, Gloucester.

MONEY LIST, JULY 3—16, 1858.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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WHAT SHALL I DO TO BE SAVED?

BY ELDER E. L. SLOAN.

There are few expressions more used as a cuckoo-note by the poly-bodied monster, sectarianism, than that which heads this article; but, with reference to the correctness of using it, it seems as if knowledge had gone to sleep and understanding had departed.

It becomes the Saints to furnish themselves with knowledge in all that concerns themselves and the redemption of the world; and, though really acting upon the true merits of the question, many never trouble themselves by enquiring into the real meaning expressed in the query quoted above.

When the spirit of frenzy attacks whole congregations during "revival" seasons, as of late exhibited in maniac wildness in some parts of America, or when some poor mortal, anxious to secure that real happiness he is so vainly pursuing, seeks some long-faced doler-out of honied phrases, and the all-important question, "What shall I do to be saved," issues forth from blanched lips, the sepulchral tones of some leading "revivalist" or the measured words of a money-bought, sanctimonious trader in the souls of mortal beings senselessly echo the response of inspired men, addressing those who had previously looked upon the Saviour as a deceiver and blaspheming impostor, while their catechists in nearly every

instance have been implicit believers in all that is recorded concerning him from the cradle.

"What shall I do to be saved?" At the first glance, it seems strange that the world has failed to discover the leading import of the question; but when we reflect that the Spirit of Truth has been taken from their midst, the mystery is solved. Assuming a false hypothesis, they proceed to argue that nothing is to be done, because the Apostles in former days usually taught the *first* principle first, laying faith as a foundation on which to raise the superstructure of salvation. But until it can be shown that, contrary to every reasonable faculty we possess, the Apostles impressed upon their querists that the absorbing question they had put was erroneous, and that they had literally *nothing* to do to be saved, we are bound to believe that salvation was not obtained merely by an involuntary act of thinking.—involuntary, since it is contended that God supplies the total of faith, irrespective of any faculty of man being employed,—but that the unequalled blessing was and is obtained by a "strange mixture of mercy in the Creator and works in the creature," as a would-be wiseacre has described the Book of Mormon to be. When we recollect that, in different instances, when this question

was proposed, different replies were given, we naturally ask the question, "Why was it so?" seeing that the Spirit of Truth will not teach contraries. By a careful investigation, we find that the responses were but parts of a great whole, and that differing circumstances produced different replies. Thus, when the jailer put the important question to Paul, the Apostle saw in him an honest heart, that knew nothing of the Christ, and very appropriately replied, "Believe on the Lord Jesus Christ, and thou shalt be saved," because that belief, acting upon the honest jailer, would immediately lead to obedience to all the laws which the crucified Lord had inculcated. But when, on the day of Pentecost, the cry pealed forth from the horror-stricken Jews, Peter saw before him those who in their anguish believed that he whom they had crucified was indeed the long-promised Messiah, that the ceremonies and formularies of their ancient faith were powerless, and that some other means were necessary to wash away the blood-dyed stain.

To have told them to believe would have been mocking the sincerity of their cry; but when that cry welled up deep and strong, "*Men and brethren, what shall we do,*" as a servant of God, great in his power and knowledge, he replied, "Repent every one of you, and be baptised for the remission of your sins, and ye shall receive the gift of the Holy Ghost." Here, then, was a practical answer proceeding on the Gospel plan. Paul taught belief in Christ to the jailer, because that jailer, struck by the power which visited them, believed there was something supernatural about them, and, having never heard of Jesus, (except as an impostor,) could not have believed in him previously: Peter preached repentance and baptism, because his hearers were convinced and did believe that the "Nazarene" was indeed the Christ.

Again, we find the same principles carried out and the same Apostles acting in reversed positions, in the case of Peter with Cornelius, and that of Paul with the Ephesian disciples. The good centurion, directed by a messenger from the eternal world, sends for Peter, who preached unto him Christ crucified and belief in his sacred mission, carrying out the principles of the Gospel by baptising him and those believing with him. While at Ephesus, Paul speaks not of faith to believers, but,

though they had already received the cleansing ordinance of John, proceeds to baptise them anew in the name of his Divine Master. John also teaches the same principle when he writes to the Church at Ephesus to repent and *do* their first *works*, else the Holy One would remove their light from them. (Rev. ii. 5.) How it is that men can be so obtuse as not to see that *doing* is an essential part of salvation, it is hard to understand, except that a *do-less* religion suits the lazy dispositions of some and the money-hunting capacity of others, in an age in which vice is the rule and virtue the exception, — a state of things easily imagined, when good works are reckoned perfectly unnecessary, or absolution can be obtained by the yellow-visaged god of the world, money. It is argued that the doctrine of good works being necessary is derogatory to the sacrifice of redemption — an argument fit only for dreamers, or worse — as if obedience to a command would not honour the Being from whom the command emanated more than disobedience, through affecting to evince extra honour.

To wind up with a short reply to the heading chosen, let me say that man, by transgression, was cast out from the presence of God, without power to restore himself to that presence. Herein, then, was God's mercy displayed. A sufficient sacrifice to satisfy justice was found, offered, and accepted, and man had the way opened to the celestial kingdom. Justice satisfied, Mercy extended her wings, leaving man the power of seeking shelter under their protection. Then, to give man the privilege of developing the divinity within him, laws and ordinances were instituted, obedience to which was strictly inculcated. Hence, Paul teaching belief, and Peter repentance and baptism, as the heavenly work proceeded, law after law was evolved, till, as citizens of the Church militant, they were commanded to "work out their salvation with fear and trembling," "abiding in the law of God continually." Therefore it is that, in answer to the question, "What shall I do to be saved," the everlasting Gospel ever opens its teachings with the same impressive words, "Believe on the Lord Jesus Christ, repent of your sins, be baptised for the remission of the same, and have hands laid upon you for the reception of the Holy Ghost," which, when you re-

ceive it, will execute its mission—bring | you things to come, and ultimately lead
things past to your remembrance, show | and guide you into all truth.

THE MORMONS AND MORMONISM.

(From "*Reynolds's Newspaper*," July 4.)

The recent intelligence from Utah and the United States induces us to offer a few observations on the remarkable people who had located themselves in the Valley of Salt Lake, and who would now seem to be about to seek a new resting-place in some of the unclaimed and uncultivated territory of the western hemisphere.

It may be that Mormonism has originated in imposture, and that many, if not all, of its peculiar rites and customs are the "abomination of desolation." Let this point, though not yet proved, be conceded; still, the social and political problem is by no means solved. After we have demonstrated the fabulousness of the gold tablets, convicted Joseph Smith of all sorts of possible and impossible scoundrelisms, and proved his followers to be a mixed multitude of the gravest knaves and idiots that ever walked the earth, Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of this nineteenth century. As such, it is entitled to our earnest and respectful consideration.

The despised and execrated Mormons are men and women, whose humanity is quite as genuine and unmistakeable as that of the starched and pasteboard Puritans of Exeter Hall, or the perfumed and painted miserable sinners and exquisite saints of St. James's. As men and women, nothing that appertains to them can be altogether alien or indifferent to us. The Mormons have been reviled and ridiculed. They have been proclaimed to be the worst of the bad and the vilest of the vile. Men who arrogate to themselves the name of Christians, and ministers who profess to be the servants of him who commanded Peter to put up his sword into its scabbard, have recommended towards the Mormons the merciless and exterminating policy which Joshua, the son of Nun, pursued towards the doomed Canaanites.

On the other hand, the Mormonites have been eulogized and flattered. They

have been and still are self-styled "the salt of the earth," the "chosen of the Lord," a "holy and peculiar people," the "Latter-day Saints," &c. All who do not belong to them are termed Gentiles, declared to be reprobate, and having their damnation made sure. These extravagant ravings of hostile and friendly fanaticism are nothing more than might be expected. But such extremes of eulogy and vituperation may be safely left to neutralize each other. It was inevitable that the one exaggeration should elicit its opposite. Let them, therefore, work their work—which undoubtedly they will do. Meantime, let us endeavour to form an accurate estimate of what Mormonism really is, what it signifies, and whither it tends. Failing in arriving at perfect accuracy, let us, at least, approximate towards it as closely as we can. In order to do this, the phenomenon of Mormonism must be studied, not in the radiant and rainbow-tinted delineations of its enamoured votaries; far less ought we to study it—if truth be our object—in the hideous Tartarean-hued caricatures of malignant and unscrupulous enemies. The flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture. The encomiums and the revilings of fanaticism are equally remote from reality. What, then, is Mormonism? Here let us remark that it might not be prudent—certainly not pleasant—to enquire too curiously into the origin of any existing system of sectarianism. The charms of Anna Boleyn, the lust of Henry the Eighth, the amours of Mary Stuart, and the avarice of the Scottish nobles, had, according to all Romish and some Protestant historians, something to do with the origin of the Reformed religion in these realms of England and Scotland. On the other hand, the Protestant, who may be anxious to retaliate for this silly objection to his creed, will find abundant material for a retort in the biographies of the Romish

pontiffs. The fact is that the truth or falsity of any system of religion does not depend upon the character of its champions and propagators. Bad men may, and indeed have been, the enunciators of great truths. Good men have been the advocates and disseminators of pernicious errors. Christianity is true, though both Judas and Satan should vouch for it. Transubstantiation may be false, though Sir Thomas More, Pascal, Bossuet, and Fenelon, and thousands of other equally great and good men have vouched for it. Somehow or other, the follies and the wickednesses of men seem to lie at the foundation of all existing systems—social, political, and religious. In the moral and spiritual world, it may be as in the physical. Corruption may be essential to growth. The loveliest and the most useful of the products of nature—the golden grain and the fairest flowers—are rooted in and nourished by the rottenness and the feculence from which the sight and the smell turn away with loathing and disgust. Joseph Smith and Brigham Young may be as detestable and miscreantish as the most virulent of their enemies would have us believe; and Mormonism be as veracious, if not as respectable, as some of the most fashionable of the extant systems of theology. Mormonism does not, either in its rights or its dogmas, greatly differ from the orthodox forms of Christianity. It embraces both the Old and the New Testament; and, in addition to these, it includes the so-called Book of Mormon in its sacred canons. It ought, however, to be borne in mind, that the Mormons profess to derive the whole of their doctrines and customs from the Old and New Testaments, independently of the Book of Mormon. So far as known to us, the most reprehensible of these is the practice of polygamy, which undoubtedly would be a great and grievous blot upon any religion sanctioning a system of concubinage, legalized or other, however excellent in other respects that religion may be. But we have yet to learn that the doctrine and practice of plurality of wives is more forbidden by the letter or more antagonistic to the spirit of pure and undefiled religion than the hideous and all-pervading system of vagrant and promiscuous prostitution that abounds in this and every other so-called Christian country. Let, therefore, modern pharisaism and

supercilious orthodoxy rid themselves of this suppurating and devouring ulcer before they point with the finger of puritanic scorn and holy disgust at the recognized and regulated licentiousness of the "Latter-day Saints." So much for Mormonism and its peculiarities. Now for the Mormons.

Who are they, and what do they want? They are mostly Anglo-Saxons and Scandinavians—a breed of men certainly not inferior, either in intellectual capacity or physical prowess, to any race of men that have impressed their mark upon this planet. They are chiefly—we may say exclusively—gathered from the various Protestant denominations of Europe. It is a remarkable and suggestive fact that few or none of the Roman Catholics of either the Old World or the New have embraced the Mormon heresy. This we are disposed to attribute, not to any superiority (in which we do not believe) of Romanism over its rival, Protestantism, but to the greater faithfulness to their duties which characterize the Roman Catholic ministers of religion. In this country, and in Ireland especially, the contrast which the laziness, worldliness, and pride of the Protestant parson presents to the zeal, the poverty, the humility, and care for the poor which characterize the Romish priest, is unquestionably most striking and anything but advantageous to our State-supported religionism. The Mormons, we have reason to believe, are composed of those casteless and down-trodden classes who have been abandoned by our rulers, robbed by our landlords and capitalists, neglected and despised by the established and dissenting venders of Protestant Christianity. Except as tax-paying and wealth-producing machines, the rulers of the nations ignored them and abandoned them to the tender mercies of landlords and capitalists. From the Church they received neither consolation nor protection. How should they? For, do we not see the successors of Apostles plethora and apoplectic with dainty and luxuriant living? Like Prince Albert's prize pigs, the hearts of the bishops are clogged with fatness and their souls smothered in carnality, so that they can hardly move or breathe on their own account, much less render assistance to the poor. With a few illustrious exceptions, the inferior clergy imitate their betters, by hungering and hunting for the

flesh-pots of the State. As for the Dissenting divines, they were too busily engaged in making for themselves friends of the mammon of unrighteousness—the only one of the injunctions of their Master which they seem to understand—to pay any attention to the sufferings of the enslaved classes. Besides, the Dissenters of our day would seem to consider it unworthy of their calling to interest themselves in the spiritual or moral welfare of any beneath the ranks of shopkeepers and counter-jumpers. It would appear as if the prim and vinegar-visaged preachers of dissent scorned to work for the salvation of any souls lower in the social scale than those of the ten-pound householders—thus requiring a property qualification for the kingdom of heaven as well as for the elective franchise. To thousands of the working classes, the fashionable Christianity of the day resembles the apples of the Dead Sea—fair to the eye, but to the taste bitterness and ashes. This, with the sapless bones and emptied shells (emptied but when charged with deadly poison) of an effete theology, constitutes the whole of the religious nutriment with which the licensed dealers in spiritual commodities regale the perishing souls of the toil-exhausted people.

It is not, then, to be marvelled at that thousands of our fellow-countrymen, yearning for something more genial and more human than the heartless teachings of the priests, and destitute of those intellectual resources which have saved myriads of the working classes from the snares of sensuality, on the one hand, and the pitfall of imposture on the other,—it is, we say, no wonder that the despairing wretches, who had not those mental resources to sustain them, should have clutched at Mormonism as they would at anything else that promised to deliver them from the hopeless thralldom of their earthly lot. It may be that, in their eagerness to escape from the inhuman sway of the bloated priesthoods and decrepid religions of the Old World, they have embraced other errors as deadly as their ancient cast-off creeds—errors whose sole recommendation is that they are more fresh and vigorous than the putrid and effete soul-systems of the churches.

Be this, however, as it may, there can be no doubt that, in one thing at least, Mormonism has been eminently successful. It has, in the great majority of instances,

really improved the earthly condition of those who have embraced it. More than this, it has inspired with hope and with courage thousands of despairing and heartbroken wretches, who, prior to their conversion, seemed abandoned of God and man. This new faith has, so to speak, created a soul under the ribs of death. It has given to thousands of once destitute and despised Englishmen something to live for, to fight for, and, if need be, to die for. On this ground, then, were it for nothing else, the Mormons, not as fanatics or sectaries, but as heavily-oppressed, long-suffering, and earnestly struggling men, are entitled to the sympathy of the enslaved classes throughout the world.

But they have a claim to something more than sympathy. Their heroic endurance and marvellous achievements entitle them to the respect and admiration of their fellow-creatures. Twice were the Mormons driven from their settlements in the United States before they had resolved upon their stupendous pilgrimage to the Valley of the Salt Lake. How that gigantic journey was accomplished; how a thousand miles of untrodden desert—untrodden, save by the wild beast or the wilder Indian, where death in a hundred forms had to be encountered and defied—had to be traversed; how the poor, hungered, and toil-worn, but still dauntless pilgrims reached their destination; how they built a city, founded a civil and ecclesiastical polity; how law and order were established; how skill and industry converted barren wastes into fruitful fields, howling forests into smiling gardens, until, under the talismanic wand of Labour, the wilderness was made to blossom as the rose; how their missionaries were employed with startling success in every European country; and how thousands of the down-trodden and penury-stricken victims of European tyranny were leaving the land of their birth, in order to find in the Mormon territory that hope and encouragement denied to them in their native countries;—how all this has been accomplished by the reviled followers of Joseph Smith, all Europe and America have heard, and, though hating, admired.

In another part of our paper, our readers will find the latest news from the Mormon settlement. With the causes that brought about the melancholy state of things that existed in Utah, the readers of *Reynold's Newspaper* must be familiar.

We deeply regret the sufferings to which the Mormons have been subjected. But our opinion is, that in the whole of the transactions that have brought them into hostile collision with the United States, the Mormons have been mostly to blame. It was impossible for the republic to have tolerated the insults to its sovereignty which were constantly proceeding from the Mormon leaders. Nor, at this time of day, is it for a moment to be supposed that the ravings of fanaticism or the inventions of imposture should be allowed to supersede and abrogate the common principles of morality or the ordinary laws of the State. Hierophant Brigham Young and his underlings are at liberty to receive as many revelations as they please; but they ought to understand—and, what is more, they shall be made to understand—that revelation, from whatsoever quarter it comes, when it outrages the reason and the decency of humanity, is not a boon to be received and revered, but an insult to be rejected, spurned, and trampled under foot. Such we believe to have been the character of those “revelations” with which the high priest of Mormonism thought to set at defiance the might and the majesty of the great republic. This we deeply regret, chiefly for the sake of the Mormons themselves, and partly for the sake of the great industrial experiment which has been marred, or, at least, postponed. Our opinion is that the fanatical element of Mormonism, combined with the monstrous priestly pretensions of the Mormon leaders, has nipped in the bud one of the most promising attempts to emancipate labour from the grinding yoke of usury and capital that the present world has yet seen. Those impious pretensions and the truly rebellious attitude assumed towards the Government of the United States, added to the rumours of the physical restraint imposed upon parties wishing to quit the Utah Territory, have provoked against the Mormons that public opinion which left the Government of the republic no alternative but war against the misguided and

rebellious people. That war would seem to have come to a bloodless termination. So far as we can discover, the Government of President Buchanan has acted with great and commendable humanity towards the brave but deluded Mormons. Had it been any of the European Governments with which the Mormons had to do, a war of extermination would have been waged against them. Happily for them, they have to do with a power which emanates from a great people, who, however much exasperated when their sovereignty is defied, are naturally magnanimous and disposed to mercy, more especially when the offenders are their own flesh and blood. The subject is an interesting one, and we intend shortly to recur to it. For the present, we conclude by expressing a hope that the much-suffering Mormons will not find themselves under the necessity of resorting to another exodus. Governor Cumming is evidently inspired with the most friendly disposition towards them. He admires their indomitable industry—their soul-stirring earnestness—their fearless courage—their profound devotion—their burning zeal, which moves them to the most heroic enterprises in the face of the deadliest dangers, when the loadstar of duty beckons them on. It is, therefore, to be hoped that the misunderstanding between the Mormons and the United States will be removed, that friendly relations will be resumed, and that a future of prosperity is in reserve for the strange and the wayward, but the courageous and industrious community now or lately located on the Far West, on the mountains of Utah, and in the Valley of the Salt Lake.

The virtues and the triumphs of the Mormons are all their own; their ignorance, their fanaticism, their vices, and their crimes are the products of the hellish tyrannies indigenous to Europe and transplanted to America. There is no abomination in Mormonism which the rulers, the landlords, the capitalists, and the priests of England are not, to a great extent, responsible.

EARS OF THE HORSE.—It is a good sign for a horse to carry one ear forward and the other backward, when on a journey, because this stretching of the ears in contrary directions shows that he is attentive to what is taking place around him. Few horses sleep without pointing their ears as above, that they may receive notice of the approach of objects in every direction. “When horses or mules,” says Dr. Arnott, “march in company at night, those in front direct their ears forward, those in the rear direct them back, and those in the centre turn them laterally, or across.”

HISTORY OF JOSEPH SMITH.

(Continued from page 489.)

[January, 1843.]

THIRD DIVISION.

NUISANCES.

Sec. 1. No person shall throw, place, or deposit, or suffer any person in his or her employ to place or deposit any dead animal, carrion, putrid meat, or fish, or decayed vegetables, or nuisances of any kind, in any street, alley, or public square in said city. Any person who shall violate any of the prohibitions contained in this section shall, for each offence, forfeit and pay a penalty of two dollars.

Sec. 2. No owner or occupant of any lot or tenement in said city shall cause or permit any nuisance to be in or upon the same lot or tenement, or between the same and the centre of the street adjoining, upon the pain of forfeiting the penalty of two dollars for each and every twenty-four hours during which the same nuisance shall be or remain on the same lot or tenement, or on such part of the street adjoining as aforesaid; but no single recovery shall exceed the sum of twenty-five dollars.

Sec. 3. Every butcher or other person, immediately after killing any beoves, calves, sheep, or other animals, shall destroy the offal, garbage, and other offensive and useless parts thereof, or convey the same into some place where the same shall not be injurious or offensive to the inhabitants, under a penalty of twenty dollars for every offence.

Sec. 4. Whenever any dead carcass, putrid or unsound meat of any kind, fish, hides, or skins of any kind, or any other putrid or unsound substance shall be found in any part of the city, it shall be the duty of the Supervisor of Streets to cause the same to be destroyed, or to be disposed of in such other manner as may be equally secure as regards the public health; and if any person shall resist the Supervisor of Streets in the execution of the duties hereby imposed, or shall disturb, hinder, molest, or resist him, or any person or persons by him employed in the execution thereof, such offender shall forfeit the penalty of twenty-five dollars.

Sec. 5. It shall be the duty of the Supervisor of Streets to cause any stagnant waters to be drained off or removed from any lot, or out of any street or other place within said city; and he is hereby authorized to call upon such persons as owe road labour

to assist him therein, and also to abate or remove every nuisance whatever within the city.

Sec. 6. It shall be the duty of the Supervisor of Streets to report to the City Council with respect to any other nuisances that may exist in the city, such as may be caused from vats, pits, or pools of stationary water, whether from tanners, skimmers, dyers, or other persons, as he may deem injurious or dangerous to the public health, for their order thereon, and shall carry the order of the City Council into effect in the premises.

FOURTH DIVISION.

ON THE PREVENTION OF FIRES.

Sec. 1. No pipe of any stove or Franklin shall be put up, unless it be conducted into a chimney made of brick or stone, except where the Mayor or any Alderman shall deem it equally safe, if otherwise put up, to be certified under his hand.

Sec. 2. It shall be the duty of the Fire-wardens of each ward to examine carefully, under the direction of the City Council, any cause from which immediate danger of fire may be apprehended, and to remove or abate, with the consent of the Mayor or any Alderman, (in case of neglect or refusal of the owner or occupant,) any cause from which danger may be apprehended, and to cause all buildings, chimneys, stoves, pipes, hearths, ovens, boilers, ash-houses, and apparatus used in any building, which shall be found in such condition as to be considered unsafe, to be without delay, at the expense of the owner thereof or occupant thereof, put in such condition as not to be dangerous in causing or promoting fire.

Sec. 3. If any person shall obstruct or hinder any person under the direction of the warden aforesaid, in the performance of his duty, under the preceding section, such person shall, for every such offence, forfeit the penalty of twenty-five dollars.

FIFTH DIVISION.

OF THE CITY WATCH.

Sec. 1. Be it ordained by the City Council of the city of Nauvoo, that there be established in said city, a night watch or patrol, to be composed of a Captain of the Police, and such watchmen as may from time to time be appointed by the City Council, and who shall be governed by such laws and regulations and endowed with such powers

and authority as may be given or imposed upon them by the City Council.

Sec. 2. It shall be the duty of the Captain of the Police to keep a general superintendence of the watch, direct the manner of keeping watch and the times and rounds of the watchmen, and to perform such duties as are necessary and proper for the discharge of his duty and office: he shall keep a register of the watchmen, and have a house or building for the use of the same, and shall appoint a lieutenant, who shall discharge his duties in his absence.

Sec. 3. To the said watch shall be entrusted the peace and safety of the city during the night; and they shall arrest all persons who may be found in said city at unusual hours and under suspicious circumstances, and bring such person or persons before the Captain of Police, who may, in his discretion, detain such person or persons until such time as the Mayor or some Alderman can examine into the nature of the charges against him or them: they shall also stop all riotous or improper noises during the night, and may arrest offenders, as aforesaid, and exercise such a discretion in preserving the peace and quiet of the city as may be proper and salutary; and for such or other services there shall be allowed them such reasonable compensation as the Council may agree upon.

SIXTH DIVISION.

PUBLIC MARKET.

Sec. 1. All persons keeping fresh meat or fish in this city shall at all times keep the building in which such meat or fish is exposed for sale clean and free from any disagreeable smell; and any person neglecting to comply with this or the next succeeding section, shall, for each offence, forfeit and pay the sum of five dollars.

Sec. 2. It shall be the duty of the Supervisor of Streets to inspect the state of all places within this city in which fresh meat or fish is exposed for sale, once in each month, between the first of November and the first of April, and once in each week between the first of April and the first of November; and if he shall find the foregoing section to be not complied with, he shall order the said buildings to be cleansed; and it shall be the duty of the person or persons in charge of said building or buildings to facilitate such examination; and when directed, as aforesaid, to cause such places or places to be cleansed and put into a healthy condition.

JOSEPH SMITH, Mayor.

"Passed January, 30, 1843.

JAMES SLOAN, Recorder."

Tuesday, 31st. At home all day. A severe snow blow.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 7, 1858.

THE EXODUS A CONQUEST.—The chief value of any fact or event consists in the meaning which it embodies. The unreflective, dull, matter-of-fact man and the multitude seldom see more than the mere shell of things. They do not get a sight of the kernel until the shell is broken, nor do they know the inner substance until the outer layer is removed. Indeed, they never comprehend more than the shell of the fact: the essence of things they never reach. On the breaking of one, they merely come to the next layer, and only know whether the kernel is sweet or bitter, poisonous or nutritious, by the matter-of-fact process of eating. They mix with facts, bring forth facts, and are living passing events, but do not understand what it amounts to, or whither the world is moving. But the wise dig to the meaning of things, and weigh the forces of events—see storms in calms, sunshine in clouds, and conquest in submission.

Now, we give to the late exodus of the Saints immense importance and weight. It is big with present meaning, fraught with passing interest, and full of that force which brings forth empires and moves a world. But not only is it laden with a present importance; it also comes burdened with great prognostications of

the future. As an event, it will rank among the capital wonders of the world; and perhaps it is not too much to calmly affirm that history does not contain a parallel case—has no capital character on its pages so strongly marked—no signature of a people so characteristically written. A community that can give birth to such developments as this exodus of the Saints is indeed a “force in the world”—a growing, conquering, striking force. Such a people are certain of a destiny, for they woo it with fervour irresistible, and give an utterance in their lives that will command a hearing. A people who can thus stamp their marks among the passing events of nations must have a history written concerning them, for they supply the subject. Historians will find in it food for their labours and magic for their pen. Indeed, they will live to write their own history, and will make their power felt until older nations shall be compelled to acknowledge that the days of empire-founding are come again.

We are not aiming at grandiloquence. The exodus is a subject as full of the wonderful and, to so express it, *exaggerations* of ordinary life as can be found in any *material* romance of the greatest extravagance in the world. It is an event, therefore, that cannot be well spoken of as one would of a commonplace affair, and certainly not, if we would mark its present importance and point out its prognostications of the future. There is scarcely a paper either in the United States or England that has not illustrated this in touching on the subject of the Saints' exodus. Even with venom in their hearts and pure anti-Mormonism in their articles, the writers on the event have been forced to mix expressions which would seem exaggerations, did not the event more than bear them out. They speak of it as a movement “from which no one who has a particle of sympathy with pluck, fortitude, and constancy can withhold his admiration. Right or wrong,” it is said, “sincerity thus attested is not a thing to be sneered at. True or false, a faith to which so many men and women prove their loyalty, by such sacrifices, is a force in the world.” An editor, whose extreme humanity permitted him to write, “But for their weakness in holding fast by a creed at variance with the purity and sublimity of our dearly-loved Word, we *could pity* the misguided creatures,” is bound to say, doubtless, much against his inclination, “Yet, in their departure from Utah, there is something inexpressibly touching and pathetic. There must be great faith among the Mormon community—a faith in degradation, we allow; but of such an earnestness as, if thrown into a higher and holier purpose, might move a world.” Even the *London Times*, who must have been out of town when the letter from his “own American correspondent” arrived, has, through neglect, admitted a testimony into his paper, “that there is much that is noble in their devotion to their delusions.” The correspondent in question, whose well-known antipathy to Mormonism has become almost a *trait* of his character, is so struck with the unparalleled examples of the exodus, that he writes, “The ancient world had individual Curiatii, Horatii, and other examples of heroism and devotion. But these Western peasants seem to be a nation of heroes.” Mr. Reynolds, against whom we take many exceptions, but whose humanity we *do* respect much above that of our model philanthropist referred to above, says, “Mormonism still remains a great human fact—perhaps the greatest—certainly the most wonderful fact of the nineteenth century. As such, it is entitled to our earnest and respectful consideration.” “They have a claim to something more than sympathy. Their heroic endurance and marvellous achievements entitle them to the respect and admiration of their fellow-creatures.” Much more of the kind could be quoted.

Our object in making these quotations is to bring out a point. Now, it is evident that when even our enemies, whose kind of liberality and humanity has been illustrated

above, are forced to pen such passages, in view of the exodus of the Saints, we are right in saying the event has "immense importance and weight." When it can thus move the world, it has indeed a force and a *meaning* strongly felt, though little understood, even by thousands of the Saints. "God *moves* in a mysterious way, his wonders to perform;" and though this exodus is through one of those mysterious ways, it is indeed a *moving* in many senses. The world feels it as well as the Saints—feels it more than it would a million sermons or a library of arguments. The exodus is a *conquest* in a high degree.

We would not give a straw for the mere fact of the Saints being able to conquer by the sword ten thousand sent against them, and another ten, and another ten again, as far as its bearing on the great conquest of the kingdom is concerned. But the fact of the exodus is invaluable. It is worth a thousand military conquests. No man of judgment could for a moment doubt that ten thousand Anglo-Saxon "Mormons" would be a hard bone for ten thousand Anglo-Saxon Americans to pick, and that both parties could supply the best fighting men in the world. But what does that tell with any particular point? Why, any ten thousand ruffians could meet ten thousand ruffians of the same race, to try each other's strength. There is nothing desirable in such conflict for the Saints to show superiority. The Missourian cut-throats could excel in such warfare. But all the armies in the world cannot make such an exodus as the one in question—could not gain such a conquest; and no nation on earth possesses heroism, devotion, and faith sufficient to buy its equal. The exodus is a God-like victory in many senses, and it shows the highest courage and conquering prowess. It is a truth that "when people abandon their homes to plunge with women and children into a wilderness, to seek new settlements, they know not where, they give a higher proof of courage than if they fought for them."

Strange as it might appear to many, our faith was greatly confirmed in the work, the Saints, and the Prophet, by the exodus. We value it, as a conquest, more than we should the total destruction of the Utah army. Such an event as the latter would not have added to our confidence in the triumph of the Saints. Our faith is not based on military prowess, nor is our hope fixed on conquest by the sword. Indeed, as a *policy*, we hate war, and have no taste for bloodshed. God, after his long forbearance, will doubtless take *vengeance* on the wicked, not unlikely assisted by his people. But let it be distinctly understood that the policy of this Church is *government*, and not war, and its conquering power the power of the Priesthood. Though we expect that the kingdom will possess great military prowess, and it is not improbable that those who seek its overthrow will feel its weight, we do not believe that this work will ever degenerate into a military movement, or that war will become a policy of the Church. The grand conquests of the Saints will not be in common warfare; and though their future might have much military glory in store, it will be won in a defensive, and not in an offensive position. Their weapons and tactics will be found *peculiar*, and their battle-ground a Saints' battle-ground. If the world will fight the "peculiar people," they must prepare for a peculiar warfare—one in which they are not skilled, and where they will not find victory. If they salute with a cannon ball, the Saints, at a signal, can reply with an exodus! What army can fight with such a people? Where can the weapons be forged, and of what material made, to conquer them? In what school can tactics be learned to cross their progress?

At some future time, in articles more convenient for the extent of subject than an editorial, we will enter more into the hidden meaning and importance of such events as this exodus of the Saints, and give a view of the true path leading to the triumph of the kingdom—the Saints' path of conquest.

MR. REYNOLDS ON THE MORMONS AND MORMONISM.—We insert in this Number of the *Star* an article extracted from Mr. Reynolds' Newspaper. We take exceptions to some parts of the article. Portions of the reasoning are by no means applicable to the Saints, and there are also some, we believe, unintentional misrepresentations. But the general truthfulness of the article, its correct principles, and especially the humane spirit it breathes, entitle it to our respect and a place in our columns. We believe, with Mr. Reynolds, that the "flatteries of friends and the calumnies of foes are alike incompatible with faithful portraiture." We would not have Mormonism judged by either, but by facts; and those who are not able to arrive at "perfect accuracy," from an imperfect knowledge of those facts, or who cannot fully comprehend "Mormonism," should, like this editor, endeavour to "approximate towards it as closely" as possible. We do not expect everybody to fall in love with our religion, or to see eye to eye with the Saints. An honourable opponent will command our respect, though his words should be hard, and his impressions erroneous. Doubtless Mr. Reynolds is as hard an unbeliever as our ruffianly opposers, but he is a sympathiser with humanity. Men will be judged, not for their abstract faith, but for their deeds and the spirit which they manifest. All who do not believe with us have not their "damnation made sure." "Mormonism" is also liberal enough to admit Mr. Reynolds, not as a "Mormon," but as a friend of humanity, into the kingdom of heaven. Perhaps, until we can more fully dwell on this point, this will satisfy him that, at least, he has erred in one point. He has also erred in throwing the burden of the difficulties between the United States and the "Mormons" on the head of the latter. It is not, however, our intention to discuss this point now.

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road,
Leeds, July 14, 1858.

President Asa Calkin.

Dear Brother,—I embrace, with much pleasure, the present opportunity of giving you a truthful, though brief account of my labours, &c., in this Pastorate, for the half-year ending June 30th. As you are aware, I received an appointment from President Orson Pratt, on the 12th of December, 1857, to take charge of the Sheffield Pastorate. I immediately commenced winding up my business in the Birmingham Conference, and on the 3rd day of January, 1858, handed over the same, with all books, &c., in my possession, to my successors, who expressed themselves well satisfied.

On the 8th of January, with a weak body and trembling spirit, I left Birmingham for my new field of labour.

At first, I was severely tried by the powers of darkness, which is common to most men upon commencing more important duties. But, after patiently

waiting a short time, I received from Him, who's power is always sufficient to meet his servants' wants, the Holy Ghost, which dispelled the darkness and gave me the necessary light to illumine my path.

I at once saw the necessity of some system for doing business being established; and, with much care and consideration, I commenced to introduce a plan for doing it, not knowing, at the time, your intentions and views in this matter. But great was my joy and satisfaction upon finding, when your intentions appeared, that, with a slight exception, I was doing what you wanted done. And I have continued, from time to time, to give instructions and do things which, at the time, appeared strange. But I have been pleased to find instructions coming through the medium of the *Star*, from week to week, that have coincided with mine; and by this means have daily gained confidence and an assurance to do God's will.

An unseen power has attended me during the past five months; and as my day, my strength has been. I have had

more joy, of late, in my labours than in years past, and I have desired to do good, and have had plenty of liberty so to do; but whether I have done so must be left to my superiors to decide.

I was very kindly received by the brethren appointed to labour with me as Conference Presidents; and, upon my visiting their respective fields of labour, they have seemed to regret that we had to part so soon, and have often, long before it was convenient to me, expressed wishes for me to return to them. I would much rather encourage a feeling of this kind than one that would wish to see my back.

These brethren, with a slight exception, have received, and strictly acted upon my counsels; and, as a result, their Conferences are daily improving in all things. The Travelling Elders, local Priesthood, and Saints are as good as I ever met with. They revere God, honour his servants, and respect his laws; and, (their circumstances being considered,) I believe they will do as well as any other Pastorate. At all events, we'll try and have it so.

This Pastorate is very extensive, partly situated in a manufacturing and mining district, and partly in an agricultural one. Thus men's wages vary very much; the average wages of men in the Lincolnshire Conference being about eleven shillings per week. In Sheffield, and other towns, wages are good; but, as you are aware, trade being bad has prevented the brethren doing as they have desired.

Since I came into the Pastorate, I have travelled a distance of 2,500 miles, have attended 130 meetings, and have spoken at each. By this means, I have become pretty well acquainted with it.

There are in the Pastorate 44 Branches, 158 Elders, 84 Priests, 47 Teachers, and 25 Deacons. Total number, including officers, 1,158. We have baptized, during the half-year, 78 persons. Some few have left us for the present by death, and some few have been cast from us because of their unworthiness, which has had a very beneficial effect upon the Church.

The Saints are now visited, according to your instructions, weekly, at their own homes; and such instructions are given, at the time, as their circumstances require.

Their Tithing, Penny Fund, donations, &c., are received by the officers at the time of visiting, and they are ex-

pected to hand the same over to their Branch Presidents weekly. The Branch Presidents hand the same over every fortnight, at the latest, to their Conference Presidents, either personally, or through the Travelling Elders. This arrangement has a very good effect.

Every man in this Pastorate doing Church business is furnished with a book in which to keep his accounts. The same becomes Church property, and, upon his removal, he has to hand the same to his Branch President; and by this means we put a check upon private books, which have so long been a nuisance to the Mission.

The hunting up of back Tithing, &c., of late, has done the brethren good: it has tended to show them the importance of keeping full and clear accounts in future.

We have the Tracts still in circulation. Some few receive and read them, and appear somewhat interested in their contents; but, as a general thing, they are rejected as things not worthy of notice. I have instructed the Saints to kindly offer them to the people, with the understanding of what they are, and, if they refuse them, to pass quietly on.

As a general thing, we do no out-door preaching. But there are a few places in the Pastorate where we have been kindly received, and where there have never been any disturbances. In those places, I have given the brethren permission to preach, and they have been heard attentively. But, at present, very few appear to have any desire to connect themselves with us. I feel that it is all right, and believe that, when we have got our present members into working order, we shall be blessed with a few more.

We have turned our attention to the young, and, where it is convenient, have established schools for their instruction.

More interest is being taken in the *Star* than formerly. The time was when it was purchased by many as any publication of the world would be. Perhaps the part that suited would be read, carelessly, and then they would cast it on one side to be forgotten. I have occasionally told the brethren that, whilst some men were sitting from morning to night, week after week, sweating their brains to furnish matter for the *Star*, it was a pity if they could not use theirs to read it. That part of the *Star*, too, that should have the particular attention of the Saints—

namely, the Editorial, often had the least. I am instructing the Saints to read these Editorials and get the meaning and spirit of them; and, in order that the Priesthood shall hear them, we purpose, when it is convenient, having them read in the Council meetings; and I feel certain that it will have a good effect, as many men cannot read, and some who can have no taste for it.

Having given you a brief statistical account of the Pastorate, I will now proceed to give an account of our financial condition.

Up to June 28th, we had collected, for various purposes, the sum of £926 6s. 3d., out of which we have sent to the Office the sum of £496 18s. 8d.

I believe we were about the last in the Mission that were informed that it was your particular wish to have the book debt paid off, and consequently are some little behind in the move, although we have paid towards it about £55 during the half-year. But this matter has our attention; and I believe, by the end of the year, by donations and otherwise, we shall considerably reduce the same. The Saints seem very cheerful about paying this debt, especially since reading brother Brigham's letter to you, instructing that no more publications be printed than are actually needed.

The Saints are weekly taking more interest in the Penny Emigration Fund, and I believe a considerable amount will be raised by the end of this year.

I believe, dear brother, when you consider that many of our best men (mechanics) in Bradford, Sheffield, and other towns have been partly or wholly out of employ, and consequently not able to help us with their means, that you will say we have done well. But I am certain, by God's help, that we shall improve the next half-year.

In conclusion, I have to say that I never saw the Saints more contented and resigned to God's will than at present. They are highly gratified with the appointments of yourself and Counsellors, and often say that God has placed "the right men in their right places," and that consequently everything is moving in the right direction.

I can truly say that I have had much grief in years past, because of the loose manner in which business has been done; but now have great joy in my labours,

because I am encouraged and assisted to do business in a business-like manner.

Ever praying for the spirit, power, and authority of your holy calling to rest upon you, I cheerfully subscribe myself your faithful brother and friend in the kingdom of God,

CHARLES F. JONES.

NORWICH PASTORATE.

President Asa Calkin.

Dear Brother,—I embrace this opportunity to give you a brief sketch of the Norwich Pastorate, where I have the honour to labour, and over which I have the pastoral charge.

As regards the Priesthood, the Presidents of Conferences are united with me in all things, and we are trying, to the best of our abilities, to carry out your instructions among the Saints. The Travelling Elders are good men, and so also are the Presidents of Branches. In fact, speaking of the Priesthood as a whole, I can speak in the highest terms; and I sometimes think that the Saints in this Pastorate are among the best in the British Isles. I have now laboured in the Bedford Conference as President two years, and six months as Pastor, and can say that they are a good people, willing to do the best they can for the advancement of the work of God. The same can be said of the whole Pastorate; and I believe, if they only had the means, they would be among the foremost in financial matters. However, the amount you gave me to raise for this Pastorate, I am happy to say, is nearly all paid up; and I anticipate not only paying the remaining portion, but also clearing off everything in the shape of *debt* which lies on the Conferences, by the end of the present quarter. The book debt is also reduced a little by the means of a monthly donation from the Saints, although it has been but small; but yet, when everything is applied to its proper place, it accomplishes something. We intend, during this quarter, to give the book debt a good lift by means of a voluntary donation from the Saints. A liberal sum is already promised in some of the Branches, and all others are going to follow their example. But I will say more about that at the end of this quarter, when I expect the amounts now promised will be paid in. Then the figures will show "works, not words."

I admire the uniform system of doing business that is now established in this Mission; for I do think it will be a great blessing to the Saints.

We are not paying so much attention to those outside the Church as to the improvement of the Saints, though we are baptising a few; and some of the old members begin to see the necessity of making a new start. Many of the brethren and sisters are actively engaged in distributing the printed word among the

people; but it is an unthankful office. They meet with all kinds of abuse that an ungodly world can heap upon them. However, we feel like doing our best to warn mankind, and leave the result in the hands of God.

I will close by desiring an interest in your prayers, that I may be qualified for the important duties devolving upon me in the kingdom of God.

Yours truly,

WILLIAM BATLES.

SIGNS OF THE TIMES.

The Lord says, in his revelations to the Prophet Joseph—"Behold vengeance cometh speedily upon the inhabitants of the earth; a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation; and as a whirlwind it shall come upon all the face of the earth." "Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints." Those of our readers who have paid any attention to our weekly record of "passing events" must have observed many items of news strongly corroborative of the declarations given above. Wars, pestilences, and calamities of various kinds have followed each other with fearful rapidity; and America—the land "consecrated for the gathering together" of the "Saints" of the Lord in these latter days—has by no means been exempt from the menaces and ravages of "the destroyer." Besides the items contained in the "Passing Events," other and fuller reports have been given of "earthquakes," "terrific storms," "destructive gales," &c., all indicating a fulfilment of the predictions quoted above. We have now to record other disastrous scenes which, within the last three months, have been enacted by "the destroyer" in various parts of the United States. From the press of other important matter, we have not been able to spare room in our pages for the insertion of the whole account in one Number; and rather than abridge it, we prefer giving our readers the full report continued through several Numbers,—not, of course, intending it to be regarded as late news, but simply as a record of a past sign of the times.

(From the "New York Herald," June 28.)

The devastation of the past month in the West, by floods and tornadoes, has been unparalleled in the history of the country. The Mississippi, Missouri, Illinois, Wabash, Ohio, and, in fact, all the great and small Western streams, have been flooded by incessant storms, inundating their valleys, submerging whole towns and farming districts, and spreading ruin in their track. Along the Mississippi, the great Father of waters, the havoc has been almost universal, not only destroying the crops standing, but rendering the land unfit for use, perhaps, for a year to come. The heavy rains have

prevented corn planting to more than one-half the usual extent in the western districts, while other grain has suffered seriously. In addition to the floods, tornadoes in Illinois and elsewhere have levelled whole towns and spread death and ruin around. In order to give our readers some idea of the vast extent of damage to life and property, we condense below the accounts as far as accessible.

THE CREVASSE IN LOUISIANA.

The accounts of the crevasse in Louisiana were the first indications of damage

to any extent. Early in May, the swelling torrent of the Mississippi burst the levees just above New Orleans, overflowing vast tracts of sugar, cotton, and cane lands with torrents of such force, that all attempts to stop them had to be abandoned. The village of Gretna, a few miles above New Orleans, was nearly submerged; and, for thirty miles below the city, nearly every plantation was overflowed. The parish of St. Charles suffered greatly. The total amount of sugar destroyed has been estimated at 50,000 hogsheads, worth \$3,000,000, while the damage to the cotton crop in this and other districts is estimated at full 400,000 bales, worth \$16,000,000. The waters were nearly as high as in 1850, when the greatest flood ever known in the river took place.

STORMS, TORNADOES, AND FLOODS IN ILLINOIS.

In some parts of Illinois, especially in the vicinity of Bloomington, the rain poured nearly incessantly during the month of May, rendering one acre in fifty of corn-planting ground unfit for use, and making the wheat grow rank. But little corn was planted, in consequence, and some of that rotted in the ground. Spring and winter wheat, however, looked well; but on the 1st of June, the heavy rains had so impeded planting and destroyed the growth of grain, that farmers were afraid of selling for fear of a famine. The Wabash overflowed all the bottom lands, on its western banks, for miles. All the streams were flooded, and many bridges were carried away.

On Thursday, May 13, a terrible tornado rose west of the Illinois river, beyond Galesburg, in Knox County, and proceeded in a north-easterly course through Woodford, Marshall, McLean, LaSalle, and Livingston, and to Indiana, uprooting trees, levelling fences, and unroofing and tearing down houses in its course. At Galesburg, the damage was particularly great, including the demolishing of Dr. Edward Beecher's brick church. The village of Ottawa was literally in ruins; and at Towanda, on the Chicago, Alton, and St. Louis Railroad, nearly every building was prostrated. An evening train on this road was blown from the track, on the open prairie, where the passengers, who were fortunately uninjured, remained from 7 p.m. to 2 a.m.

(To be Continued.)

On Sunday, May 30, a terrible tornado passed over Hancock and Warren counties, in a north-easterly direction, tearing everything in its course. At Terre Haute, a number of houses were blown down, and a man and child were killed. At Ellison, in Warren County, the havoc was appalling: out of seventy houses in the place, only three escaped unharmed. Nineteen lives were lost, and ten persons were fatally injured, while over seventy were more or less maimed. Houses were torn in fragments or swept away, leaving not a vestige behind; and a vast bulk of timber, trees, waggons, and human beings was in a moment taken by the whirlwind and twirled in the air like so many feathers. The survivors of the place were stripped of all they possessed.

At Roscoe, a few days later, a freshet came rushing down a usually insignificant brook, a tributary of the Rock River. A two-story frame house standing upon the bank, occupied by Rev. Horatio Isley, was instantly swept away by the angry flood, carrying the clergyman, his wife, and eight children along with it. The father only escaped—the rest were seen no more alive.

The Illinois river has been very high since the early part of this month; and on Friday, the 4th instant, the town of Naples, on that river, was inundated, and skiffs and scows were used in the streets to convey passengers from house to house. The river was within ten feet of the high water mark of 1844.

At Cairo, on Saturday afternoon, the 12th instant, the levee of the town gave way, and the entire place was soon covered with the waters of the Mississippi. Houses were undermined, and over one thousand feet of the central railroad track was washed away. The water reached the second and third stories of the houses, and the damage to property could not have been less than \$300,000. Mound City, in the neighbourhood, being on a higher elevation, fared somewhat better, but was somewhat damaged. Some three miles north, the Mississippi had, by a crevasse, formed a junction with the Ohio, which, with the junction at Cairo, left that ill-fated place on an island. The Ohio was higher than had been known for fifty years. The town of Brooklyn, Illinois, has been nearly destroyed by the flood, and Newport is entirely covered up.

PASSING EVENTS.

GENERAL.—Severe storms have been experienced in the Drome Allier and the Aise France; and at Tollembeck, in Belgium, considerable property has been destroyed, some persons injured, and others killed. The Turks had made a razzia on the young girls in the Bosnian Christian villages, and had carried off 180 from the age of twelve to sixteen. 6,000 of the peasants had sought refuge in Austria from the excesses of the Turkish soldiers. Various parts of Egypt have been menaced with outbreaks. Disturbances in Syria increase; Latakia and the city of Tripoli have revolted, and the Emir has again demanded reinforcements. The Chinese forts, at the mouth of Peko, were captured on the 20th of May, including 138 guns, by the allied forces, with a loss of 74 wounded and 12 killed, mostly French. The forces in India, under Sir H. Rose, re-captured Gwalior, after a severe fight, on the 20th June.

AMERICAN.—An officer, writing from Johnston's camp, on Bear River, June 16th, says the army would resume its march next day. The General had received an express from the Peace Commissioners, informing him that the army would be received peaceably. A proclamation had been issued by General Johnston to the people of Utah, in which he tells them the army is as ready now to afford them assistance and protection as it was before to oppose them. On the 19th of June, Johnston and his command are said to have been met at Echo Canyon. President Young and company were still at Provo, but the President had been to Salt Lake City, to confer with Governor Cumming and the Peace Commissioners; and it is said that a treaty of peace had been concluded.

VARIETIES.

"TEDDY, my boy, just guess how many cheeses there is in this ere bag, an' faith I'll give you the whole five." "Five," said Teddy. "Arrah! by my sowl; bad luck to the man that towld ye!"

A NOBLE BOY.—"Why did you not pocket some of those pears?" said one boy to another? Nobody was there to see." "Yes, there was: I was there to see myself, and I don't mean ever to see myself do a mean thing."

A PHYSICIAN of New York one day received the following note, evidently from an Hibernian:—"Sir: Please call at No. 241, — Street, this morning, and oblige me, as my wife is very sick. Yours, Patrick B——. P.S. My wife having got better, you need not come."

RESTORATION OF THE GOSPEL.

To Jesus the praise for giving us light!
 'Tis he who can raise from sorrow's sad night:
 Through error and darkness the truth has been
 sealed,
 But now the rich wonders of love are revealed,

Now heaven and earth in union shall prove,
 And angels with men be joined in love:
 Deep truths of the Gospel shall make mortals wise,
 And blend the Church here with the Church in the
 skies.

ADDRESS.—R. R. Hodson, George Street, High Southwick, Sunderland.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, August 14, 1858.

Price One Penny.

THE RIGHT OF PRIVATE JUDGMENT.

BY ELDER CHARLES W. PENROSE.

This is the watchword of Protestantism. The Roman Catholic Church claims the right to dictate what its members shall believe and what they shall reject. But all Protestant churches and sects declare that every man has the right to believe what he pleases, and in theory advocate the doctrine that "every man may worship God according to the dictates of his own conscience." While the Church of Rome prohibits to some the use of the Holy Scriptures, and directs that all who are allowed to use them shall believe them according to the interpretation of the Fathers, Protestant churches claim the right for all and every person to read the Scriptures and believe them according to their own interpretation. Both are in error, for they go to extremes.

Popery has forged chains to fetter the human mind, to prevent its natural development and progress, and to bind it, from soaring into unexplored regions. It has set up barriers to block the way of contemplation, and manufactured belts and bars to lock up the vivid imagination of the heaven-born soul. It is true Protestantism has in theory demolished these chains and bolts, and allowed the unfettered spirit to think, and feel, and act freely. But without some certain guide, some finger-post on the road of reflection, the soul may lose itself, or wander in strange paths; imagination

may run wild, and the unchecked thoughts fly far away into the airy regions of folly and extravagance.

But though in theory Protestantism is so liberal, yet in its practice we find the spirit of Popery at work, blinding the people to particular dogmas and prescribed creeds. If a man, acting upon the theory of "the right of private judgment," should venture to believe something different from the doctrines of his neighbours—something novel to the present age, he is called a fanatic; he is either ridiculed or ill-used; he is marked as a dangerous man by the parson, and is either shunned or tormented by the people. Through the liberal theory of Protestantism, numberless sects have arisen; and through its persecuting practice, as in the palmy days of popery, thousands have been exiled, property has been confiscated, and the crimson tide of life has flowed in torrents.

To force the human mind and chain the thoughts of men is both cruel and unjust; to persecute in any way those who differ from us in opinion is sinful in the extreme; and to shed the blood of men, because they err in faith and judgment, or appear to do so, is an act which causes every bosom in which glows a spark of righteousness to thrill with horror and burn with deep indignation.

The mind of man should be guided,

regulated, and informed—not bound by the creeds of men, nor allowed to wander like a rudderless ship upon the waters of speculation. But who shall undertake the mighty task? Can earth produce power so great, wisdom so vast, knowledge so profound? No. God alone, who can control the elements, set a universe in motion, and create the souls of men, is sufficient for the purpose. He will “never force the human mind;” but if men would listen to him and bend to him, he would give them precepts to enlighten them, a Spirit to guide them, and a Priesthood to regulate them.

The Lord has never interfered with “the right of private judgment,” but he has offered to the world in many ages the things which are necessary for their well-being in time and their happiness and progression through eternity. But men—foolish men have, in every dispensation, rejected the plans of the Almighty and refused allegiance to his authority. Instead of accepting the only true liberty, they have wandered after the phantom of freedom till they have sunk in the bogs of ignorance and become enchained with the traditions of erring and designing mortals.

The Eternal Father has again offered to the human family his everlasting Gospel, the only efficient plan to guide them. For hundreds of years he has permitted them to take their own course in government, in religion, and in their social relations. And what a spectacle of human folly is this boastful generation, with its accumulated wisdom of nearly two thousand years! Everything in confusion; no binding principle among nations or individuals—no standard of appeal which is honoured by all; crime of all kinds in every rank and grade; individualism everywhere—each claiming “the right of private judgment,” and refusing it to others; and God, the author of all good, forgotten and despised! And we are told that this is the most enlightened era of the world, the brightest page in the world’s history, and the day of civilization’s triumph!

One would imagine that, after so long a night of darkness, the world would hail with joy the “glad tidings” of the millennial morning’s dawn; but, alas! “they love darkness rather than light!” Few are those who have the moral courage and honesty of heart to “judge for them-

selves” in relation to the work of God; for popular opinion is a tyrant as relentless as the spirit of the “holy Inquisition.”

God permits the children of men to think for themselves in all matters of religion; but all who choose to obey his Gospel will see the propriety of yielding to the guidance of their all-wise Father. They will perceive the impotence of human wisdom and the weakness of man-made institutions, and will gladly bend their own will and submit their own “private judgment” to his superior wisdom and his righteous decrees.

But the great difficulty with many is to acknowledge the representatives of the Almighty on earth. It has been shown many times that God invariably communicates with his children through chosen men—men Divinely-commissioned to reveal his will to their fellows—ordained to hold the holy Priesthood. They are and always have been like other men in appearance, and subject to the same weaknesses and infirmities, but possessing a knowledge of heavenly things far above all other individuals upon earth. They do not offer to the world their opinions and speculations, but speak with authority the truths of eternity. They do not leave in doubt and suspense those who receive their teachings; but, by the promises which they make of blessings that God alone can give, they afford the believer an opportunity of testing the divinity of their appointment. Human judgment is erring—Divine wisdom is certain. How much more preferable, then, is it to be guided by the wisdom of God than by the mutable judgment of our own frail minds!

But before we can reasonably submit ourselves to other men in matters that concern our salvation, we must become convinced of their divine authority to guide us. Let the fact be once established in our minds that certain men really hold the Priesthood of God, and if we are consistent, we shall, with gladness of heart, submit in all things to their superior judgment and intelligence.

Scores of thousands of Latter-day Saints have received from God a testimony, sure and steadfast, that their leaders, the Elders of Israel, are called of God to stand between him and the people.

“Repent,” said the servants of the Lord, “and be baptised in water for the

remission of your sins; and through the laying on of our hands, you shall receive the gift of the Holy Ghost. You shall receive an assurance from God that you are pardoned, and the Holy Spirit shall give you light and joy such as you never before received; and, by many manifestations of the power of God, you shall know that you have embraced the truth."

All who have attended to these things in sincerity have obtained the promised blessings, and their voices are heard, in public and in private, declaring to their neighbours and friends that God has once more restored the holy Priesthood.

What joy and consolation does this bring to the souls of those who love truth and seek after righteousness! Oh, let the Lord be praised for his goodness in sending his servants to lead his people, to instruct them in the science of life and prepare them for his society in a glorified world of perfected intelligencies!

But while the Saints acknowledge the right of the Priesthood to guide them, they sometimes act as though their own "private judgment" was sufficient without the counsel of God through his servants. Tradition still clings around them, and the feeling, called by the world "independence," sometimes rises in their hearts—"I will just do as I please."

Now, though the holy Priesthood will not force upon any one the principles of the Gospel, nor compel any one to receive their counsels, yet a strict compliance with their directions in all things is none the less necessary. To receive their counsel in one thing, and reject it in another, is inconsistent. To be willing to yield our eternal interests to their care, and refuse their guidance in temporal things, is a clear proof that we attach more importance to perishable objects than to immortal blessings, and that we think our "private judgment" is far superior to the counsel of God.

How often have the Saints proved, by dear-bought experience, that the advice of their President would, if followed, have saved them from snares, loss, and misery. A brother, perhaps, has come into the possession of a sum of money. He imagines that, by embarking in some kind of business, or entering into some promising speculation, he will increase his store, have more power to assist the Church, and by-and-by be able to emigrate to Zion with comfort and plenty. He speaks

to his President; and notwithstanding all his glittering expectations, he is counselled not to spend his cash, but to save it for his emigration. The counsel not being according to his own wishes, he rejects it, saying to himself, "Oh, my President is a first-rate man in spiritual things, but he can't see his way very far in matters of business. I'll let him see that I know a thing or two; I shall be sure to succeed, and then he must agree that my plan is best." He embarks his capital upon the ocean of adventure; and not until his plans are shattered by the winds of adversity, and his whole cargo shipwrecked and lost to him for ever, does he see the folly of trusting *alone* to his "private judgment."

Another, perhaps, will take a similar course, and his most sanguine expectations will be realized. But, with the increase of riches, comes a corresponding increase of selfishness and a desire for greater accumulation; the law of Tithing seems hard to obey; he cannot spare his money to build up the kingdom; he "needs it all in his business;" his desire to go to Zion becomes weaker as he becomes wealthier; his time is now "so much occupied" that he cannot attend with the Saints to worship his God and be instructed in righteousness; the lamp of the Spirit glimmers and expires, and following his "private judgment" leads him to darkness and apostacy.

A young sister, to suppose another case, is courted by a Gentile. He speaks very lovingly, promises fairly, declares he will never hinder her from attending to her religion, whatever his own opinions may be; that every one has "the right of private judgment" in matters of religion, and he would never think of interfering with it, &c. Advice is given her by the Priesthood to remain single until she reaches a land where those who hold the keys of sealing can administer the sacred ordinance of eternal marriage; at any rate, never to unite with a Gentile. She thinks she has a right to judge for herself in such matters, ties herself for life to a man who, not being "for" the kingdom, must of necessity be "against" it; and when she is prohibited from mingling with the Saints, speaking about the religion she has covenanted to be faithful to, and from going up to the "mountain of the house of the Lord," the "Zion of the Holy One of Israel," then she can see

the folly of rejecting the counsel of the Priesthood to follow her own "private judgment." Such cases have occurred many times, and the bruised face and the sorrow-stricken countenance have told a sad tale of stripes and misery.

A young man and woman in the Church wish to enter the bonds of matrimony. Contrary to counsel, they act according to their own feelings. The money expended in "beginning life" would have emigrated one or both of them to Zion; but now it is gone. Family wants, numbers, and troubles increase, and years of care and anxiety roll away, before the slightest chance of redemption from Babylon offers itself to their regretful hearts. Or, in another case, a few weeks' or months' close intimacy reveal the fact to both that they are not suited for each other; quarrels ensue, bitter words are spoken, and children are born with the very bone and sinew of rebellion bred within them, and grow up predisposed to act like their parents, determined to have their own way.

If the Saints would be happy, prosperous, and safe, let them become perfectly subordinate to legitimate authority. Let the wife be guided by her husband; let both be directed by the Spirit of Truth and be subject to the Priesthood; and let each man holding that Priesthood implicitly obey his President.

The woman holds "the right of private judgment;" but when she enters into the marriage covenant, she, by her own free-will and choice, yields herself to the guidance of her husband, and is bound to submit to his will. So, when we hear the Gospel, we have the right to judge and act for ourselves; but when we obey it, we voluntarily yield ourselves to the government of God, and, by the solemn covenant at the baptismal waters, we are bound to receive and be led by the counsels of his servants.

"But," says one, "is it not possible for the Priesthood to err as well as other men?" Yes, it is possible for all men to

go astray and break the laws of God; but while the Saints of God do right and have the desire to work righteousness, he will never permit them to be led astray. Though his servants might, in their weakness, do wrong themselves, God will never suffer them to lead the righteous to their ultimate loss. If the Saints keep the laws of God, their leaders will be constrained to give them correct instruction and counsel that will be for their good; for God will use them as his instruments, and control their thoughts and words according to his will.

"But are we to practise the principle of blind obedience?" some may enquire. By no means. In "Mormonism" there should be no blindness: the true Saints of God walk in the light; their eyes have been opened; it is their privilege to see their way as they travel the road of salvation. If the Saints seek for counsel, with the determination to obey the Lord's will in preference to their own, the Spirit of Truth will bear testimony in their hearts that the counsel they receive is of God, and will give them light to see that it is for their benefit. With the commandments of God comes a sacred influence to the willing mind, giving light to understand and strength to obey. Darkness is with those who rebel; blindness is upon those who love their own way.

"Mormonism" oppresses none: its spirit is liberal; its institutions are free; its Priesthood is a standard for universal appeal. It neither enchains the mind, nor leaves it to wander in the mazes of confusion, or stray in the universe of conjecture. It guides, restrains, and instructs. It comes from heaven to lead man there. It stoops from above to lift him upward. It reveals the laws of God, that Saints may understand; and it shows them how to live, think, and feel, so that their "private judgment" may be the same as the will of their Father its Author.

May the predicted time hasten its approach, when the will of God shall be done on earth as it is done in heaven!

A CARD FROM DR. BERNHISEL.

(From the "New York Weekly Herald," July 7.)

Upon the advice of experienced friends, name in print. The most obnoxious have carefully avoided presenting my individual, however, is, by popular custom,

entitled to ask for himself and for others, when malice is busy against them, what is termed a suspension of public opinion.

I would most respectfully ask my fellow-citizens to distrust the letters with which the journals now abound, coming or purporting to come from the station of the army of Utah, and which are composed without any regard to truth of statement by those whose personal interests will be promoted by our country's persevering in the wicked enterprise denominated the Mormon war.

Why are you told by these cruel and mercenary persons that there is reason to doubt the sincerity of the Mormons' desire for peace? Why did the press at their command deny the authenticity of the despatches of Governor A. Cumming to the Commander at Camp Scott and the President? Can they hope, after we have entirely abandoned our plans and sacrificed all our preparations for defence—after we have opened a way into Utah to troops whose existence no one reasonable man will doubt was at our mercy,—do they still hope to bring on a war by following after our flying people so closely that the conduct of a licentious soldiery will compel our citizens to defend themselves from their outrages by force?

I do not understand it. My advices show that four months have passed since we were invited by the President of the United States, or by a gentleman who claimed to have his confidence and represent his views, to receive the assurance of

his own and the nation's goodwill, and to welcome peace and free intercourse again with the forgetfulness of all past differences. Four months have elapsed since that gentleman came among us with his message of peace; and upon our national faith we felt safe to call back our troops, who were upon a hostile march, and salute the flag which should protect every American citizen who has a right to gaze upon it. But the hostile preparations against us still continue; the armed men at the camp still threaten to pursue our families and flocks.

They even write of their success in prejudicing against us the minds of the two gentlemen who have lately reached them, bearing the title of Commissioners of Peace.

With all these evidences of dark plotting, I still have the hope that they will not be able to cover up the truth with fire and blood. I will not yet place the national administration with those who are striving to destroy us. I believe the President to be a man from whom the truth may be kept by court intrigue; but I trust in him as one in every case incapable of perfidy.

I think it enough for me to beg a suspension of public opinion. Very respectfully your obedient servant,

JOHN M. BERNHISEL,

Delegate from Utah.

New York, July 3, 1858.

HISTORY OF JOSEPH SMITH.

(Continued from page 504.)

[February, 1843.]

Thursday, 2nd. Spent the day at home. The weather extremely cold.

Towards evening, I rode on to the hill to enquire about the caucus which was there held the previous evening, Davidson Hibbard presiding, and brother Benjamin L. Clapp, chief speaker, reporting that Joseph and Hyrum had attempted to take away the rights of the citizens, referring to the election of the last City Council. I corrected the error and returned home.

"The Spirit maketh intercession for us with groanings that cannot be uttered." It would be better thus:—"The Spirit maketh intercession for us with striving which cannot be expressed."

Friday, 3rd. This morning, read German; at eleven, walked out in the city; returned at a quarter past twelve: read proof of "Doctrine and Covenants," which is now being stereotyped.

Brother John Mayberry sent me a cow to assist in bearing my expenses to Springfield.

Saturday, 4th. At home till one o'clock

in the afternoon, when I attended the general city election caucus at the Temple, where all things were amicably settled and mutual good feelings restored to all parties. Brother Clapp made a public confession for the speech which he made at a former caucus.

I returned home at about four o'clock, and was visited by Amasa Lyman. I told him that I had restored Orson Pratt to his former standing in the quorum of the Twelve Apostles, and that I had concluded to make brother Amasa a Counsellor to the First Presidency.

In the evening, presided in the Municipal Court.

Sunday, 5th. At home, reading German.

Monday, 6th. Spent the forenoon at the election of Mayor, Aldermen, and Councillors for the City, to serve during the next two years, at brother Hyrum Smith's office. Dined at home. One o'clock, afternoon, Thomas Moore came in and enquired about a home. I blessed him and said, God bless you for ever and ever! May the blessings of Abraham, Isaac, and Jacob rest upon you for ever and ever; and may you sit on thrones high and lifted up, in the name of Jesus Christ. Amen.

When I returned to the election, Joseph Smith was elected Mayor by unanimous vote. Orson Spencer, Daniel H. Wells, George A. Smith, and Stephen Markham were elected Aldermen. Hyrum Smith, John Taylor, Orson Hyde, Orson Pratt, Sylvester Emmons, Heber C. Kimball, Benjamin Warrington, Daniel Spencer, and Brigham Young were elected Councillors.

Tuesday, 7th. This forenoon, attended a Council of the Twelve Apostles at the house of President Brigham Young. This afternoon, I sent a search warrant to Hyrum Kimball's, for the purpose of obtaining a book of patriarchal blessings given by Father Joseph Smith, which was stolen from Far West. The warrant was issued on the affidavit of Jonathan H. Holmes, and the book obtained. In the evening, Hyrum Kimball came to my house for an explanation, and I informed him that the book was the property of the Church; that it had been stolen, and, after passing through various hands, had been secured by Oliver Granger, while acting as Agent for the Church at Kirtland, and should have been given up by

him. I have since been informed that sister Sarah, Hyrum Kimball's wife, had procured the book of her brother, son of Oliver Granger, for the purpose of returning it to the Church; but, being under a pledge to her brother not to give up the book until he had seen her again, she had neglected to mention it to me.

Elder Parley P. Pratt arrived home from England this evening.

Wednesday, 8th. This morning, I read German, and visited with a brother and sister from Michigan, who thought that "a Prophet is always a Prophet;" but I told them that a Prophet was a Prophet only when he was acting as such. After dinner, brother Parley P. Pratt came in: we had conversation on various subjects. At four in the afternoon, I went out, with my little Frederick, to exercise myself by sliding on the ice.

The public papers say that Point Petre, in Guadaloupe, was totally destroyed, and 10,000 persons supposed to have been killed by an earthquake.

Thursday, 9th. Part of the forenoon I spent at the Masonic Hall, conversing with Mr. Rennick, of Keokuk, and trying to effect a settlement with him. He promised to let me have some notes on a paper maker in Louisville towards paying me, and then went off contrary to promise. I also had conversation with Master Nye, and read several letters, one from Judge Young, and directed the following in reply:—

"Hon. R. M. Young, City of Washington.

Dear Sir,—I have this day received your favour of the 17th ult., covering one from John C. Walsh, and barely state in this that I shall despatch a messenger immediately to Quincy, to deposit the \$500 in the hands of General Leach, according to your instructions; but seeing that I had little time to lose, I concluded to send this by the first mail to inform you of my intentions. My next, in which I shall enclose General Leach's receipt, together with my obligations, will be mailed at Quincy, and may be expected three days after you receive this.

I shall not be able to obtain George Miller's name as security, he being at this time several hundred miles north of Nauvoo, and is not expected back until spring. I can, however, obtain the signature of Mr. Edward Hunter, late from Chester County, Pennsylvania, who owns about twenty thousand dollars' worth of property in this vicinity, and probably as much more in the east, which I presume will be entirely satisfac-

tory to Mr. Walsh, instead of Mr. Miller. Judge Higbee's name will be on the obligations.

When you receive this, you may expect the other three days later. All the difference will be the time required to go from here to Quincy and do the business.

Some time ago, a petition, signed by the principal inhabitants of this city, praying the Postmaster-General to remove the present Postmaster and appoint another in his stead, was put in the hands of C. A. Warren, Esq., of Quincy, with a request that he would hand it to you about the time you left for Washington. We have not yet heard anything whether Mr. Warren handed it to you or neglected to do so, but we feel extremely anxious to learn something on the subject, as the citizens generally are suffering severely from the impositions and dishonest conduct of the Postmaster and those connected with the Post-office in this city. The petition was accompanied by some affidavits, proving that letters had frequently been broken open, money detained, and letters charged twice over, &c., &c., at this office, the repeated occurrence of which circumstances caused the people to be anxious for an immediate change. It will be seen, by the petition, that I was nominated for the office. I can only say that, if I receive the appointment, I shall do my utmost to give general satisfaction. Whoever may be appointed, it is necessary, in my estimation, to have it done as soon as circumstances will possibly admit.

Accept, sir, of my sincere acknowledgments for past favours, which are not forgotten, and accept of the best wishes and sincere thanks of, yours, respectfully,

JOSEPH SMITH,

By WILLIAM CLAYTON, his Agent.

Spent most of the day in conversation with Parley P. Pratt and others.

There are two kinds of beings in heaven—viz., angels who are resurrected personages, having bodies of flesh and bones. For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have. 2nd. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory. When a messenger comes, saying he has a message from God, offer him your hand, and request him

to shake hands with you. If he be an angel, he will do so, and you will feel his hand. If he be the spirit of a just man made perfect, he will come in his glory; for that is the only way he can appear. Ask him to shake hands with you, but he will not move, because it is contrary to the order of heaven for a just man to deceive; but he will still deliver his message. If it be the Devil as an angel of light, when you ask him to shake hands, he will offer you his hand, and you will not feel anything: you may therefore detect him. These are three grand keys whereby you may know whether any administration is from God.

A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, You are one of Baal's prophets; your God does not hear you; jump up and cut yourself: and he commanded fire from heaven to consume my house.

When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be still. After sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. "It is true," cried one, "for I caught him in the very act," which the man afterwards confessed, when he was baptised.

A Conference was held at Boylston Hall, Boston, when fourteen branches of the Church in Boston and the vicinity were represented, comprising seven hundred and ninety-three Members, thirty-three Elders, forty-three lesser officers, most of whom had been raised up in about fifteen months. Elders G. J. Adams, E. P. Maginn, Erastus Snow, Erastus H. Derby, and others, took active parts in the Conference.

(To be continued.)

There is a troublesome humour some men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable. This comes of an overfulness of ourselves, and shows we are more concerned for praise than the success of what we think a good thing.—Penn.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, AUGUST 14, 1858.

A MYSTERIOUS POWER.—The *Washington Union* has recently been convinced that there is a mysterious power among the Saints, and has discovered that it is wonderful in its concentrateness, and almost miraculous and instantaneous in its operations. The *Union* says—

"We shall look with profound interest to the development of affairs in Utah. There is a mystery in that Territory which it will require time to solve. The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest."

We can at once solve the mystery as far as naming the basis upon which that power stands "that moves a whole community at a signal." It is a platform which Washington does not possess, and one which can nowhere be found in America, excepting in "that Territory." It is a "union!" There has ever been such a platform in this Church, but never was it so broad and strong as at the present period of its history. Upon it the Saints move, when "the power" which the *Washington Union* has been unable to name gives the signal. That power and that union which have existed in this community, producing such extraordinary results, even to the moving of a Territory at the beck of one man, has been, is still, and will continue to be a "mystery" to the world.

The union of the Saints is more than a common mystery—one which differs from the very spirit of the world, and therefore one which that spirit cannot understand. There is something not only mysterious in it, but unearthly and superhuman. Such a union has never grown out of man-made institutions. As a fact, it is esteemed a novelty upon the earth. But the mystery extends much farther than the fact itself; for it has its secret springs. That union is not a primary cause, but a result. It is the embodiment of a spirit; and if the result is a mystery, the cause which makes that result is a greater mystery to the world. A Saints' union is a new found fact among men, and the spirit embodied therein—the cause which produces the result, is so antagonistic to the spirit of the world, that it is deemed a mystery altogether. And so it is antagonistic to division, both in genius and fact. The union of the Saints being a mystery among human developments is very significant, and the question, "Is it a hellish development?" is equally suggestive. If it is not a native of earth, it is surely not the offspring of hell. No; it is Divine! The very wonder of our enemies is testimony to this truth, and the mystery in which it appears to the world is collateral proof that it is an offspring of heaven.

We do not expect the *Washington Union* to understand the union of the Saints. It is unlike the union which exists in the United States; and its genius is so different from the spirit of the *Washington Union*, that it is doubtful if its editor will ever solve the problem. There have been many political and social philosophers who have endeavoured to explain the fact and its causes. But after their profound exposition and sagacious explanations, the most simple Saint, referring to his own heart and asking his own experience, can answer, No—that is not the solution. We admit that "there is a mystery in that Territory which it will require time to solve." But we are certain that the *Washington Union*, in that character, will never solve it; for it is a Saints' union.

This editor says, "The power that moves a whole community at a signal is worthy of calm investigation, and its future may well be watched with extraordinary interest." It is worthy of calm investigation, and it will be investigated and tested, though probably not calmly, by its enemies. But it will not be understood by the world. The endeavour will be made not only to explain that power, but to arrest its course. That power will be traced to its wrong source and grappled with in the dark. Like the unity of the Saints, it cannot be understood by the spirit of man. It is traced to Brigham Young. But it is not there that the mystery finds the solution. We will name "the power that moves a whole community at a signal," as we have already named the place upon which it stands. It is the power of the Priesthood! The most simple-minded among us will at once know it as the solution of the mystery, though we by no means intend to imply that the meaning of the power explains the secret of that power. That point will require much calm investigation, even of the Priesthood, to be understood. But the fact of that power is the most distinct fact of the Church, which all feel, but only imperfectly understand. It is felt by the Saints in England to be nearly as forceful as in Utah. The moving of a Territory does not by far tell the extent of that power. To give the *Washington Union* an idea how much more it can move, we are bold to assert that, had the signal been given, ten thousand in England would have fled to their brethren and sisters in the mountains to share their dangers and sacrifices. In spite of poverty, and with a sublime contempt for dangers and difficulties, they would find a way to the bosom of the Church, though they reached it naked and worn-out. What, under ordinary circumstances, would seem, even to the Saints' faith, impossible, would be esteemed as trifles unworthy of notice and barriers of iron broken as straws. The weak would say, "I am strong." Our men would show themselves to the world a band of heroes, equalled only by the Saints in the mountains, and the sisters would surpass the brethren in such a movement. Ten thousand voices would declare, "We will be with those whose life is our life; and if death finds them, we will brave the monster too; and in death, as in life, we will not be separated!" Were "the power" but to give the signal, we verily believe that the Saints of this Mission would give examples of heroism, daring devotion, and invincible determination, that the recent exodus of the Saints itself will not afford; and we are certain that the brethren and sisters in the mountains can and will far exceed it. Moreover, it is not improbable that there are ten thousand in these lands whose hearts at this moment would be really gratified to receive such a signal. The *Washington Union* knows not how much the Saints can dare and do, nor how much the mysterious power in the community can move by its signals. But the mystery of the Saints' union and the power that stands upon it will not be understood, but remain a mystery to the world. "Its future may well be watched with extraordinary interest;" and as neither the *Washington Union* nor the majority of mankind will be able to "solve" it, we advise them to watch it thus.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, July 7, 1868.

President A. Calkin.

Dear Brother,—It is with the greatest pleasure I forward you the enclosed re-

ports for the past half-year, together with \$264, with which you will please credit this Mission, according to accompanying advices.

The Statistical Report shows that we have baptised 387 souls in Denmark; 118

in Norway, and 166 in Sweden, making 671 in all. We have excommunicated 271, leaving an increase for the half-year of 400.

This Mission numbers at present 3,636 members, including the Priesthood, and is divided into fourteen Conferences.

Considering the circumstances, in these countries, of which I gave you a faint outline in my last communication, the work is going onward, and the Lord has blessed the efforts of the Elders. I can say that they, with very few exceptions, have been faithful and united with me and my Counsellors. As to myself, I rejoice in my labour, and feel grateful in my heart to the Lord for the assistance of his Spirit, and to his servants placed over me in Christ, for their wise and appropriate counsels and instructions, which have aided me so much in my own duties, as well as enabled me to deal out of the good things to the flock I have the honour to preside over. I am also thankful to my fellow-labourers in the ministry and to the Saints for their willingness and obedience in carrying out the given instructions as soon as their understanding is enlightened upon the matter. They are zealous to spread the Gospel and ready to meet every call for that purpose as far as they are able. I have visited several of the Conferences and enjoyed much of the good Spirit among the Saints.

From the enclosed Financial Report, you can see the particulars of that department; and I am glad to say that the order of business you have introduced will greatly benefit us all, and we will improve thereby. Due attention shall be given to the financial matters, and we will do our best to establish a wise economy in the Branches and Conferences.

The principle of Tithing is introduced throughout the Mission, and the true Saints love that principle and live up to it; though there are also some who do not yet fully realize the necessity of obeying that law in its full extent. They shall not die for want of information

and encouragement, but they will have to act upon their own agency. The extent of the Mission, with its scattered Saints and the obstacles thrown in the way for our Elders, makes the spreading of the Gospel rather difficult, expensive, and burdensome for the Saints; but they are always willing to assist.

The Book department has also been taken under due consideration, and provisions made that the Branches and Conferences, by collections, may be able gradually to pay off the old debts. But I see it will take time to accomplish this.

We have endeavoured to make our *Star* as interesting and instructive as possible; and we are very much indebted to you and the *Millennial Star* for all the useful and rich matters we have had access to. Our writings are preaching as well as our Elders.

Our opponents and enemies seem to rejoice over the late news in the papers concerning Utah; but there are also those who feel a sympathy for the poor "Mormons." As to myself and the Saints here, we know that all is right, and that every movement of the Church will tend to the victory of the cause of Zion. All we care about is to live so that we can receive the approbation of the Lord and his servants and be prepared to abide all things. The Scandinavian Saints feel first-rate; and our constant prayer is, "May the Lord bless and protect brothers Brigham, Heber, Daniel, the Twelve, all the Quorums of the Priesthood, and the Saints both at home and abroad, and hasten the time for the redemption of Zion!"

With kind and respectful love and regard to yourself, Presidents Ross and Budge, and all in the Office, from me, and Elders Wilhelmson and Thomasen, and the Scandinavian Saints, I pray that the blessings of the Lord may rest upon you and all associated with you, and that I may always have the honour to be your affectionate and humble brother in Christ,

C. WIDERBORG.

A CLERGYMAN was reading the burial service over a corpse; and having forgotten what sex it was, on coming to that part of the service where the expression, "our dear brother," or "our dear sister," had to be used, according to the circumstances of the case, the reverend gentleman stopped, and seeing an Irishman standing nearest to him, whispered to him, "Is it a brother or a sister?" Pat replied, "It's naither, your reverence; it's only a relation."

HOME CORRESPONDENCE.

SCOTLAND.

Edinburgh, 11, Cheyne-street,
July 24, 1858.

President Calkin.

Dear Brother,—Having a few spare moments, I feel that I cannot use them more advantageously than in giving you an account of the Pastorate, so that you may become acquainted with the condition of the people, and thereby be enabled to give such counsel as will be suitable for us.

You will observe, from the June Quarterly Report of Glasgow Conference, that, notwithstanding the stagnation of trade there, owing to the late commercial crisis, the Saints are pretty well up to the mark, showing a disposition to seek for the glory and advancement of the kingdom of God before everything else. We have already cleared off a portion of the debt hanging on that Conference, and active measures are being entered into to liquidate the book debt and other liabilities.

The Edinburgh Conference is progressing rapidly. The establishment of the new order of book-keeping, although eminently calculated to produce harmony, from not being properly understood in some places, has caused us a little trouble. Nevertheless, we are applying ourselves zealously to overcome this thing; and, from the excellent spirit and pointed instructions of President Ross while here, which I have no doubt will be carried through the whole of the Conference, it will ultimately result in such an organization as has not been in this part of the Mission heretofore.

The Dundee Conference is also in good condition, although, like the others, somewhat in debt. They are, however, bringing it down as quickly as their circumstances will allow, and will no doubt be able, along with the rest of the Pastorate,

to meet their requirements and their Temple Offering by the end of this quarter, leaving the last quarter free for whatever you may deem it wisdom to call. When I am moving amongst the people, and observe their toils and difficulties and the host of opposing influences they have to contend against, and see, in the midst of all these, their determination to work out the counsels of the holy Priesthood of God in their actions, which testify louder than words, I cannot but feel from the very deepest recesses of my heart to bless them in the name of Israel's God. Such is the temporal condition of the Scottish Pastorate.

As regards their spiritual condition, although, during the visit of yourself and President Ross, your addresses were principally confined to business matters, yet they have produced an excellent spirit. Banishing the peculiarly imaginative ideas that have long lingered in the minds of many of the Saints, that the kingdom of God would be built like some castle in the air, or by the touch of some magician's wand, I am happy to say that these notions are fast being replaced by the stern realities that the kingdom of our God has to be built up by the labour and diligence of his Saints, and that the rays that are shining from Zion's holy hill, through the mediums that God has appointed, are beginning to enlighten his people in regard to the stupendous work which they have to perform in these last days, and that in this, as well as other matters, they are determined not to follow after their own will, but the will of God, and those whom he has appointed over them.

With my best respects to you, brothers Ross, Budge, and Williams, I remain, dear brother, yours truly, in the Everlasting Covenant,

JOHN MCCOMIE.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 422.)

OBJECTION.

"Many of the Mormon revelations are in opposition to the Bible and Paul. And he says, 'If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed.'"

When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from. From Deut. xiii. 1—4, we learn, that if a false prophet works miracles, yet we are not to believe him unless his doctrine be according to the Scriptures. It was to be one of the marks of error, that it was to come with lying wonders and working miracles. (2 Thess. ii. 9.) If Mormon teachers can give no better proof of their sole authority to administer Gospel ordinances, we must declare such administrations to be perfectly invalid and without authority.”—*“The Mormon’s ‘Only Way to be Saved,’ NOT the way to be Saved,” published by P. Drummond.*

ANSWER.

That “many” or even *any* of the Mormon revelations are in opposition to the Bible and Paul” is a mere assertion, which we think the objector would find more difficulty in substantiating than he anticipates. We are certainly not aware of the existence of any such opposition; and therefore, unless he gives to his “airy nothing” a “local habitation and a name,” by instancing some one of the imagined “many” revelations that “are in opposition to the Bible and Paul,” and attempts to show wherein the said “opposition” lies, we, of course, can have nothing further to say in the matter.

It is true, Paul says, “If we or an angel from heaven preach any other Gospel than that which I have preached, let him be accursed.” But can the objector show that the Gospel received and taught by the Latter-day Saints IS “any other Gospel than that which” Paul “preached?” Neither “Peter Drummond” nor his “friend in London” can prove that, which must be done before his point of declared “opposition” can be accepted as established. Mere insinuation cannot be received as proof. We affirm, and have abundantly shown in various articles, that the same Gospel is believed and taught by the Latter-day Saints as was believed and taught by the Saints of former days. And it would be no difficult task for us to show who are really preaching a different Gospel to that which was preached anciently, and consequently who do come under Paul’s anathema. Even in Stirling there appears to be some “opposition to the Bible and Paul,” judging from some choice spec-

imens which are given in the “Stirling tract” before us.

But, says our objector—“When men pretend to have revelations, to have spiritual wives, &c., we can easily guess where such revelations come from.” Perhaps so. *And so can we.* But we beg to inform our pseudo “friend” and “Stirling” oracle, that, after he has searched our Church records and publications through and through again, he will fail to find even *one* “revelation” in support or favour of “spiritual wives.” No such principle as that of spiritual wifeism, which has been talked so much about by our enemies, forms *any* part of “Mormonism,” or constitutes *any* portion of “the Mormon Gospel.”

In “Deut. xiii. 1—4,” there is nothing whatever to be found about the “doctrine” of either “a false prophet” or any other prophet being “according to the Scriptures,” or otherwise. Indeed, “the Scriptures” were not in existence at that time. By referring to the cited text, it will be seen that the Lord was warning his people Israel against being led away, by the divinations of any false prophet, from the worship of Jehovah to the worship of idols. Now, the Latter-day Saints acknowledge and worship the God of Israel as much as any of the former-day Saints did; and they utterly repudiate the idolatry and erratic systems of religion which prevail throughout the Gentile world at the present time.

We agree with our opponent, that “It was to be one of the marks of error, that it was to come with lying wonders and working miracles.” But unless he can show that the spiritual gifts and blessings which are enjoyed by the Latter-day Saints are “lying wonders,” there is no force in his remark nor applicability of the text quoted, so far as we are concerned. When the Lord, prior to his ascension, enumerated before his Apostles some of the “signs” which should “follow them that believe,” he did not rank those signs as “marks of error,” or as “lying wonders,” but as corroborative and confirmatory evidences to the believers of the Gospel. It is impossible that they can be “marks of error” to “them that believe;” nor is it possible to corroborate and confirm true faith by “lying wonders.” Those same Gospel “signs” that followed the believers of former days follow the believers or Saints of Latter-days; for

the same causes will, under the same circumstances, always produce the same effects. The gifts of prophecy, tongues, interpretations, visions, healings, &c., which characterized and accompanied the work of God then, do so now; and if our objector can, by any of his specious reasoning, make it appear that these sacred gifts of the Spirit are "marks of error," that will be, on his part, about as great a "lying wonder" as he can astonish us with. If he can show them to be "marks of error" in our case, he will show them to be "marks of error" in the other. But he must first prove the Gospel doctrines believed in by us to be *erroneous*, before he can show these Gospel signs to be "marks of error."

We grant that Satan will and does display his power by "working miracles;" but those miracles are not wrought to confirm truth, by the Spirit and power of God, as the miraculous signs of the Gospel are, but are wrought in behalf and

(To be continued.)

support of error, by the father of lies. Such miracles do not "follow them that believe," but those that *disbelieve*—those that reject and deny the Gospel which was anciently taught by Jesus and his Apostles, and which is revealed anew in these last days to the children of men, in all its original purity, integrity, and power.

In regard to the "proof" which the latter-day Priesthood have to "give" of "their sole authority to administer Gospel ordinances," we might with truth say that, if it were "no better proof" than the sectarian priests of the day have to offer, it would be no proof at all; and, in that case, it would be perfectly consistent to "declare" their "administrations to be perfectly invalid and without authority." But the contrary is the real fact of the case, as we have plainly shown in previous *Answers to Objections*. Their authority is of Divine origin, and is being continually ratified by Divine recognition, acknowledgment, and power.

SIGNS OF THE TIMES.

(Continued from page 511.)

FLOODS IN OHIO.

On Monday, May 25, the vicinity of Cincinnati was visited with a violent rain, which fell to the depth of five-and-a-half inches. Mill Creek swelled to an enormous extent, and damaged the bridge to the amount of \$10,000. The aqueduct of the Whitewater Canal was destroyed, and breaks occurred near Storrs' Township Hall, and about five hundred feet below, all of which damage, it is thought, is almost irreparable, and will render the canal at present useless. A number of property-holders in Cincinnati were damaged to the extent of about \$50,000 by this storm. Owing to these heavy rains, hardly one-fourth of the usual amount of corn was planted, though wheat and grass were doing well. Still heavier rains fell about the 11th instant, the saturated land absorbing but little, and the streams, consequently, rising rapidly. There were thirty-eight feet in the channel of the Ohio, and the wheat crop suffered severely by the storm, while other crops were much damaged. Large por-

tions of the Miami Valley were inundated, and the bridges, embankments, and railways were extensively damaged.

FLOODS IN MISSOURI.

Throughout the month of April, the rain fell almost incessantly in the valleys of the Wabash and Mississippi, through Indiana, Illinois, and Missouri. Nearly the whole of the levee of St. Louis was submerged on the 11th instant, and for miles along the shore, above and below the city, the bottom lands were under water. Very little corn was planted in Missouri, even on lands not adjacent to the river, owing to the heavy rains; and the wheat crop was much injured. On the 11th instant, the river rose so high that the inhabitants of Cahokia and Illinoistown, near St. Louis, were literally drowned out, and had to vacate their houses. On the upper Mississippi, Alexandria, Marion City, Lagrange, Canton, and other places on both banks were submerged. The American bottom and low land losses by the floods are very heavy,

not only from the prevention of corn planting, but from the damage to the wheat. Several farmers at Illinoistown, opposite St. Louis, lost all they possessed. One man, on the border of Goose Lake, lost thirteen head of cattle by drowning. At Weston, the old bridge was swept away, as was also every bridge between Platte City and Weston.

STORMS AND FLOODS IN VIRGINIA.

The counties of King George and Westmoreland, in the north of Virginia, were recently visited with a desolating hailstorm, which created sad havoc among the grass and grain. The damage in these counties is estimated at from \$75,000 to \$100,000. Beaver Creek, in the south west of Rockingham County, was recently so swollen during a violent storm as to wash away whole fields of corn, soil, and all. North River was very high, and a number of houses were damaged greatly. Hardy County was similarly visited on the 7th instant, when several houses were unroofed, and one man was nearly killed. The damage done near Fredericksburg has been estimated at nearly \$150,000, over \$500,000 bushels of wheat having been destroyed. The rise of the Wheeling Creek on the 11th was never before equalled. Above Triadelphia, the Hempfield railroad bridge was totally swept away, and the country round was completely inundated.

FLOODS AND STORMS IN INDIANA.

On the 11th instant, the Wabash river rose with frightful rapidity after the previous copious rains, and the river bottoms

were completely inundated. The Wabash and Wildcat creeks rose to be mighty rivers, and the railroads leading over them were washed away. But little corn was planted previous to the flood, and whole farms becoming submerged, a large amount of grain in barns was lost.

STORMS IN MARYLAND.

The wonderful rain storm of the 11th instant flooded Baltimore. No less than twenty turnpike bridges in the vicinity were swept away, and three persons were drowned. The neighbouring streams of Groynes Falls, Schroder's Run, Herring's Run, Rock Run, and the Patapsco, and all tributary streams were greatly swollen, carrying away an immense amount of property in bridges, dams, piers, buildings, and crops. It was the most destructive flood that has occurred in Maryland for twenty-one years.

FRESHETS IN PENNSYLVANIA.

The memorable storm of the 11th inst. did considerable damage in the vicinity of Philadelphia. In the rural portions of the city, crops sustained great damage. Along the Delaware, the lower wharves were overflowed, doing some little damage, but along the Schuylkill the injuries were extensive. Nearly seven feet of water poured over the dam at Fairmount, carrying with it much valuable property, and all the wharves below were submerged. In the vicinity of Manayunk, the Ridge Turnpike was overflowed, and several thousand dollars' worth of property destroyed.

(To be Continued.)

FULNESS OF ZION.

A PSALM.

Zion is the fountain of intelligence; and the noblest gifts of the human soul shall be trees planted beside streams of living waters; and they will bud and bloom, and bring forth their golden fruit for evermore.

Power will be there to overcome the oppressor, and to bind Satan for a thousand years, and then to lift the beloved city from the earth; and, like the fleecy clouds of the summer evening, it will glide away till this planet is celestialized.

Wisdom will be there to build the palaces of heaven and plant ten thousand gardens like Eden of old.

Knowledge will be there to govern the nations of eternity that shall spring up and flourish when the empires of time decay.

And to lay the foundation of worlds that will be inhabited by our posterity, and redeemed by the councils of the Holy Ones, and purified till they become like a sea of shining glass, and occupy a place in the vault of heaven for ever and ever.

And Love will be there—that sweetener of life's sorrows, that will remain when the last shade of sadness hath departed.

Filial love, that will look upward to the sources of existence, and speak undying

thankfulness for a body, as a tabernacle for that spirit which was organized in heaven.

Parental love, that will rejoice in the happiness of our sons and daughters, as they develop unnumbered talents, and ever rise in greatness, while eternities roll away.

Conjugal love; for Abraham remembers

the faithfulness of Sarah; and the heart-strings that have been knitted together throughout life shall never unwind again.

Zion, let thy fulness come; for that is the kingdom of our Father, which will continue worlds without end. Amen.

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—On the 22nd ult., the Jews' Relief Bill and the Parliamentary Oaths Bill, as amended by the Lords, passed the British Parliament; and, after a long struggle of years to effect the emancipation of the Jews from their present political thralldom, and to give them a freedom equal to their weight and position in the nation, Baron Rothschild, the wealthy and acknowledged representative of the English Jews, has at length taken his seat as a member of the House of Commons. Great storms have been very prevalent in different parts of the world within the last few weeks. England has not by any means been exempt from them, especially in the north. Storms have raged with great violence over the greatest portion of the counties of Durham and Northumberland. At Alnwick, for instance, the storm commenced about midnight, with terrific bursts of thunder and lightning, the rain bursting down in a perfect deluge, flooding the whole of the streets, inundating houses, destroying furniture, bearing the very flaggings from their foundation like shreds of paper, carrying portions of buildings away, and committing fearful destruction: in part of one street alone £1,000 worth of property was destroyed. At Durham city, the storm rivalled, in intensity and period of duration, anything witnessed in the neighbourhood for many years past. So vivid and long-continued was the lightning, that objects were discernible at the distance of a mile. In Newcastle, no less than 26,000,000 of gallons of water fell into the Water Company's reservoir. There have been considerable disturbances in the city of Alexandria, Egypt: the Christians have been threatened with violence and insulted: 8,000 garrison troops, at the date of last despatch, were engaged in repressing the disturbances. 200 of the people implicated in the Jeddah massacre have been arrested. The Indian rebels are still disturbing many districts east of Bengal and elsewhere, plundering and burning all the towns and villages whose inhabitants are supposed to be affected.

AMERICAN.—The discovery of the Frazer River gold mines in the British possessions is creating commotion and a general stampede in California. The new mines are said to threaten to take off one-fourth of its male population. All other matters, including politics and the vindictive excitement which has existed among the people to take part in the Utah war, have lost their interest, and nothing is thought of but the new gold mines. Serious difficulties are apprehended to arise between these emigrant miners and the Frazer River Indians, who are described as a superior race—very bold, determined, and vigorous. The defeat of Colonel Steptoe's command by the Spokane Indians on the Snake River is confirmed, and everywhere events generally look ominous of an Indian war on a large scale. The Colonel, after fighting several hours, had to make a night retreat to save his command, and his men were in the saddle 24 hours. As well as loss of men, the expedition lost two howitzers, and the entire train accompanying it. At Port Orford, serious apprehensions were entertained of the Indians on the reservation, causing the settlers to abandon their homes and take refuge in the forts. The Indians are exceedingly restless, and threaten to abandon the reserve. At Chitco they have been very hostile of late; and at Waldo's Rancho they killed thirteen head of cattle, and that while a company of volunteers were on their trail. A train attached to the command of Lieutenant Ibrie had been surprised and captured by the Indians residing on Pistol River, while returning to Crescent City without an escort. Lieutenant Miller, charged by Government with the survey of a road through to Snake country has been notified by the Indians that they will not allow any road to be constructed through their country: and Colonel Steptoe thinks his command insufficient to act as its escort. Indian movements everywhere are indicative of much trouble, and the almost simultaneous rising seems to denote concert of action among them. Official despatches from the Peace Commissioners and General Johnston have been received at the War Department. A treaty of peace has been entered into. The despatch of the Commissioner has—"After the fullest and fresh conference with them [the Mormon leaders], we are pleased to state that we

have settled the unfortunate difficulties existing between the Government of the United States and the Mormon people." The Commissioners purposed to visit Provo and the southern settlements, to induce the Saints to return to their homes. They report to the Secretary of War that the people "will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere;" and it seems to be the general impression that they will be wanted "elsewhere;" and the wording of the despatch of the Peace Commission seems to indicate that they will be marched there, but in a manner to keep up appearances.

VARIETIES.

"POMPEY, de corn's up." "De corn up? Why, I only planted it yesterday." "I know dat; but de hogs got in last night, and gav it a Bitt you hadn't counted on."

Why does a blacksmith seem the most dissatisfied of all mechanics? Because he is continually striking for wages.

A QUAKER, having sold a fine-looking but blind horse, asked the purchaser—"Well, my friend, dost thou see any fault in him?" "No," was the answer. "Neither will he ever see any in thee," said old Broadbrim.

DESERET.

Home of the Mormons and land of the free!
Oft has my heart turned longing to thee;
Oft have thy mountains, and valleys, and lake
Gleam'd on my dreams and my thoughts when awake.
Justice and truth are united in thee,
Home of the Mormons and land of the free!

Fair to be seen in thy grandeur thou art,
Dear to the eye, and more dear to the heart;
For thou to the humble, down-trodden, and poor,
Throughout the wide world hast opened thy door:
Thousands crowd in and are welcomed by thee,
Home of the Mormons and land of the free!

Home of the Mormons! To thee we'll repair;
To taste of thy blessings and breathe of thy air;
For all who have gone to thee ever have found
Thy mountains and valleys with blessings abound.
Where, then, our Saints dwell in peace, but in thee,
Home of the Mormons and land of the free?

Hail, Deseret! Soon the nations thy name
Will learn to revere, and the world know thy fame.
Hope of the Saints! may each sense of ill
Fade far in the light of thy destiny still!
Time will bring riches and honour to thee,
Home of the Mormons and land of the free!

ANDREW RUSSELL.

ADDRESS.—James McGhie, 20, Rupert Street, Everton, Liverpool.

MONEY LIST, JULY 3—16, 1868.

Simon Irwin (per G. Teasdale)	£22 0 0	Brought forward	£65 8 11½
William Norris (per ditto)	1 15 6½	Richard Holt (per G. Taylor)	1 15 3½
John Kessell (per ditto)	4 13 11	John Hunter (per John McCoskey)	10 9 6
James Oakley (per J. Cook)	26 0 0	P. J. McCoskey (per ditto)	7 10 9
Thomas Birt (per ditto)	7 17 0	A. N. McFarlane (per ditto)	3 0 6½
John Mellor (per ditto)	7 13 0	William Brownlow (per C. F. Jones)	16 19 7
James Rogers (per G. D. Keston)	4 0 0	William Shires (per ditto)	21 14 8½
William Moss (per ditto)	2 10 0	William Hale (per ditto)	5 0 0
Edward Harding (per ditto)	0 19 6	William Carnie (per ditto)	3 1 7
Thomas Clarke (per G. Taylor)	8 0 0	William Ajax (per B. Evans)	4 0 0
Carried forward	£65 8 11½		£140 16 1

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 34, Vol. XX.

Saturday, August 21, 1858.

Price One Penny.

TAKE WARNING FROM THE PAST.

BY ELDER THOMAS WILLIAMS.

There are doubtless but few, who have entered the bonds of the New Covenant, that cannot, by taking a retrospective view of their past career in the Church, realize that, in many instances, they might have done more for the onward rolling of the work of God and their own emancipation from Babylon than they really have.

The experience all have derived from the past should be an incentive to good works in their present and future lives; and where it appears that a careless and indifferent spirit has prevailed, in not giving due regard to the whisperings of the Holy Spirit and the counsels of the Priesthood, it should be their constant study to reform; and the policy of every Latter-day Saint should be to live by every word of God that proceedeth from the mouths of his servants, or it will involve the disobedient in no enviable position.

This is truly a day of warning to the Saints as well as sinners; but there are many that have not realized this important fact. If they had duly appreciated and entered into the spirit of the counsels of the faithful Elders, more particularly in relation to their gathering, there are hundreds—yea, thousands, that would, long ere this, have been in Zion, labouring and assisting with all their energies, at this important juncture, for her emanci-

pation and redemption from the oppressor's grasp.

The cry loud and long to the Saints, from Prophets, Apostles, and Elders, has been to gather out from Babylon, in order to escape the calamities that are speedily coming upon the nations for their wickedness and abominations, at which the heavens and righteous men upon the earth are pained. Thousands and tens of thousands have hailed with joy the hour of their redemption, and have fled home as doves to their windows before a storm. It is true that many, in consequence of their extreme poverty, have been compelled, much against their own feelings, to remain in Babylon. Their own consciences, therefore, do not condemn them in this particular.

There is, however, a class of individuals in the Church that could and ought to have been in Zion, with their families, years ago; but they have permitted the god of this world to take the lead of their minds, instead of the Spirit of Truth and the Holy Priesthood. Such persons now state that they were prepared, or were preparing, just as the way was closed. This may have been the case. It is probable that, in theory, they had commenced their journey; but the most important item, the practical part, was entirely lacking.

Many are the testimonies that have

been uttered by faithful Elders, bearing upon the present position of the Saints in this land, particularly in relation to the suspension of the gathering. Men that have enjoyed the Spirit of revelation in their hearts have oftentimes been led to urge upon the Saints the great necessity of economising and endeavouring, as far as practicable, to bring about their own deliverance. They have declared that the time would come when the way would be hedged up; but probably they had not the remotest idea that it was so near at hand; but the Spirit of Truth has revealed this important fact to the Saints on many occasions. The ancient Prophets have also testified that the day would come when none but the pure in heart would go up to Zion.

There are some among the class referred to that have, year after year, been counselled to gather, but they have entirely neglected this important duty. In consequence of this neglect, the blessings of the Almighty have forsaken them, a withering hand has taken hold of their possessions, and that prosperity which before attended them has hid its smiling face. Those among this class who have possessed property and abundance of means to have effected their gathering, but whose hearts have been set rather upon the things of this world than the building up of the kingdom of God, have found the value of that property to decrease, year after year, and expenses and difficulties have been heaped upon it, until its very possession has become burdensome to its owners. But not only has this been the case with their earthly possessions: they have become poor in the riches of the kingdom, and their interests in eternal things have dwindled away. So destitute have they become in their spiritual state, that they can barely keep in the track of the faithful Saints, whose diligence in keeping their covenant with God is securing for them treasures that will never fade away.

The Lord whom we serve is a just as well as merciful being. There are bounds to his mercies; and if Saints go beyond those bounds, and trifle with the Almighty, the penalty they have incurred will be inflicted, and those that have known their Master's will, but have done it not, will be beaten with many stripes.

There is also another class to whom it is designed to call attention. Though not

in possession of property in money, houses, or lands, they may have valuables by which, with the exercise of prudence and economy, they could realize sufficient to emigrate with their families to Zion, when the opportunity presents itself.

There are many Saints who continually talk about and pray for deliverance, but do not make the first effort towards accomplishing this much-to-be-desired object. He who is not willing to leave father and mother, brothers and sisters, wives and children, houses and lands, for the Gospel's sake, is not worthy the name of Saint. There are Saints who in theory profess their entire willingness to do this, but with whom it is like a struggle with death to part with their eight-day clock or the huge chest of drawers bequeathed to them by their ancestors, the proceeds of which might be rendered useful in effecting their temporal salvation.

The present is the day of opportunities for the Saints, and a neglect of these opportunities will render them culpable in the sight of God. This is the time to prepare for their deliverance. To procrastinate in making every wise preparation to avail themselves of the deliverance that will present itself will cause them pain and sorrow.

How many there are that have been members of the Church for a number of years who have not made the least effort to effect their deliverance, but who can now appreciate fully that, if they had made good use of the means within their reach, Zion would have been their dwelling-place! How much greater would their satisfaction be, were this the case, instead of wearing their tabernacles out to build up and make rich the Gentiles!

These are matters for the serious reflection of the Saints, upon which they can without doubt improve. Let all realize that the Lord helps those who will make an effort to help themselves. Although he has promised that his elect shall be gathered, he still expects every man and woman to do their duties in this respect, and to use every lawful and laudable means to save themselves. When this is accomplished on the part of the Saints, they can with confidence rely upon his arm for assistance; but if there is no effort made on their parts, they cannot place that reliance on their God.

The clouds thick and black have been

gathering in the horizon of the West for some time past, and to all human appearance would burst and scatter to the four winds the handful of God's chosen people; but those that have retained in their possession the spirit of the great work they have espoused, feel confident of the ultimate result.

The ship Zion has at its helm one that will steer her safely through the storms with which she has to contend. It is a common saying that "after a storm comes a calm." It may be so in the present instance with the people of God and their enemies; but, judging from the past, it may not be of long duration. The Church of God is established upon the earth, and is rapidly developing itself into

a kingdom; and it will accomplish that which the Lord designs. Its officers, citizens, and laws are opposed to the deeds of darkness countenanced upon the earth. Consequently, the Evil One will incite his emissaries again to devise plans for the overthrow of those whose designs are to establish a kingdom where equity, truth, and righteousness shall be predominant. Let the Saints diligently prepare to take the benefit of the calm which the Lord may in his wisdom suffer them to participate in for a season, and seek to deliver themselves from the nations that forget God and despise his laws, but who must be humbled, and, by his power and judgments, learn righteousness.

OFFICIAL DESPATCH FROM THE PEACE COMMISSIONERS TO THE SECRETARY OF WAR.

(From the "New York Herald," July 15, 1858.)

Great Salt Lake City,
Utah Territory, June 12, 1858.

Dear Sir,—We have the honour to report that we reached this city on the 7th instant. We lost no time in placing ourselves in communication with the chief men of the Mormon people. After the fullest and freest conference with them, we are pleased to state that we have settled the unfortunate difficulties existing between the Government of the United States and the people of Utah. We are informed by the people and chief men of the Territory that they will cheerfully yield obedience to the Constitution and laws of the United States. They cheerfully consent that the civil officers of the Territory shall enter upon the discharge of their respective duties. They will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The people have abandoned all the settlements north of this, and all the families have left the city, only about fifteen hundred persons remaining here to take charge of the property, and to burn it if

the difficulties had not been settled. The people from this city and north of it have gone south to Provo, fifty miles south of this, and to points beyond. We will visit Provo and the settlements south in a day or two, and see and confer with the people, and inform them that the difficulties have been settled, and thus induce them to return to their homes.

We have written General Johnston by the messenger that will bear this, informing him of what had been done, and that he could march his army to the Valley whenever he desired to do so. We intend to remain and visit the people, and converse with them until General Johnston's army arrives. We think it important that we remain until the army is located in the Valley. We have but a moment to write, as the express will start in a few moments. We will, in a few days, forward a detailed report.

We have the honour to be, very respectfully, your obedient servants,

L. W. POWELL,
BEN. McCULLOCH,

Commissioners to Utah.

Hon. John B. Floyd, Secretary of War,
Washington, D. C.

LETTER FROM THE PEACE COMMISSIONERS TO GEN. JOHNSTON.

(From the "New York Herald," July 15, 1858.)

Great Salt Lake City,
Utah Territory, June 12, 1858.

Dear Sir,—We have the pleasure of informing you that, after a full and free conference with the chief men of the Territory, we are informed by them that they will yield obedience to the Constitution and laws of the United States; that they will not resist the execution of the laws in the Territory of Utah; that they cheerfully consent that civil officers of the Territory shall enter upon the discharge of their respective duties; and that they will make no resistance to the army of the United States in its march to the Valley of Salt Lake or elsewhere. We have their assurance that no resistance will be made to the officers, civil or military, of the United States, in the exercise of their various functions in the Territory of Utah.

The houses, fields, and gardens of the people of this Territory, particularly in and about Salt Lake City, are very insecure. The animals of your army would cause great destruction of property, if the greatest care should not be observed in the march and in the selection of camps. The people of the Territory are somewhat uneasy, for fear the army, when it shall reach the Valley, would not properly respect their persons and property. We have assured them that neither their

persons nor property would be injured or molested by the army under your command.

We would respectfully suggest, in consequence of this feeling of uneasiness, that you issue a proclamation to the people of Utah, stating that the army under your command would not trespass upon the rights or property of peaceable citizens during the sojourn in or the march of your army through the Territory. Such a proclamation would greatly allay the existing anxiety and fear of the people, and cause those who have abandoned their homes to return to their houses and farms.

We have made enquiry about grass, wood, &c., necessary for the subsistence and convenience of your army. We have conversed with Mr. Ficklin fully on this subject, and given him all the information we have, which he will impart to you.

We respectfully suggest that you march to the Valley as soon as it is convenient for you to do so.

We have the honour to be, very respectfully, your obedient servants,

L. W. POWELL,
BEN. McCULLOCH,

Commissioners to Utah.

General A. S. Johnston, commanding army of Utah, Camp Scott, Utah Territory.

GEN. JOHNSTON'S PROCLAMATION TO THE PEOPLE OF UTAH.

(From the "New York Herald," July 15, 1858.)

The Commissioners of the United States deputed by the President to urge upon the people of this Territory the necessity of obedience to the Constitution and laws, as enjoined by his proclamation, have this day informed me that there will be no obstruction to the administration and execution of the laws of the Federal Government, nor any opposition on the part of the people of this Territory to the military force of the Government in the execution of their orders. I therefore feel it incumbent on me, and have great satisfaction in doing so, to assure those citizens of the Territory who,

I learn, apprehend from the army ill treatment, that no person whatever will be in anywise interfered with or molested in his person or rights, or in the peaceful pursuit of his avocation; and, should protection be needed, that they will find the army always faithful to the obligations of duty, as ready now to assist and protect them as it was to oppose them while it was believed they were resisting the laws of their Government.

A. S. JOHNSTON,

Colonel Second Cavalry and Brev. Brig. Gen. Com.

SIGNS OF THE TIMES.

(Continued from page 525.)

TORNADO IN NEW YORK.

The metropolis was visited on Monday by a terrific tornado and thunder-shower. It only lasted thirty minutes; but in that short space of time it did a great deal of damage. It began about ten minutes before four o'clock in the afternoon. More houses were injured, more trees uprooted, and more awnings blown to strings than ever before by any one storm in this city. Ten or fifteen large-sized trees were torn up by the roots and prostrated in Union Square alone; three or four of the largest in Tompkin's Square were blown down; a church in Fifty-fourth street was nearly demolished; carts and carriages, with their contents, were actually capsized in the streets by the force of the wind; chimneys were hurled down, blinds torn from their hinges, and signs and awnings scattered in wild confusion in every direction; brick and wooden houses, in a number of streets, were more or less damaged, some very seriously; vessels forced from their moorings and blown into the river. New York was, in fact, submerged for about half an hour.

The roofs of the houses in Mulberry-street were seriously affected, in many instances, by the storm. Several of them were much damaged, and many of the tallest chimneys were levelled with the ground. The most lamentable occurrence in this street, however, was the blowing down of the tall chimney of the Methodist Book Store, No. 200, Mulberry-street. The chimney was about one hundred and ten feet in height, and built of brick, and it stood almost between the rear of the book-store and the tenement house, No. 198, adjoining it. A sudden gust of the storm passed up along the street, about five minutes to five o'clock, whirling people who chanced to be in its way at the time in every direction, and sweeping the chimney of which we have been speaking across the roof of the tenement house adjoining where it stood. The roof was literally severed by the weight of the mass which thus so suddenly descended upon it; and thus a mass of rubbish, brick, and other ponderous

materials were precipitated down through the house, sweeping away everything and carrying terror to the inmates.

A new Episcopal Church, in Fifty-fourth street, near Second avenue, was totally destroyed by the storm. The building of the church was commenced about the 1st of May, and had been just completed. It was a large frame edifice, resting on a brown stone foundation, and of its kind could still be judged, by the appearance of the ruins, to have been very substantial in its mode of construction. The painters had been at work on it previous to the bursting of the tempest; and, doubtless, no one at that time imagined that half-an-hour afterwards it would be nothing but a shapeless mass of lumber. At twenty minutes to five, the building was heard, by parties who live in a house convenient, to creak and bend fearfully before the rush of the tempestuous whirlwind. Then there was a lull in the hurricane for a few moments, as though it was mustering all the power of its violence. Another and most furious blast of the whirlwind now swept past, making the edifice creak again for a moment more loudly than before, and finally yield its form and crumble beneath the irresistible fury of the tempest. It now is nothing more than a mass of broken timber, crushed to fragments by its own weight. The cost of this building was probably about \$10,000.

The large brewery, owned by Mr. Alice, in Second avenue, near Forty-first street, was very much damaged. The building was a new one, and a considerable portion of the roof was blown off it, and scattered far in every direction. Fortunately, however, no one was injured by the materials falling in the streets, probably owing to the fact that they were deserted at the time the storm was raging. A new house, on the corner of Fifty-third street and Third avenue, was also much damaged, by having a large portion of its roofing blown from it and scattered into the adjoining streets. The damage done to both these buildings may be estimated at \$300 or \$400.

In the liquor-store of Mr. Costello, on

the corner of Forty-fifth street and Third avenue, the storm produced no small alarm. With a sudden howl, it flung nearly half of the huge panes of glass of the large windows in showers of broken glass into the store, blowing them everywhere, to the terror and astonishment of the proprietor. An instant of comparative quiet now ensued, and gave those who stood the first shock an opportunity of recovering possession of their thoughts, and an opportunity of witnessing a second, and again relapsing, unconsciously, into a state of momentary bewilderment. The proprietor could hardly believe that his windows were now smashed in the manner they were, and he immediately determined to resist the further attempts of the destroyer, by covering his windows with the shutters. The man who undertook to do this was a stout man, but not strong enough to resist the fury of the hurricane, without considerable inconvenience. He rushed out, with a shutter in his hand, to commence his work, but was caught by the gust of the whirlwind, which just then passed the corner of the store, and whirled to the middle of the street with the most ruthless violence. By a desperate effort, he regained the mastery of his feet for an instant; but no sooner had he done so, than the returning wave of the tempest drove him with fury over towards the window, and probably would

not have hesitated in blowing him through it, were it not for the strenuous efforts of the proprietor.

Many waggons were tumbled over in various streets, and, in some instances, their drivers put *hors de combat*. An advertising waggon was moving down the thoroughfare, near Broome-street, in the most haughty manner, attracting more notice than its more dwarfish companions; and its driver, posted in imagined security, in a conspicuous place near the front of the vehicle. Down the street, in hasty pursuit, rushed also a detached blast of the impetuous tempest, roaring with rage, and sweeping every obstacle out of the way of its approach. In another instant, it caught the huge vehicle, which would seem to have been the especial object of its attentions, and flung it forward a few paces more than it otherwise would have moved at its naturally deliberate pace. The driver bounced to his feet, and looked anxiously round in amazement, to conjecture what giant or other monster made a sport of his business, and, in the meantime, the tempest gave an additional howl, and then returned to the charge with increased violence. This time it took the cumbrous traveller in the flank, and is stated to have literally raised driver and all into the air, and then most treacherously flung them, beam end uppermost, upon the pavement.

(To be Continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 519.)

[February, 1843.]

Friday, 10th. After conversation with Mr. John B. Cowan and others, I reviewed the history of the mob in Hiram, Portage County, Ohio, on the 25th of March, 1832, and my first journey to Missouri. At three o'clock, afternoon, attended a Council of the Twelve Apostles at my house—viz., Brigham Young, H. C. Kimball, O. Hyde, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, George A. Smith, and W. Richards. I requested that all business be presented briefly and without comments, and told the Council that I had an interview with Mr. Cowan

this morning; that he was delegated by the inhabitants of Shokokuon, (which is twenty miles above this on the river,) to come to Nauvoo, and petition that "a talented 'Mormon' preacher take up his residence with them, and they would find him a good house and give him support, with liberty for him to invite as many 'Mormons' to settle in that place as may please so to do." Council decided that brother John Bear go and preach to them.

I suggested that a general meeting be called in the city, in relation to the Post Office and other things, and instructed the Council to call Elder George J. Adams.

to Nauvoo, with his family, and to say that he is ordered to come by the First Presidency, and that he preach no more till he comes.

At five o'clock, I opened a Mayor's Court at my house, when John D. Parker, Deputy Sheriff, presented Oliver Olney before the Court, for stealing goods from the store of Moses Smith, on the 23rd of January, when Olney declared before the Court that he had been visited many times by the Ancient of Days; that he sat with him on the 9th, 10th, and 11th of last June, and should sit in council again with him on Tuesday next; that he had had a mission from him to the four quarters of the world; that he had been and established the twelve stakes of Zion, and had visited them all except one in the south; that he had suffered much for two or three years for want of clothing; that he despised a theft, except to clothe himself; that he opened the store of Moses Smith on the 23rd of January, and took out the goods then present (several hundred pieces), hid them in the corn-field, and carried them home from time to time, under the same roof with Mr. Smith, and that no one knew anything about the robbery but himself.

Olney was once a member of the Church of Jesus Christ of Latter-day Saints, but had been cut off a considerable time previous. He declared that the Church never taught him to steal; and I have written his voluntary confession here, that others may take warning and behave themselves in such a manner that they shall not be cut off the Church; for if they are, the Spirit of the living God will depart from them, and they may be left to a worse spirit of delusion and wickedness than even Oliver Olney, who never saw the Ancient of Days, nor anything like him. But, on the testimony presented, I bound him over to the next Circuit Court for trial, in the sum of five thousand dollars; and, for want of bail, he was committed to Carthage Jail.

Saturday, 11th. This day, had an interview with Elder Rigdon and his family. They expressed a willingness to be saved. Good feelings prevailed, and we again shook hands together.

At ten o'clock, attended the City Council. I prophesied to James Sloan, City Recorder, that it would be better for him, ten years hence, not to say anything more about 'fees'; and addressed the new

Council, urging the necessity of their acting upon the principle of liberality and of relieving the city from all unnecessary expenses and burdens, and not attempt to improve the city, but enact such ordinances as would promote peace and good order; and the people would improve the city; capitalists would come in from all quarters and build mills, factories, and machinery of all kinds; new buildings would arise on every hand, and Nauvoo would become a great city. I prophesied that if the Council would be liberal in their proceedings, they would become rich, and spoke against the principle of pay for every little service rendered, and especially of committees having extra pay for their services; reproved the judges of the late election for not holding the poles open after six o'clock, when there were many wishing to vote.

Dr. Robert D. Foster took an active part in electioneering for the opposition ticket and obstructing the passage to the polls. The Council elected James Sloan City Recorder; Henry G. Sherwood, Marshal; William Clayton, Treasurer; approved W. W. Phelps as Mayor's Clerk; Dimick B. Huntington, William D. Huntington, Lewis Robison, and John D. Parker, Constables; Alanson Ripley, Surveyor; James Allred, Supervisor of Streets; Dimick B. Huntington, Coroner; James Sloan, Notary Public; Theodore Turley, Weigher and Sealer; H. G. Sherwood, Market Master; W. W. Phelps, Fire Warden; Sidney Rigdon, City Attorney; and Samuel Bennett, Market Inspector for the City.

A Board of Health was established, to consist of Joseph Smith, William Law, William Marks, and Samuel Bennett.

The Council resolved that a market be established in the city. It was proposed to build two markets. But I told the Council that if we began too large, we should do nothing: we had better build a small one at once, to be holden by the Corporation; and if that would support itself, we could go on to build another on a larger scale: that the Council should hold an influence over the prices of markets, so that the poor should not be oppressed, and that the mechanic should not oppress the farmer: that the upper part of the town had no right to rival those on the river. Here, on the bank of the river, was where we first pitched our tents;

here was where the first sickness and deaths occurred; here has been the greatest suffering in the city. We have been the making of the upper part of the town, we have located the Temple on the hill, and they ought to be satisfied. We began here first; and let the market go out from this part of the city; let the upper part of the town be marketed by waggons until they can build a market; and let the first market be established on the rising ground on Main-street, about a quarter of a mile north of the river. Council continued through the day.

Mother came to my house to live.

Elders Young and Richards wrote George J. Adams, notifying him to come to Nauvoo, according to the decision of the Council, and answer to the charges of

adultery which had been preferred against him before the First Presidency.

Sunday, 12th. Seven or eight young men came to see me, part of them from the city of New York. They treated me with the greatest respect. I showed them the fallacy of Mr. Miller's *data* concerning the coming of Christ and the end of the world, or, as is commonly called, Millerism, and preached them quite a sermon; that error was in the Bible, or the translation of the Bible; that Miller was in want of correct information upon the subject, and that he was not so much to blame as the translators. I told them the prophecies must all be fulfilled; the sun must be darkened, and the moon turned into blood, and many more things, before Christ would come.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 21, 1858.

THE END OF THE UTAH EXPEDITION.—We will pass by, for the present, the injustice, inhumanity, and exterminating spirit which gave birth to the Utah Expedition and animated it during the whole campaign. Let the past be buried, and nothing remembered in this article, excepting as it refers to the future, or embodies itself in the present. Our point of plea is that the Utah Expedition has terminated its mission, and that it is no longer backed, even by the pretences of Government. Mr. Buchanan, in his congratulations to Congress, says:—

“There is reason to believe that our difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored.”

The despatch of Governor Cumming is *data* for the fact of the “reign of the Constitution.” He says:—

“I have been everywhere recognized as the Governor of Utah; and, so far from having encountered insult and indignities, I am gratified in being able to state that, in passing through the settlements, I have been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory. . . . In fact, the whole manner of the people was calm, betokening no consciousness of having done wrong, but rather, as it were, indicating a conviction that they had done their duty to their religion and to their country. I have observed that the Mormons profess to view the Constitution as the work of inspired men, and respond with readiness to appeals for its support.”

Now, we will pass over the strong and evident bearing which this testimony of Governor Cumming has upon the loyalty, general good faith, and conscious integrity of the people of Utah, during the period in which Mr. Buchanan would have us believe “the reign of the Constitution and the laws” was suspended. We will pass over the perfect agreement of this testimony with the emphatic and constant assurance made by the Saints of their good faith and loyalty, as well as their indignant denial of rebellion and the suspension of the reign of the Constitution. Neither

will we dwell on the strong plea that the Saints never did refuse the only Federal officers a people not shown to be in rebellion are under any obligation to receive; and, moreover, that not only did they *not* thus refuse, but gave to the Government and published to the world repeated assurances of their willingness both to receive and uphold any civil officer appointed, even though not of their choice, who would come and administer to them justice and law, according to the integrity of the Constitution. Nor will we urge the right of Republicans to choose their own officers, or at least to have men sent among them who possess the confidence of the people and have their interest at heart. "The right of the people peaceably to assemble and to petition the Government for a redress of grievances" shall be overlooked; nor shall the fact be insisted upon that they did not, in their petitions to Government, and, to so express it, in their general initiatory conduct, exceed that right. No point shall be made in this article out of the facts that their position against the Utah Expedition was, throughout, a defensive one, and that their conduct has been merely a practical protest against their extermination, wholesale murder, and general demoralization, by an army who boasted of intentions to break up the community and share the spoils, especially of the wives and daughters of the Saints. Nor shall the fact be dwelt upon, that the resistance to the army, though determined, was made as light as possible, and that no resistance was intended to the civil officers in that made against the army. The invitation to Governor Cumming and the other civil appointees, with the officers of the army, made by President Young, shall be overlooked. The resistance made to the troops shall be remembered, but no account taken of the fact that it was merely to prevent the army from accomplishing the hellish design of extermination. And while we tell of the waggons taken and burned, we will forget that Brigham offered to provision the army outside the Territory—outside an invasion with all its horrors. It shall be forgotten that the Saints were enjoined not to shed blood—that a conciliatory policy was pursued, and that, while they endeavoured to preserve their countrymen, and did not take life, Johnston pursued an opposite policy, and the Utah army even boasted that *they* had no such scruples. The inconsistency of the Saints being disloyal during this fictitious suspension of the reign of the Constitution and laws, and the unparalleled example that, with all the aggravation and injustice heaped upon them, Governor Cumming found them loyal, we will pass over. The statement of that gentleman, that "the Mormons profess to view the Constitution as the work of inspired men, and that they respond with readiness to appeals for its support," shall not be given as strong evidence that they have, as they declare, ever done so; nor shall his testimony be offered as corroborative of the testimony of Colonel Kane, Captain Stansbury, Lieut. Gunnison, and nameless other gentlemen, to the same fact; and their many examples of devotion and loyalty shall not be urged to bear it out. These points involve much more than it is the design of this article to bring out. They would help to make up a glorious defence in favour of the Saints, and we shall reserve them, with many other points, for the thorough and comprehensive treatment which the case demands, at some future time, when the Utah question has reached a distinct period. But now, however, we will only remember that the Saints have been charged with rebellion, and an expedition of extermination sent against them, and all injustice, duplicity, inhumanity, and treachery towards the Saints shall be forgotten, excepting so far as it may become embodied in the present state of affairs.

We have, then, the testimony of Governor Cumming, that he had "been everywhere recognised as the Governor of Utah; and so far from having encountered insults

or indignities," he had "been universally greeted with such respectful attentions as are due to the representative of the Executive authority of the United States in the Territory." We have his testimony to the fact of their betokening no consciousness of having done wrong, and "indicating a conviction that they had done their duty to their religion and their country," and manifesting a willingness to "respond with readiness to appeals" for the "support" of the "Constitution;" and we have also the assurance of Mr. Buchanan that the "difficulties with the Territory of Utah have terminated, and the reign of the Constitution and the laws has been restored."

Here, at this point, it is obvious, the legitimate mission of the Utah Expedition has terminated, at least in its active operations. The object which the Government would have us believe was designed has been accomplished, all pending difficulties settled, and the reign of the Constitution and laws restored. If there are any more difficulties to settle, they obviously belong to the civil jurisdiction, and not to military authority. Granting that the army ought not altogether to be withdrawn from the Territory, the most that can be asked is, that stations should be established near enough to render efficient aid to the civil authority, if required. Acting upon this, the only just view of the case, Governor Cumming informed the President that he should "restrain all operations of the military for the present;" and, speaking of the willingness of the Saints to submit to the civil power, he says, "They will, I am sure, submit to trial by their peers; but they will not brook the idea of trials by juries composed of teamsters and followers of the camp, nor of an army encamped in their cities or dense settlements."

To extend the mission of the Utah army beyond the point where Governor Cumming has commanded it to halt—to let it enter within the "reign of the Constitution and the laws,"—to allow it to trample with an iron foot upon that reign,—to invade the homes of the people, break up and scatter the community,—to rob, murder, and despoil the Saints, and ravish the wives and daughters of the citizens, is to make the Utah Expedition all that the Saints have felt it to be and shuddered to contemplate. It will amount to an expedition of extermination, a design to introduce a reign of military terrorism, and an attempt to produce a state of anarchy and demoralization.

Yet to this end the Utah Expedition has undoubtedly travelled. In spite of the prohibition of Governor Cumming, it marched on, full of demoniac bitterness. The "difficulties with the Territory of Utah have terminated," according to the message of Buchanan to Congress, and the "reign of the Constitution and the laws has been restored." The people are declared, by Governor Cumming, to be loyally disposed, ready to respond to the appeals of the Constitution, and willing to "submit to trial" and lawful investigation. So apparent, also, had their great wrongs become, and so heartrending was their situation, that the indignation of the new Governor has evidently been aroused in their behalf, and his sympathy melted by their sufferings and endurance. But these facts amounted to nothing in the vile hearts of their invaders, but rather exasperated them and added gall to their overflowing spleen. We have been told by the *New York Tribune* that "nothing can exceed the rancorous and even ferocious feelings against the Mormons with which the army at Camp Scott appears to be penetrated. They regard themselves as engaged not so much in public service as in the prosecution of a public quarrel;" "and even the common soldiers are represented as having put on an air of offended dignity at the idea that the Peace Commissioners had arrived to snatch these hated victims from their revengeful grasp."

Such an army is not even fit for civilized warfare, nor to enter a city with the declared purpose of military coercion. Much less is it an army to be forced upon

a people who are declared by Governor Cumming to be loyal even to veneration, and after the President of the United States has announced the restoration of the reign of the Constitution. Doubtless it has been found politic to affect magnanimity and a spirit of humanity and justice. Let us try to believe that the army has repented of its sins, and General Johnston become an apostle of humanity and order, though we admit the conversion is remarkable. We must still insist that the mission of the Utah Expedition ended its active operations when the reign of the Constitution was declared to be restored, and that its march on Salt Lake City is inconsistent and despotic at best. But we are aware that, after the commission of great sins, a victim must be found to make atonement. Mr. Buchanan's Administration committed abundant transgressions in its action against Utah, and in its atonement the Saints are still chosen as the victims. The principle certainly is correct, that the just should atone for the unjust. We will consent to be victimized; for it is the old case—the strong must be let off with a good grace at the expense of the weak. We will not lift our cry, then, as the Utah army passes along the streets of Salt Lake City, but we certainly do expect to see it through the city as soon as possible, and wait to hail its departure. We do emphatically protest against the troops being quartered in the houses of the citizens in time of peace, and to tread upon "the reign of the Constitution and the laws" by military terrorism. Unless this withdrawal of the troops be made, Mr. Buchanan will have to answer for more than blunders and inconsistency. But we believe it will be found politic to march the troops "elsewhere."

THE SAINTS HAVE A FUTURE.—In the eventful history of this Church, several characteristic epochs have been marked. They are characteristic in a double sense; for they both indicate the part the world will perform towards the development of the kingdom of God and foreshadow the destiny of the Saints. At certain periods of that history, it seems as if a signal has been given by an invisible power for a general attack on this community. A spirit of intense hatred towards them has overspread the minds of the people, and their hearts have been filled with rage, and a blind demoniac impulse to destroy the Saints has taken possession of them. This was illustrated when the community was in its infancy, has been continued through all its history, and holds good in the late war against Utah. This disposition to exterminate the Saints has, at certain periods, been so general and intense, that nearly every one within its influence has been affected by it to such an extent that the very common feelings of humanity have for the time been smothered. This has grown with the growth of the kingdom. Where the name and influence of "Mormonism" had become a fact, without any reference to the meaning and quality of "Mormonism," the people have been thus affected. The cause of this antipathy towards the Saints, which has taken possession of the minds of the people, has been so mysterious and unknown to those thus affected, that, had the reason been demanded, but few could clearly have assigned one. The most that they could give would have been that they had heard or read somewhere that the Saints were a bad people and were deserving of hatred, coupled with a decided impression that they certainly did feel an antipathy towards them. Further than this, the reason of their repugnance has been vague indeed to them, and without the *data* even of a casual acquaintanceship. Those, also, who have imagined or pretended to have grounds for their action against the Saints could not, if required, give substantiated reasons for it—not sufficient evidence to bear the calm scrutiny of a moment. Mr. Buchanan and his Government have been equally in the dark, and they have not yet been able to assign satisfactory reasons for the Utah Expedition. The very pretences for that movement arising out of the charges of the Saints burning the records of the courts of Utah, &c., Governor Cumming has solemnly and officially swept away, as well as declared that the people are loyally disposed and willing to submit to legal investigation. But the fact that the disposition has existed to destroy this community is very distinct. That disposition has grown upon society from the time the Saints were but few in number, until it has spread over the two great nations of England and America.

But there is one great fact which these general movements to destroy this Church, and which we have said marked its characteristic epochs, have demonstrated. That fact is, that the community possesses uncommon vitality—that it cannot be destroyed.

—that “the Saints have a future.” The *Washington Union*, commenting on the late Utah exodus, a part of which we extracted in our last Number, says:—

“Such a people have a future. This is an important fact to be kept in view—the Mormons have a future. They are encumbered with vices and moral excrescences, which it will take time to remove; but, with the vast field before them in the interior of the continent, it is certain they have a future.”

That the community of Saints are not perfect we will readily admit; but that they have vices and moral excrescences amongst them, to be at all compared with those found in what is falsely termed civilized society, we most emphatically deny. That they have a future we grant. This fact has been published to the world for more than a quarter of a century. It is “an important fact to be kept in view.” We are glad to find that attention is being generally directed to it, and are assured that it will demand attention. If evidence has been given of it in the past, greater evidence will be forthcoming, until the whole world shall be convinced not only that the Saints have a future, but that they have *found* that future.

There is one point that will be very significant to our readers, when we inform them that the *Washington Union* is an official organ of Mr. Buchanan's Government. It is, that the Administration has endeavoured to cut off the future which its official organ now professes to believe in, and to which it so emphatically calls attention. Surely the exodus must have a meaning and an uncommon force to produce such results. The Saints have all the time believed in the “important fact,” and it has been by them confidently “kept in view.” This might have been long known and accounted as nothing extraordinary by those unacquainted with the grounds of that faith; but surely it ought to be acknowledged that the evidence of that fact must be strong, when the *Washington Union* calls attention to it.

Now, whether or not the Saints will find their future merely in the interior of the continent is a problem yet to be solved. We think it will be found far more extensive. But, as the *Washington Union* justly observes, “it is certain they have a future.” We can, however, tell this editor and all the world what the Prophet Daniel says upon the subject:—

“And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.”

Now, there is a possibility that the Prophet might have been mistaken, and there is barely a chance that he might have exaggerated the fact. But we do not believe that he did. Anyhow, his prophecy is very pertinent. And while we believe, with the *Washington Union*, that the Saints certainly have a future, until it has been proved otherwise, we shall give it a broader bearing than the interior of the western continent.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

London, July 22, 1858.

President Calkin.

Dear Brother,—It gives me great pleasure to report my labours during the last few weeks, in continuation of the report published in *Star* No. 27.

I arrived in Swansea, South Wales, on 5th June, and was met at the railway station by President B. Evans, and several other brethren, who kindly welcomed me to Wales. We spent the evening in conversation, profitable to the interests of the Church. On Sunday, 6th, we attended

three very good meetings, and a Council meeting on the 6th.

On the 9th, I travelled, in company with Brother Evans, by rail, over and through some of the mountain country, and arrived in Merthyr in the afternoon, where we had the happiness to meet President Ross, and with him to attend a large and spirited meeting.

Next day, we went to Cardiff, where, in the evening, we enjoyed ourselves much in imparting instruction to a large company of Saints. President Ross left on the 11th for Bristol. Elder Evans and myself went to Monmouthshire, and

attended Conference on Sunday at Blaina.

We explained the necessity of the Conferences being made free from the old book debts as speedily as possible in each Conference we visited during this trip, and the Saints in each place freely manifested their willingness and determination to assist in removing them.

As far as I am acquainted with them, the Saints in Wales are in good condition and are prepared to carry out any instruction which they may receive from the Priesthood whom the Lord has pleased to place over them. The meetings, in all the places we visited, were well attended—many of the Saints coming from a distance; and a good free spirit prevailed. We had speeches in English and Welsh. The sounds of the latter I could not understand; but, judging by the spirit and the appearance of the Saints, I felt that the instructions were good and interesting. The Saints in many places enquired for President Calkin, whom they expected to see, and regretted very much his illness and nonappearance in their midst.

Before President Evans had time to establish the present proper and profitable method of conducting Church business throughout the Welsh Mission, a good deal had been done in the old style, which gave him and the brethren considerable trouble to correct, as they are determined as far as possible to have everything done according to the letter and spirit of the instructions sent from Liverpool. Brother Evans is a good, faithful man, who takes a pleasure in working out the counsel given him, and whose disposition is not to be behind in anything. His Counsellors, with the Presidents of Conferences, enjoy the same working spirit; and I feel certain that their works will bear witness of their industry.

I returned to Birmingham on the 14th, and on the following Sunday attended at the opening of our new chapel there, and at the Astead Branch, having very good meetings and the company of Elder C. F. Jones, who was there on a visit.

During the following week, with Elder Samuel Francis, I visited several Branches of the Shropshire and Staffordshire Conferences, having good meetings and enjoying the company of Elders Fallows and Clarke.

On Sunday, 27th, I attended, with

Elder Noble, the Birmingham Conference Priesthood Meeting, and had much satisfaction in the large attendance and good spirit of the brethren.

The Priesthood of this Conference have proclaimed war against the old book debts, and are determined to "use them up." The first shot fired was a seventy-pounder (£70), which has found its way to Liverpool.

I went to Coventry on the 3rd of July, and spent several days in the Warwickshire Conference with Elder Aldridge. The Presidents of Conferences in the Birmingham Pastorate are diligently engaged attending to the book debt, and are otherwise making the best they can of all around them.

I take the liberty also of stating that we have received great assistance in the labours of Elder Francis, who is very diligent and constant in his ministry and business practice.

I attended Conference at Hull on Sunday, the 11th July, and spent a very pleasant and agreeable time with Pastor Jones, President Carnes, and the Saints. The Priesthood there are full of life, and the Conference is in good order.

In company with yourself and President Ross, I arrived in London on Saturday, the 17th, and had the pleasure of attending the Conference meetings on Sunday, and Priesthood meeting on Monday evening. I was much gratified to witness the lively feelings and the result of the constant and well-applied labours of Elder Penrose and the Travelling Elders of this Conference, under the guidance of President Ross. The large and well-conducted meetings and the universal good spirit among the Saints in my old field of labour gave me great pleasure and satisfaction.

In all my travels through the country, I have met with a good spirit among the Saints and a decided willingness to obey counsel and live by the present word of God.

Praying that God may constantly bless you, I am, &c.,

WILLIAM BUDGE.

MANCHESTER PASTORATE.

24, Carver-street,
Chorlton-upon-Medlock,
Manchester, July 24, 1858.

President Asa Calkin.

Dear Brother,—In accordance with

your request, I take this opportunity of making you acquainted with the condition of the Manchester Pastorate, which consists of the Manchester, Liverpool, and Preston Conferences. We number altogether about 1,500 members, including officers. Our numbers, as you will perceive by this report, are considerably less than they were before the Reformation; but it is easily seen that the building up of the kingdom of God in the last days does not depend so much upon numbers as it does upon the Saints' learning to do the works of righteousness and keeping the commandments of God as they come forth through the Priesthood that are appointed and placed over them to lead them on in the way of eternal life and salvation.

It is deemed unnecessary for me to eulogise the Saints of this Pastorate. They generally prefer to have their works speak for them; and when their condition and circumstances are considered, (as the great depression in trade during the first part of the year bore heavily upon most of them,) it will be seen that they have manifested by their works a love for truth, faith in God, and confidence in his work which has rarely been exceeded, and which has enabled them to cheerfully sacrifice everything in their power to build up and sustain that kingdom which they are assured must endure for ever, (mobs, devils, and *dis*-United States to the contrary notwithstanding,) and in which are centred all their hopes of temporal, spiritual, and eternal salvation.

During the first quarter of the present year, the amount of Tithing raised in this Pastorate was about £411, besides donations for various purposes; and last quarter the Tithing paid in amounted to over £642, being a trifle over £1,053 for the half-year. We have also raised about £50 last quarter for our Poor Fund, which enables us to better provide for and assist the worthy and faithful poor than we could formerly do when they were relieved from the Tithing.

These figures tell much for the improvement that has been manifested generally by the Saints during the last quarter. Upon the introduction of our last "Reform bill," several of the "members" saw the necessity of their becoming *Saints in* DEED, and have come up to the line of their duties. There is still room for im-

provement in some few cases, but, generally speaking, the Saints are doing first-rate.

Our allotment for the Temple Fund for this year has all been paid as Tithing, with a considerable surplus, and the book debt has received our earnest consideration. It will be seen, by referring to your Quarterly List of Debts, that these Conferences enjoyed a prominent and exalted position therein at the commencement of this year; but they have got tired of keeping such high company, and have respectfully retired to a lower place on the list, having reduced the debts respectively as follows:—Manchester, from £231 17s. 3d. to £88 3s. 8d.; Liverpool, from £134 19s. 6d. to £60 2s. 1½d.; and Preston, from £69 5s. 8½d. to £47 6s. 6d. We trust that very shortly there will be no place found for us amongst your debtors, as we intend to become ready-money customers to your Office. The Saints have taken hold with spirit to clear off these debts, and they realize that by so doing they will be promoting their own interests, as it will materially tend to the advancement of the work.

We had a Priesthood meeting in Manchester, June 27th, and the spirit and good feelings manifested were very encouraging. The Presidents of Branches nearly all represented their Branches as being up to the mark, and all their members paying their Tithing, without exception. The subject of the book debt was laid before the meeting, and we have given it a hoist, since then, in such a style as to show that we are in earnest. The other Conferences (Liverpool and Preston) are likewise doing first-rate. In fact, I am assured that, in point of faith and good works, this Pastorate ranks among the first in the Mission.

In conclusion, I would say that I feel very grateful to our heavenly Father for the blessings that have attended our humble efforts in doing good; and it is a great pleasure to me to labour with and amongst such a good people.

With kindest regards to you and the brethren associated with you, and with fervent prayers for the extension of Zion's glorious cause, I am, respectfully, your brother in the Gospel of peace,

EDWARD OLIVER.

PASSING EVENTS.

GENERAL.—According to the latest returns, pauperism is greatly on the increase in this country. The submerging of the Atlantic Telegraph wire (2,022 miles in length,) was successfully completed on the 5th instant, thus bringing the eastern and western continents within a few minutes reach of each other. A dreadful fire has occurred at Antwerp, destroying the Exchange, with its magnificent bronze cupola, arcades, and the Tribunals of Commerce, together with the Chambers of the Syndic and the City Archives: all are in ruins—nothing saved. Terrific inundations prevail round Dresden and the plains round Leipsic; the Ester and Pleisse have overflowed their banks; railway bridges have been swept away at Zwickau Stauchau and the course of the Weisseritz; and the Raine is greatly swollen at Mannheim. Letters from the frontiers of Bosnia continue to report sanguinary battles between the Turks and the Christians. Accounts from Jaffa of the 27th ultimo state that the Mussulmans of Gaza had attacked the Christians and massacred a great number. The Turks fell on the Christians at a moment when they were engaged at their devotions in church. An official telegraphic despatch of the 4th instant, from Trebigne states that on the 28th ult. the Montenegrins, having attacked the town in great force, the inhabitants of which, relying upon the established security, were entirely off their guard, burnt all the houses, killing about 100 men, committed atrocities of the most revolting description, and at last retired, taking with them 200 Mussulman women and children.

AMERICAN.—The *New York Herald* says, "General William Walker is making a desperate effort to prevent the waters of oblivion from sweeping over him," but thinks the great filibuster is a "played out" man. Eight new sloops of war, for which appropriations were made at the recent session of Congress, are about to be constructed. A gentleman of St. Louis, direct from Salt Lake City, states that the Peace Commissioners and Brigham Young are in daily communication, and that the most peaceful feelings prevail. General Harney was at O'Fallon's Bluff, 105 miles west of Fort Kearney, on the 9th. Colonel Munroe was at Scott's Fort, and Colonel May at Plum Creek.

VARIETIES.

A PUN FROM THE ROW.—It is stated that a certain eminent medical man lately offered to a publisher in Paternoster Row a "Treatise on the Hand," which the worthy bibliophile declined, with a shake of the head, saying, "My dear sir, we have got too many *treatises on our hands* already."

ANCIENT BOOKS.—"Several sorts of materials were formerly used in making books. Stone and wood were the first materials employed to engrave such things upon, as men were desirous of having transmitted to posterity." "The works of Hesiod were originally written on tables of lead, and deposited in the Temple of the Muses in Bœotia. The laws of Jehovah were written on tables of stone, and those of Solon on wooden planks. Tables of wood and ivory were common among the ancients." "The materials generally used by the ancients for their books were liable to be easily destroyed by the damp, when hidden in the earth; and in times of war, devastation, and rapacity, it was necessary to bury in the earth whatever they wished to preserve from the attacks of fraud and violence. With this view, Jeremiah ordered the writings, which he delivered to Baruch, to be put in an earthen vessel. (Jer. xxxii.) In the same manner, the ancient Egyptians made use of earthen urns, or pots of a proper shape, for containing whatever they wanted to inter in the earth, and which, without such care, would have been soon destroyed. We need not wonder, then, that the prophet Jeremiah should think it necessary to inclose those writings in an earthen pot, which were to be buried in Judea, in some place where they might be found without much difficulty, on the return of the Jews from captivity." "The first books were in the form of blocks and tables, of which we find frequent mention in scripture, under the appellation *sepher*, which the Septuagint render *axones*, that is, *square tables*; of which form the Book of the Covenant, Book of the Law, Book, or Bill of Divorce, Book of Curses, &c., appear to have been." "Those books which were inscribed on tablets of wood, lead, brass, or ivory, were connected together by rings at the back, through which a rod was passed to carry them by."—*From Watson's Biblical and Theological Dictionary.*

A SUSPICIOUS RABBIT.—A gentleman, relating the incidents of his travels while in Paris, says, "I entered a restaurant on the other side of the Seine, and ordered a rabbit. I was green—verdant as the first cucumber—even as early peas, or I should not have done thus. The rabbit came, and I offered the *Moniteur* to an old Frenchman opposite, whose eyes were fixed upon my plate; but he bowed a negative. The bow puzzled me: it was too much. 'Monsieur has not been long in Paris?' 'No; I have just arrived.' 'Is Monsieur going to eat that?' 'Yes: may I offer you a slice?' 'Monsieur, will you allow me to make a small observation?' inquired the Frenchman, with a frightful grimace. 'Certainly,' said I, becoming alarmed. He replied, with the utmost gravity, 'Monsieur, that rabbit once *meined*.'"

THE WILL WILL FIND A WAY.

Give me the strong, determined mind,
That wills with firmness every act;
To aught but nobler reason blind,
It never fails to claim respect.
Though adverse blasts blow keenly chill,
The wav'ring, timorous soul to sway,
The firm, determined iron will
Will never fail to find a way.

I loathe the weak, unstable soul,
Whose every act and plan is vain—
Veers with each breath, without control,
Inconstant as the fickle vane;
Unsteady as the flick'ring light,
Uncertain as the hollow wind,
'Transient as is the meteor bright—
Without an aim, without a mind.

I love the soul of purpose sure—
Strong, energetic in its plan;
Determined, patient to endure—
The very essence of a man;
Stedfast as truth, unchanged by years,
Expansive as the prairie's track—
Not swayed by transient hopes nor fears,
The will to do, the way to act.

Then give to me the lofty thought,
Soaring 'yond fickle mortal's ken;
The soul with noble feelings fraught,
Unswerving from its purposed end.
Though adverse blasts blow keenly chill,
The wav'ring, timorous soul to sway,
The firm, determined iron will
Will never fail to find a way.

E. L. SLOAN.

ADDRESSES.—Mark Barnes, care of George Allen, 41, Parade Place, St. Heliers, Jersey.

John Cook, } 3, Phoenix Terrace, Simms Street, Nottingham.

Edward Hardings, }

T. W. Kirby, Mr. Benjamin Gould, Kates Hill, Dudley, Worcestershire.

MONEY LIST, JULY 31—AUGUST 6, 1858.

T. A. Jeffery (per W. Bayliss)	24	0	0	Brought forward.....	£106	10	3
Edwin Scott (per do.)	3	2	0	B. W. Brindle (per W. Budge)	24	15	10½
William Ajax (per B. Evans)	2	10	0	Henry Brown (per do.)	21	11	3
John Davis (per do.)	12	0	0	John Clarke (per do.)	5	8	3
Thomas R. Jones (per do.)	2	14	6	George Armstrong (per do.)	2	10	6
Henry Harris (per do.)	1	0	0	East India Mission (per W. H. C. Smith)	4	13	0
E. D. Miles	1	10	0	William Chevalier (per M. Barnes)	1	2	0
Edward Oliver	89	0	0	R. J. Philip (per T. Wallace)	5	18	4
M. H. Forscutt (per E. Oliver)	19	13	9	W. B. Child (per do.)	30	14	11½
E. L. T. Harrison (per J. D. Ross)	30	0	0	Henry Hobbs (per do.)	0	14	0
Carried forward.....	£106	10	3		£193	18	7

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XX.

Saturday, August 28, 1858.

Price One Penny.

UPHOLD THE PRIESTHOOD.

"And it came to pass, when Moses held up his hand, that Israel prevailed."

When the children of Israel, on their way from Egypt to Canaan, had arrived at the plain of Rephidim, they found that there was no water for them to drink. Moses, however, at the command of God, went to a rock and smote it with his rod; and immediately streams of water gushed from it, with which the people quenched their raging thirst. We find that, after this, "came Amalek, and fought with Israel in Rephidim." By Amalek is meant the descendants of Amalek, just as by Israel is meant the children or descendants of Israel. Amalek himself was the grandson of Esau, who was Jacob's twin brother. Thus the Amalekites, as the descendants of Esau, or Edom, and the Israelites, as the descendants of Jacob, or Israel, were related by blood, but in every other respect were divided.

Esau, the progenitor of the Amalekites, it will be remembered, had sold his birthright to his younger brother Jacob; and one privilege of a birthright was pre-eminence in the patriarchal endowment and priority in receiving the father's dying blessing. To this, therefore, Jacob, as the new possessor of the thus transferred birthright, had a legal claim; and when, just before his father's death, he learned from his mother Rebekah that Esau intended secretly to rob him of his purchased right, he had recourse to stratagem

in order to supplant him.* He thus succeeded by deception, at the suggestion and under the influence of his mother, to gain his father's benediction and blessing before Esau returned from the field, where he had gone to hunt venison. The result of this was, that "Esau hated Jacob, because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob." The two brothers were afterwards divided; for Esau became his brother's open enemy, and that enmity descended to his posterity. Hence we find that the Amalekites† were continually at war with the Israelites. They lived by the sword, as Isaac prophesied of Esau—"By thy sword shalt thou live, and shalt serve thy brother." But the blessing upon Jacob was—"Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be every one that blesseth thee." As Jacob had only one brother, (Esau, or Edom,) Isaac's prophecies had evident reference to the posterity of his two sons. Amalek and

* The name Jacob literally means a supplanter.

† The name Amalek literally means a striker.

Israel, then, although brethren in one sense, were adversaries in another. Hence, after Israel had left Egypt and were on their way to possess the rich land of Canaan, which was promised them, the Amalekites, wishing to oppose their progress and anxious to carry out their progenitor's threat to "slay" Jacob, came into Rephidim, where Israel had pitched their tents, and fought them. At the head of Israel stood Moses, the Prophet of God, with the rod of God in his hand. *"And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed."* We find, however, when his "hands were heavy," that "Aaron and Hur STAYED UP HIS HANDS, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Thus we find that, under the military generalship of Joshua and the prophetic leadership of Moses, by the power and blessing of God, *Israel prevailed.*

Now, without attempting to spiritualize the foregoing account of facts and circumstances which transpired ages ago, we may nevertheless learn a profitable lesson therefrom; for, as the Apostle says, Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The Latter-day Saints are the people of God. They are, by adoption, the Latter-day Israel, and are headed and led by a Prophet, Seer, and Revelator, whose voice is to them the word of God. They, too, have an inheritance in a promised land, and hope to realize the many blessings and privileges which God has declared he will bestow upon them, if they remain faithful to their covenant with him. They have also, like Israel of old, enemies to encounter, who, though brethren in the flesh, are adverse in spirit,—who, in fact, though professedly bound to them by fraternal pledges in "Articles of Confederation and Perpetual Union," yet traitorously seek to destroy them—to put an untimely end to their "life, liberty, and the pursuit of happiness." The plains of the wilderness have resounded with the cries of "War, war, war!"—"Slay the Mormons!"—"Down with

their religion, their Prophet, their privileges, and their prospects!"—"Away with them from the earth!" This is the cry of Amalek now; for Esau still lives in his children, and is not yet reconciled to Jacob. Nevertheless, the God of Israel is with his people; his Prophet is their lawgiver and leader; and they are destined ere long to overcome their enemies and to become, literally and spiritually, the head of the nations.

But only on certain conditions can Israel, or the Saints of God, expect to prevail,—namely, by obedience to the will of God as revealed through his Prophet. Brigham Young, who is at the present time the presiding officer in the camp of Israel, holding the rod of power and authority; and, as union is the bond of strength, unless the Saints unitedly confide in him as their Divinely-recognized Leader, and comply with his counsels and instructions, they cannot prosper as a people. He is their Moses; and if his hands are help up, Israel must prevail; but if they are let down, the opposite result must follow.

The only way in which we, as Saints of God, can bear up the Prophet's hands, is, by giving him our full and united confidence, our faith, and our prayers. His Counsellors may and do, like "Aaron and Hur," bear up his hands, and unite heart and soul in assisting to carry out his designs, his instructions, and his will: but the Church, to participate in the blessings which accrue to the faithful, must unite with them in so doing. The Prophet can do nothing for Israel unless Israel co-operate with him, sustain him with their faith and confidence, give heed to his counsels, and manifest a willingness to obey his instructions. This will strengthen his faith, increase his confidence, develop his power, and call down the approval and blessing of the Lord. But without our co-operation in this way, his hands will be heavy and cannot rise to bless us; and consequently, instead of our prevailing over Amalek, Amalek will prevail over us.

If, then, brethren of the Priesthood, and Saints generally, we, in this matter, know our duty, let us do it. We have every encouragement. God has promised to bless his people with the victory over their enemies and the peaceful possession of the earth. Their inheritance shall be in Zion, and their power and rule shall extend through every land and from sea to sea.

Ancient Israel had for a long time been suffering the hardships of Egyptian slavery, under the despotic dominion of Pharaoh. But God became their deliverer. He redeemed them; by the hand of Moses, from the servile chains of the tyrant, led them dryshod through the Red Sea, protected them amidst all the dangers of the wilderness; and Canaan, the promised land that flowed with milk and honey, became the final home of Jacob's posterity. So also, brethren, we may expect that the God of Israel, who is our God, will as surely fulfil his covenant-engagements with us, his latter-day people, if we give heed to and sustain his

Priesthood now upon the earth. He will be with us by his Spirit, and will bless us through the ministrations of his servants: he will redeem us from Babylon, and give us an inheritance in Zion; where, if we remain faithful to him, and bear up and sustain the hands of power vested in his Priesthood, his Prophet will bless us, our hearts will rejoice, trouble and sorrow will be banished from the mind, the wailings of captivity will be heard no more, the din of war will be hushed to peace, and the song of salvation and the chorus of praise will be heard from every dwellingplace in Zion.

ELDER HARRISON'S REPLY TO THE "DAILY TELEGRAPH"

33, Jewin Street, London,
August 7, 1858.

Dear brother Calkin,—

I forward you a copy of a letter sent to the editor of the *Daily Telegraph*, in reply to a leader in that paper of the 23rd July, but which the editor, with his accustomed liberality, has not allowed to appear.

With reference to the mob at White-chapel, you will notice a very heartrending statement by the editor:—"Truth compels us to state, that the 'Saints' do not appear to have been in fault." His anguish of mind was evidently great, that truth should "compel" him to say anything of the kind. It was a most distressing case.

Trusting that he is better now, and ready for another attack of truthfulness, and earnestly hoping, should such an event ever occur again, it may not carry him off, I am, dear President, yours truly,
E. L. T. HARRISON.

To the Editor of the *Daily Telegraph*.

Sir,—Your article of the 23rd July, on the subject of "Mormonism," presents to my mind several difficulties, which, for my own information, as well as that of the public in general, I should be glad to have removed.

Your leader states that the friendly reception given by the Chief of the "Mormons" to Colonel Cumming was, in all probability, due to the fact "that the United States' Army, under Colonel

Johnston, was only a few marches distant, and ready to avenge any act of treachery that might be committed."

Now, sir, I do not think that we are driven to any such horrible conclusions, or justified in any such assumptions; for it is a fact, confessed by the American press, that the army lay entirely at the mercy of the "Mormons" during the late winter, and could easily have been entirely destroyed by them, had they sought for blood or revenge. Such ideas are also totally inconsistent with the known past conduct of the "Mormons" to United States' officers.

It is a notable fact that Captains Stansbury and Gunnison, and Judges Reed, Shaver, and Kinney carried out their official duties in Great Salt Lake City, not only without interruption, but with the positive assistance of that community, if the published writings of these officers may be taken as evidence. This they did without escort or troops of any description.

Colonel Steptoe also, with a mere handful of soldiers, wintered in the same place. No imposing force was "within a few marches" of Salt Lake City; and yet we find the Prophet declaring before an immense assembly, in what the "Mormons" call the "Tabernacle," that he would gladly take off his hat to the Colonel as Governor, if he was appointed. I think, sir, that in weighing the character of the "Mormon" leaders, these important facts should be taken into con-

sideration. Judging from the speeches delivered before thousands in Salt Lake City, published in the *Deseret News*, amongst the people who heard them delivered, and afterwards re-published in England throughout the "Mormon" community, many of whom take in the *Deseret News*, and also keep up a continual correspondence with friends and relatives in Utah, and thus, by checks and counter-checks, know them to be the actual speeches there delivered,—judging, I say, from such sources, the opposition lately offered by the "Mormons" to the proceedings of the Federal Government was made, not in resistance to the principle of federal authority, but to the slavish idea of being compelled to receive a Governor at the point of the bayonet!—a Governor selected in opposition to their unanimous choice and escorted to them under the banner of the "stars and stripes"—a flag professedly consecrated to the American Constitution, which expressly states that "all just governmental powers are derived from the *consent* of the governed; and that whenever any form of government becomes destructive of these ends, it is the *right* of the people to alter or abolish it, and to institute new governments, laying its foundations on such principles and organizing its powers in such forms as to them [the governed] shall seem most likely to effect their safety and happiness."

If, indeed, then, the "*consent of the governed*" be the basis of all just Governments in the eye of that Constitution under which the United States Government holds its powers, and if the taking of steps destructive of that principle entitled the governed to "*alter or abolish*" their authority, as is so plainly declared above, then, I say, sir, we must, however much some may disapprove of the policy of the "Mormon" leaders in other respects, in this matter declare that they did not in self-protection even take the full advantage of the "right" offered to them by the Constitution, or they would, as entitled, have "abolished" the federal authority exercised thus, regardless of their "*consent*" and in defiance of this grand principle of American independence; for where the "*consent of the governed*" was, during the march of the troops that were to instal Colonel Cumming as Governor of Utah Territory over a whole people who had voted for

another man, I am at a loss to say, unless it was under the feet of the soldiery!

Your article remarks that the probable destination of the "Mormons"—Sonora, is a "district about one hundred and fifty miles from the happy valley." It really is to be hoped that the literary gentleman who wrote that article is better acquainted with the principles he so earnestly deprecates than he appears to be with the geography of the country the "Mormons" are supposed to be traversing, as, unless this is the case, he must be at the very least some seven hundred miles from the subject, Sonora being at least as much further from the "happy valley" as the distance he has named. The very settlements of the "Mormons" themselves extend three hundred and fifty miles further from Salt Lake City than the "Sonora" to which he has conveyed them!

As to "Mormonism" in this country, your article takes a very common, but, to my knowledge, a most incorrect view of the policy used by the "Mormons" in making proselytes. You speak of "Mormonism" as a gross form of superstition, which holds out inducements to the "sensual appetite," or appeals by promises of improving the "social welfare" of its followers. This, I confess, is newspaper "Mormonism," but it exists nowhere else. You may go where you please into the meeting-places of the Latter-day Saints, and you will not hear any such inducements dwelt upon; but you *will* hear it repeatedly said, "If any man embraces 'Mormonism' for houses, or lands, or anything else but the pure love of principle, we are better without than with him! Our religion is bound to drag a man through such a chain of circumstances, that everything of this kind will be taken from him, until his heart is only set on things that never fade." Thousands who are unconnected with the Church have heard this description of language. It only hazards the reputation of the press to make assertions which any visit to a "Mormon" meeting would prove ridiculous.

The public discourses of the heads of "Mormonism," sold at 35, Jewin Street, only tell the thing out plainer still. "Tell the brethren in England," say they, in effect, "if they expect to find a Zion in this country, they have got to make it. If they do not bring happiness in their bosoms, they will not find it here." These

discourses abound with such sentiments. "We can only promise you hard work and plenty of persecution," is a common "Mormon" expression.

You remark, in continuation of the idea upon which I have just commented, that "what such promises end in, and how wretchedly they are fulfilled, when once the gulled disciples have been induced to trust themselves and their little property to the guidance and keeping of their spiritual leaders, may be learned from the reports which from time to time reach this country, filled with complaints of the bad treatment they have received,"—and, allow me to add, "may also *be learned*" from the "cheerful" manner in which, as Governor Cumming says, the whole of the inhabitants of Utah Territory moved out of their comfortable homes, still to keep company with Brigham Young, who had treated them so badly! Says the Governor, "They rejoice to exchange the comforts of home for the trials of the wilderness." The "bad treatment" goes uncommonly well with them! Is it not remarkable that they should want more?

I will close these hurried remarks with a reflection which appears to me applicable to the subject. If the "Mormons" make or have made their converts by inducements of a worldly kind, must they not be possessed of some singular method

of unconvincing them from such hopes or desires, to be able to present the spectacle of a whole people giving up homes for which they have toiled—lands they have reclaimed from a desert state—gardens adorned by unceasing industry, to plunge again into the wilderness, crying, as they did, when solicited by Governor Cumming to return to their possessions—"It's all right! God bless Brigham, and Heber, and Daniel!"

Yours, &c.,

E. L. T. HARRISON.

P.S.—With reference to your remark, that the spirit displayed by the multitude around Pisgah Chapel indicated that "Mormonism" has not much chance of a joyful reception around Whitechapel, I would say, if the non-acceptance of "Mormonism" by the ferocious mob, who used such obscene and filthy language as was sworn to by Constable Sheridan, be a matter of "satisfaction" to any one, it must be so to the "Mormons" themselves. Judging from a specimen of them seen at the Police Court, "Mormonism" must be congratulated on the loss! As to their being guided in their hostility to "Mormonism" by a "right instinct," it must, as you say, have been "instinct;" for they were a people evidently incapable of reason!

HISTORY OF JOSEPH SMITH.

(Continued from page 536.)

[February, 1843.]

Monday, 13th. Elder Rigdon came in early in the morning, and gave a brief history of our second visit to Jackson County, Missouri. I then read awhile in German, and walked out in the city with Elder Hyde, returning at twelve o'clock. Brother John C. Annis called for counsel. The Marshal called and informed me that Mr. Rollison was trying to get the Post Office, and that Dr. R. D. Foster was the first to sign the petition. I gave instruction about a bond for a part of a lot to brother John Oakley. A quarter before four, went to the Printing Office with brother W. W. Phelps.

I spent the evening at Elder O. Hyde's. In the course of conversation, I remarked that those brethren who came here having money, and purchased without the Church and without counsel, must be cut off. This, with other observations, aroused the feelings of brother Dixon, from Salem, Massachusetts, who was then present, and he appeared in great wrath.

I received the following communication:—

"To the Hon. Mr. Bryant, 2nd Asst. P. M. General.—We, your petitioners, respectfully beg leave to submit, that as an attempt is now, by certain individuals, being made to place the Post Office in this place

into the hands of William H. Rollison, a stranger in our place, and one whose conduct, since he came here, has been such as to forbid our having confidence in him; and we do hope and pray, both for ourselves and that of the public, that he may not receive the appointment of Postmaster in Nauvoo, Illinois, but that the present Postmaster may continue to hold the office."

"Brother J. Smith, if the foregoing can have a number of respectable subscribers, I believe Rollison cannot get the office. I should like to have it so as to send it on Sunday's mail. Respectfully,

SIDNEY RIGDON.

A letter from the United States' Army, dated at Fort Leavenworth, Missouri, states "that on the 14th of February, at three o'clock a.m., the moon, which had been obscured by a cloud for some hours, burst forth in a deep blood-red colour, with a black cross of equal proportions over the face, extending beyond the rim, while on the two sides small pieces of rainbow were visible. After continuing in this way for about an hour, the colour of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touching the rainbows. It continued so for half-an-hour, and heavy clouds then intervening obscured the moon, which set unseen."

Tuesday, 14th. Sent William Clayton to Quincy, and by him deposited five hundred dollars with General Leach, for Mr. Walsh, for land which lies between my farm and the city, agreeable to my letter to Judge Young.

Read proof of the "Doctrine and Covenants" with brother Phelps. Read in German from half-past nine to eleven, forenoon. Had the stove removed from the large room in my house into a small brick building which was erected for a smoke-house, designing to use it for a Mayor's Office, until I could build a new one. Had much conversation with Mr. Cowan and various individuals.

Sold Dr. Richards a cow.

Wednesday, 15th. This morning I spent some time in changing the top plate of the Office stove, which had been put together wrong. Read a libellous letter in the *Alton Telegraph*, written to Mr. Bassett, of Quincy, concerning Judge Pope, Mr. Butterfield, and the ladies attending my late trial at Springfield; and published the following letter in the *Times and Seasons* :—

"Mr. Editor.—Sir,—Ever since I gave up the editorial department of the *Times and Seasons*, I have thought of writing a piece for publication, by way of valedictory, as is usual when editors resign the chair editorial. My principal remarks I intend to apply to the gentlemen of the quill, or, if you please, that numerous body of respectable gentlemen who profess to regulate the tone of the public mind in regard to politics, morality, religion, literature, the arts and sciences, &c., &c.,—viz., the editors of the public journals; or, if you please, I will designate them the lions of the forest. This latter cognomen, sir, I consider to be more appropriate because of the tremendous noise that they make when they utter their voice.

It came to pass that, as I went forth like a young fawn, one day, to feed upon the green grass in my pasture, an ass saw me and brayed, and made a great noise, which a neighbouring lion hearing, roared, even as a lion roareth when he beholds his prey. At the sound of his voice, the beasts of the field were alarmed, and the lions in the adjoining jungles pricked up their ears and roared in their turn; and behold all the lions of the forest, alarmed by their noise, opened their mouths and uttered forth their voice, which was as the roaring of a cataract, or as the voice of thunder; so tremendous was their roaring, that the trees of the forest shook, as if they were shaken by a mighty wind, and all the beasts of the forest trembled, as if a whirlwind were passing.

I lifted up mine eyes with astonishment when I heard the voice of the lions, and saw the fury of their rage. I asked, is it possible that so many lords of the forest, such noble beasts, should condescend to notice one solitary fawn that is feeding alone upon his pasture, without attempting to excite either their jealousy or anger? I have not strayed from the fold, nor injured the trees of the forest, nor hurt the beasts of the field, nor trampled upon their pasture, nor drunk of their streams. Why, then, their rage against me? When lo! and behold! they again uttered their voices, as the voice of great thunders, and there was given unto them the voice of men; but it was difficult for me to distinguish what was said among so many voices; but ever and anon I heard a few broken, incoherent sentences like the following:—Murder! Desolation!! Bloodshed!!! Arson!!! Treason!!! Joe Smith and the Mormons!!! Our nation will be overturned!!! The impostor should be driven from the State!!! The fawn will be metamorphosed into a lion—will devour all the beasts of the field, destroy all the trees of the forest, and tread under foot all the rest of the lions.

I then lifted up my voice and said, Hear me, ye beasts of the forest! and all ye great lions, pay attention! I am innocent of the things whereof ye accuse me. I have not been guilty of violating your laws, nor of trespassing upon your rights. My hands are clean from the blood of all men, and I am at the defiance of the world to substantiate the crimes whereof I am accused; wherefore, then, should animals of your noble mien stoop to such little jealousies, such vulgar language, and lay such unfounded charges at the door of the innocent?

It is true that I once suffered an ass to feed in my pasture. He ate at my crib and drank at my waters; but, possessing the true nature of an ass, he began to foul the water with his feet, and to trample under foot the green grass and destroy it. I therefore put him out of my pasture, and he began to bray. Many of the lions in the adjoining jungles, mistaking his braying for the roaring of a lion, commenced roaring. When I proclaimed this abroad, many of the lions began to enquire into the matter. A few possessing a more noble nature than many of their fellows, drew near, and viewing the animal, found that he was nothing more than a decrepid, broken down, worn-out ass, that had scarcely anything left but his ears and voice.

Whereupon many of the lions felt indignant at the lion of Warsaw, the lion of Quincy, the lion of Sangamo, the lion of Alton, and several other lions, for giving a false alarm, for dishonouring their race, and for responding to the voice of so base an animal as an ass. And they felt ashamed of themselves for being decoyed into such base ribaldry and foul-mouthed slander. But there were many that lost sight of their dignity, and continued to roar, although they knew well that they were following the braying of so despicable a creature.

Among these was a great lion, whose den was on the borders of the Eastern Sea. He had waxed great in strength. He had terrible teeth, and his eyes were like balls of fire. His head was large and terrific, and his shaggy mane rolled with majestic grandeur over his terrible neck. His claws were like the claws of a dragon, and his ribs were like those of a Leviathan. When he lifted himself up, all the beasts of the field bowed with respectful deference; and when he spoke, the whole universe listened; and the orders of his power cover creation. His might, his influence, were felt to the ends of the earth. When he lashed his tail, the beasts of the forest trembled; and when he roared, all the great lions and the young lions crouched down at his feet.

This great lion lifting up himself and

beholding the fawn afar off, he opened his mouth, and, joining in the common roar, uttered the following great swelling yelp:—

JOE SMITH IN TROUBLE.—By a letter which we published on Sunday, from Springfield, Illinois, it appears that Joe, the great Mormon Prophet, has at last given himself up to the authorities of Illinois. He is charged with fomenting or conspiring to assassinate Governor Boggs, of Missouri, and is demanded by the functionary of that State of the Governor of Illinois. Joe has taken out a writ of Habeas Corpus, denying the fact, and is now waiting the decision of the Court at Springfield. This will bring Joe's troubles to a crisis. In the meantime, why does not Joe try his power at working a miracle or two? Now's the time to prove his mission, besides being very convenient to himself.

When I heard it, I said, 'Poor fellow! How has thy dignity fallen! and how has thy glory departed! Thou that once ranked among the foremost of the beasts of the field, as the lord of the forest!—even thou hast condescended to degrade thyself by uniting with the basest of animals, and to join in with the braying of an ass.'

And now, friend B., allow me to whisper a word in thine ear. Dost thou not know that there is a God in the heavens that judgeth—that setteth up one and putteth down another, according to the counsel of his own will? That if thou possessest any influence, wisdom, dominion, or power, it comes from God, and to him thou art indebted for it? That he holds the destiny of men in his power, and can as easily put down as he has raised up? Tell me, when hast thou treated a subject of religious and eternal truth with that seriousness and candour that the importance of the subject demands from a man in thy standing, possessing thy calling and influence? As you seem to be quite a theologian, allow me to ask a few questions. Why did not God deliver Micaiah from the hands of his persecutors? Why did not Jeremiah 'work a miracle or two' to help him out of the dungeon? It would have been 'very convenient.' Why did not Zachariah, by a miracle, prevent the people from slaying him? Why did not our Savior come down from the cross? The people asked him to do it; and besides, he had 'saved others,' and could not save himself, so said the people. Why did he not prove his mission by working a miracle and coming down? Why did not Paul, by a miracle, prevent the people from stoning and whipping him? It would have been 'very convenient.' Or why did the Saints of God in every age have to wander about in sheep-skins and goat-skins, being tempted, tried,

and sawn asunder, of whom the world was not worthy? I would here advise my worthy friend, before he talks of 'proving missions,' 'working miracles,' or any 'convenience' of that kind, to read his Bible a little more, and the garbled stories of political demagogues less.

I listened, and lo! I heard a voice, and it was the voice of my Shepherd, saying, Listen, all ye lions of the forest; and all ye beasts of the field, give ear. Ye have sought to injure the innocent, and your hands have been lifted against the weak, the injured, and the oppressed. Ye have pampered the libertine, the calumniator, and the base. Ye have winked at vice, and trodden under foot the virtuous and the pure. Therefore hear, all ye lions of the forest: The Lord God will take from you your teeth, so that you shall no longer devour. He will pluck out your claws, so that you can no longer seize upon your prey. Your strength will fail you in the day of trouble, and your voice will fail, and not be heard afar off; but mine elect will I uphold with mine arm, and my chosen shall be supported by my power. And when mine anointed shall be exalted, and all the lions of the forest have lost their strength, then shall they remember that the Lord he is God.

JOSEPH SMITH."

(To be continued.)

I copy the following from the public prints:—

"An English officer, writing to his friend in England, from Ching Keang Foo, says— 'I never saw such loss of life and property as took place here: we lost officers and men enough, but it is impossible even to compute the loss of the Chinese; for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves. In many houses there were from eight to twelve bodies, and I myself have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins: whole streets have been burnt down.' Oh, the horrors of Christian warfare!

About one o'clock in the afternoon I started for Shokoquon, with Mr. John B. Cowan and Elders Orson Hyde and Parley P. Pratt, on sleighs. When we came on the prairie, it was so extremely cold, I proposed to Mr. Cowan to wait till to-morrow; but he chose to go forward, and we arrived in safety at Mr. Rose's, where we had supper; and in the evening I gave a long exposition of Millerism. That night I slept with Mr. Cowan.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 28, 1858.

OUR FRESH STARTING POINT.—For the last two weeks, we have devoted our little *Star* to the reflection of a few rays of light taken from the late important events and movements of our brethren in the mountains. We deemed it right to give the Saints in England and our readers throughout the Mission a general view of the state of affairs and reaction, as well as a few editorial articles of our own upon the subject. Perhaps it was also due to those of the public who take the *Star*. In consequence thereof, a slight suspension has taken place in our editorials on practical duties and Church administration. These evidently belong to the most important part of our labours; and, until the late events, a large portion of space has been devoted to their service. It has appeared to us that during the general interest called up by the exodus, wisdom would afford it some gratification, especially as the fact was realized that practical duties and administrative progress would be actively carried on by the Priesthood and Saints throughout the Mission. A visit to the Saints' mountain home, a peep at passing events, and a view of future developments have given us all a little breathing time and active rest—"Mormon" rest. We hope the Saints generally are invigorated and prepared to meet us on our "fresh

starting point," to run the race of practical duties and administrative progress. Doubtless the course will be watched with greater intensity than would have been done during the height of interest called up by the late exodus, and our directions and views more appreciated than though the slight suspension had not been made to contemplate that which could not but claim the attention of all Saints.

We have, however, necessarily been labouring under a difficulty in the endeavour to present our readers with a view of the exodus, the reaction, and the position of the work, which they are, perhaps, not so conscious of. Our little *Star* is like the stars in the heavens. They show the light of the past and things as they have been: so does the *Millennial Star*. It was too small to show all the reaction with our own views at once, and dates from Utah are of course several months before the Saints in England receive the intelligence. It is not improbable, therefore, that while they are reading of a cloud that has passed over their brethren at home, the sun might be shining brightly on those we love. But that does not tell the whole matter. The fact is, this is an extraordinary work, and cannot be measured by ordinary rules. We have hardly got over the exodus yet, when in effect it is ten years past, and the position of the Church is ten years beyond what it was a few months ago. "Here is the Editor of the *Star* in his paradoxical moods again!" Never mind, critical reader: paradoxes are the highest stages of truth—two truths meeting and becoming one. We will answer for the correctness of the paradox above—namely, that the work is ten years past the exodus. This Church is like some remarkable men—it does not measure its life by time, but by events and progress. Some men at twenty-five have lived more life, thought more schemes, accomplished more, and become more developed than others a hundred years old. The youngest is the oldest, in fact, though not the most worn-out. The road-waggon shall start for a place a week before the train, and arrive a week after it. The train in a few hours lived a fortnight of life by waggon calculation. Thus it is with this great work of God. Within a century it will live a thousand years!

The Saints must therefore make allowances according to the above, and live with the speed of the Church. It is by no means true that this Mission has been standing still on the exodus during the last few weeks. We believe it has lived years in the time, and has not lost one spark of self-life, but rather caught more sparks from the Saints at home, and kindled into a flame.

Now, let the Saints and the Priesthood throughout the Mission advance to "our fresh starting point," and, with the agility of the roe upon the mountains and the vigour of the young lion of the forest, strike into the opening field. We promise our readers that they shall not lose one line on practical duties and administrative progress, and hope that they will digest the food as it shall be supplied.

ADMINISTRATIVE PROGRESS AND PRACTICAL DUTY MOVEMENT.—The spirit which has burned in the souls of the Priesthood and kindled in the heart of every Saint during the last few years has been that of Reformation. It took the form of a radical movement, led by the First Presidency, and borne off by the Apostles and Elders generally. It spread through all the settlements of the Saints in the mountains, extended to this Mission, and embraced every faithful member of this community throughout the world. The covenants of all the faithful were renewed. After repentance, humility, fasting, and prayer, they were again born of the water and renewed by the Spirit. So radical and thorough was the character of this movement, that the Church received something like a re-organization, and the signature of true Saintship was Reformation.

Reformation came to the Mission, crying repentance, waking up every honest Saint to a sense of duty, and demanding a test of membership. This was its first character. It was a renewing of the faith, desires, and devotion of the Saints. But this was only the beginning of the course of Reformation. The end thereof was not at this point, for it will reach the perfect state of things. Reformation first came to us in its primitive, moral, and spiritual character. This is how all reformations of society must appear, to be genuine, radical, and effective. There must first be a moral and spiritual renewing of man, and afterwards a necessary change and improvement in systems, administrations, and general operations must be made. The latter will also certainly be necessary, seeing that we start from imperfection, can only advance in the perfect order revealed by progressive steps, and will have much inexperience to contend with. Reformation was, therefore, at first of necessity somewhat abstract in its nature. It was the renewing of the inner man and the increase of good works, rather than an improvement of administration, a systematizing of Church government, and an organizing and directing of those good works to the accomplishment of the greatest amount of good to the cause, the Saints, and the world. It came to us as a spirit which would receive an embodiment—as a preparation for a better state of things to come—as a spiritual reform that would be worked out in practical duties and administrative progress. This is the beginning of genuine and radical reformation, and this was the form in which it first appeared.

Again: Reformation commenced with the Church in its membership, and a test for that given. It will be extended to the Priesthood, not merely as members of the kingdom of God, but as officers and rulers. Here, its highest steps will be taken, its most striking phases appear, and greater strides in its course be made. It will assume the form of "administrative progress;" and, under its governmental power and wisdom, the practical duties and good works of the Saints will be directed to the accomplishment of the greatest amount of good.

During our administration, we have been deeply impressed with the importance of giving to Reformation this higher character. We have endeavoured to make the financial and business arrangements of the Mission meet this end, and our editorial labours and general government have also been directed to the same object. But much yet remains to be done; and we call on all the Priesthood and members of the Mission to aid in giving Reformation this higher form. We hope to see it extend, and, in the character of an "Administrative Progress and Practical Duty Movement," become as general as it was in its primitive character.

FOREIGN CORRESPONDENCE.

AMERICA.

New York, July 21, 1868.

President Calkin.

Dear Brother,—Last week I sent you the telegraphic despatch announcing the settlement of the "Utah difficulty." By this mail I expected to have been able to send something more in detail, and its recognition by President Buchanan; but it is not yet out, and probably may not be

published till the arrival in the East of the Peace Commissioners, which may be expected in two or three weeks from now.

"The Utah war," then, is ended! The return of casualties is amazingly impressively, and touchingly made out by the *Herald's* correspondent—"Killed, none; wounded, none; footed, none; body." Of course that correspondence, in the last return, expressed the cheerful

ing. "Our own reporter," however, feels highly amused at the bloodless war, and has renewed confidence in the immutable decree of the Gods. All things work together for good to those who keep the commandments.

Brother Calkin, we have had our fears and apprehensions that the wickedness and folly of the Gentiles might cause some trouble; and earnestly have they striven to get up a row. Nevertheless, the Lord has overruled everything, and their madness has been restrained. Nothing but the directions of the Lord could have piloted President Young through the shoals and quicksands that have beset his voyage through the sea of life during the last twelve months; and, what is worthy of remark, the Gentiles that went in for hanging Brigham a few months ago feel that alone he is a match for them and has accomplished what he set out for. Yesterday, the chief editor of the leading paper of this city said to me, at the conclusion of a conversation on Utah affairs, "After all, this breeze will do you folks a vast amount of good." They all feel that "Brigham is at the top of the heap." I might write you considerable on this subject; but a careful perusal of our city papers, which I send by this mail, will show most unmistakably that "Mormonism" is not considered either as wiped out or wounded.

Since last I wrote to you, I have had the honour of making the acquaintance of that noble, high-minded, upright man, Colonel T. L. Kane, and had several very interesting interviews with him. His health is far from being good. He has not published anything since his return from Utah. He yet may—I hope so. Should he give another "Historical Discourse about the Mormons," his second will far exceed his first interesting sketch of their life and sentiments. For nearly ten years I longed to see him. I presume all the Saints who know his former labours to correct the public mind in its aberrations on the "Mormons" and their leaders, had a similar curiosity. If you have not seen him, let me say he is a modest, unassuming gentleman, of small stature, resembling more a prince reared under Italy's sunny sky, where a rude blast never ruffled mind or body, than a hardy pioneer, which his daring intrepidity would lead one who never saw him to imagine. His appearance indicates

the gentleman. A conversation with him forces the conclusion on the mind that he is a great man; and so he is. To his labours, under God, we are saved a war, and the United States an inglorious defeat; for, most assuredly, had Colonel Kane not arrived when he did, the "boys" would have wiped out the army this year, and left neither root nor branch of them. It is amusing to hear how Uncle Sam's boys boast of what they could have done and intended to do. The Government, better posted, and knowing what the "Mormons" could have done at any time that suited their pleasure, had they thirsted for blood, sings "Mum"—a very discreet course. I am not inclined to boast, to balance the opposite side; but when everything comes to be known, many a mother's son will thank the man Brigham Young for the preservation of his life, and not the man Colonel Johnston.

The spirit in the army was murder and lust; and sadly are they disappointed at no gratification in Great Salt Lake City. They are likely, however, to get all they wanted from the hostile Indians in Oregon, who have just manifested every willingness to accommodate the troops with a fight. Colonel Steptoe's reported defeat is confirmed, and the greater portion of the Utah Army is expected to continue the march northward. Troubles of this nature seem to grow and multiply in all the Territories. The battle-axe of the Lord may at no distant day cause mourning and lamentation throughout the land.

For the last ten days, I have enjoyed the society of Major Egan, who escorted the Colonel to the East. He is a brave fellow—quiet as a lamb. He visited with me considerably, affording me opportunity of learning much of the last year's operations in Utah. He says, what is undoubtedly true, that the Saints in the Valleys are more firmly united than at any previous time, and have learned many valuable lessons in human redemption. At the time of his departure, the peace was only prospective; so on emigration, &c., I have learned nothing. I should think that the Saints abroad will make a vigorous effort to get home the first opening, which may not be far distant. Such is the feeling in the States. I left the Major, on Saturday, at Philadelphia, very poorly in health. He was to return home on Monday with despatches.

You have doubtless seen the list of those returning from Utah. After all the cry about the thousands held in bondage and praying for deliverance, not a hundred men and women could be scared up to take the back track. That is something. Several of our best papers here have expressed surprise, and remarked that it was not improbable that the "Mormons" had been misrepresented. In short, a mighty reaction in sentiment is manifesting itself everywhere. The army correspondents of the daily press have laboured hard to make the most of those returning. Having a pretty extensive acquaintance, I kept a smart look-out to see what kind of "Mormons" were coming back. The list is worthy of preservation. I only know a few; and whoever knew them will not be surprised. You will find an excellent piece of amusement in the very affecting story told by the *Times* correspondent of a certain "humble, honest man, who preferred but one wife at a time." I am afraid to mention names, lest some old friends should think I wound their feelings purposely. I will only say, therefore, that the very good man referred to, with his "one wife at a time," is the very quintessence of a loafer and unprincipled scamp. While he was making preparations to get his present illegal wife, he was writing piteous tales to his legitimate, ill-used wife in London for money to bring him back again to her and her daughter! Who but the meanest of the mean could be guilty of such deceit? That man goes to President Young to be married, but is denied the sacred ceremony. He goes elsewhere and perpetrates the fraud—disgraces, by his association with her, the daughter of highly respectable parents, for whose sake, and not his, I withhold names; and, when he realizes

in after experience that guilt "makes cowards of us all," he flies from Utah, and is trumped up by Simonton, the slanderous reporter of the *New York Daily Times*, (who was last year expelled from the House of Representatives for his slanders against that body,) as a good, humble man, contented with one wife at a time! I would have refrained from noticing this knight of the thimble and needle and his adventures, but for the fact that, when we hear of the disgusted "Mormons" being heralded to the skies as too pure and too virtuous to live in Utah, we can better appreciate the value of Gentile statements, when the best card in their hands for immaculate purity is a ribald scamp, who merits a good cow-hiding for his unblushing impudence, and the just penalty to crime for the misery he has brought upon a family that has grown up in the world respected by all who know them.

I have occupied already more time than I intended. Excuse further notice of the discontented "Mormons."

We have had a visit from Elder Appleby since he went West. He stopped about ten days, and left last Friday in company with Elder E. R. Young's family from Connecticut. Elder A. speaks favourably of Florence as an outfitting place. When he gets up, a company of fifty waggons leave for Utah.

We shall meet in Conference on Sunday next—partly on account of the Twenty-fourth, partly to celebrate peace, and after that a good deal more to get things in proper order for a brisk campaign in the emigration interest, so that when the word comes we may be ready.

Remember me kindly to your Counsellors and the brethren in the Office.

I am yours affectionately,

T. B. H. STENHOUSE.

HOME CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

27, Lyon Street, Newtown,
Southampton, August 2, 1858.

Dear President Calkin,—

I am happy to be able to report favour-

ably to you respecting the work of the Lord in the Southampton Pastorate.

The Southampton Conference was held at Portsmouth on Sunday, the 11th ult. I need scarcely say that we had a really good time. President J. D. Ross was present,

and blessed us all with good, sound, and spirited teaching.

The reports given in by the Elders showed the work in the Branches to be in a thriving condition. But the labours of the Elders among the world have not been attended with much success.

Your call for an offering to assist the Church was laid before the Saints; and in a short time you will be put in possession of some tangible evidence of the sympathy of the Saints in this Pastorate for their brethren in the West.

I have laboured with much pleasure with Elder Harder during the past half-year, and I feel assured that my labours with Elder Hanham will be equally agreeable.

The work in the Reading Conference is prospering under the Presidency of Elder William Moss. The Saints are gaining more confidence in the Priesthood, and consequently feel more disposed to carry out their counsels. The Conference requires a little more pruning; but by far the greater part of the Saints are a good people, and are willing to help to support the Church as far as their means will allow.

I must also report favourably of Elder

E. Harding and the Saints of the Dorsetshire Conference. This is a small Conference, as you are aware; but it is composed of good people, who feel well, and who are willing to help to sustain and roll on the work.

The reformation that you have caused in the business department of the Church is participated in not only by myself and the Presidents of Conferences, but also by the Travelling Elders and the Local Priesthood.

There is a good feeling existing among the Priesthood and Saints generally throughout the Pastorate—a disposition to do right and follow counsel. Many of the Priesthood and Saints have spoken of the *Star* as becoming increasingly interesting and instructive.

I feel well in the work myself, and I am determined to try to fill my calling with honour to myself and to the entire satisfaction of those who are over me; and, by the help of the Lord, I hope to accomplish it. Praying our heavenly Father to continue to pour out his choice blessings upon you and your worthy Counsellors,

I remain yours faithfully,

G. D. KEATON.

SIGNS OF THE TIMES.

(Concluded from page 534.)

The storm was most generally felt on the west side of the city; but the most violent current of the storm passed through the north-western section. It was here that the new Episcopal Church succumbed to its violence, while on the side near the North River no serious damage was done to any particular building; while, at the same time, the chimneys of a large number of lofty houses were blown into the streets. The awnings of many stores along Eighth, Ninth, and Tenth avenues were rent to ribbons, or furiously dashed from their places. The rain appears to have been heavier, too, in this portion of the city than elsewhere, for the streets were flooded more than any others. Many blinds were blown off windows, and insecurely fastened signboards were torn from their places and dashed against the

ground. In the Bowery, also, there were many instances of these traces of the storm; and up along Second, Third, and Fourth avenues, many houses were stripped of their ornamental unnecessary. The Bible House, at Astor Place, was stripped of its blinds, and had many of its windows shattered. Many roofs of houses were more or less damaged, and everything one could see testified to the presence of the blustering visitor. In all the upper part of the city, trees have been torn up by the roots or stripped of their boughs, and left to testify hereafter to the violence of the hurricane.

The wind and rain beat with extreme fury around the corners of the *Herald* building; and the rain dashed down in such volume, for some minutes, that Nassau and Fulton streets looked as if covered

with snow, so white were the frothy bubbles thrown up by the force of the torrent. The chimney of Joseph Taylor's dyeing establishment, No. 119, West Seventeenth street, was struck by lightning, throwing it on some sheds adjoining, and breaking through the roof, burying three men and a horse beneath the ruins. The roof of the malt-house, corner of Bethune and West streets, blew across the street, landing on the roofs of Nos. 53 and 57, Bethune-street.

The traces of the terrific squall were visible throughout every street in the city, in a greater or less degree. Down town, loose lumps of brick, pieces of shattered roofing, or other like material, broken window-frames, unhinged or damaged blinds, &c., were the features that bore testimony to its violence. Up town, where the storm seems to have burst with the greatest fury, the tokens were more numerous and more strikingly attractive of notice. They were the broken chimneys, upturned awnings, rickety roofs, broken and uprooted trees, together with the numerous evidences of the storm that were to be noticed in the lower part of the city.

EFFECTS OF THE STORM IN THE VICINITY OF NEW YORK.

The effects of the storm were felt with particular violence at Hunter's Point, Long Island, and all along the shore of the East River, on the Williamsburg side, and in the neighbourhood of Green Point. The wind was first felt coming strongly from the north-west, accompanied by frequent peals of thunder and vivid lightning flashes. At Greenpoint and the vicinity immediately above, the rain fell at one time as if it was water from a fire-engine hose, and persons who were exposed to its fury could with difficulty keep their feet. About half-past four o'clock in the afternoon, the west wing of the factory belonging to the American Flint Glass Company, at Hunter's Point, fell, with a tremendous crash, having yielded to the fury of the gale. Two of fifteen persons who were in the build-

ing were killed, and seven injured, and a woman so seriously that it is feared she will not survive. As the wing ran from east to west, it experienced the full fury of the gale along the whole length, and, as might be expected, was toppled down in an instant, and now lies an undistinguishable heap of ruins.

The factory of the American Veneering and Varnish Company at Hunter's Point was also injured to the amount of about \$200.

A ship which had lain at Hunter's Point for some time, in process of repair, was driven from her moorings; and at six o'clock in the evening, we heard she had capsized in the East River.

The depot of the Flushing Railroad was also damaged to the extent of about \$1,000. One end of the car-house was blown down, and one of the cars somewhat damaged. A shed, near the depot, was also destroyed. No one was injured. The lightning operated extensively on the police telegraph wires in the eastern district. The wire attaching the magnet to the battery of the Sixth precinct was completely burned off. Nearly the whole length of the line, the telegraph poles showed evidences of the electric fluid, several of them being shivered into splinters.

The storm which passed over Brooklyn did considerable damage to awnings, fences, trees, shrubbery, &c.

It was particularly severe in Gowanus, where many trees were torn up by the roots, fences demolished, and roofs blown off. A number of boats along shore were smashed, and some larger vessels were forced from their fastenings, and blown upon land, or drifted into the bay. There was considerable injury to the crops as far down as Bay Ridge.

From the best authorities we can bring to bear upon the subject, we set down the aggregate losses resulting from these tremendous outpourings from the skies, at the astounding aggregate of thirty-three millions of dollars!

A NOVEL ANSWER.—A few Sabbaths since, in a town in the vicinity of this city, a teacher of a Sunday school was engaged in questioning his pupils upon subjects connected with their previous studies in the bible. At last turning to a young Irishman, a member of the class, he asked, "What did Adam lose by the fall?" Young Pat for a few moments was in a brown study; but at last his face brightened as he interrogatively replied, "An' was it his hat sir?"

PASSING EVENTS.

GENERAL.—Serious riots have broken out in Kilkenny, Ireland: infuriated mobs were traversing the country, smashing reaping and other agricultural machines, and assaulting their owners. At St. Thomas's, the yellow fever is prevalent, and doing its fatal work. The inhabitants of the Turkish provinces are emigrating in greater numbers than ever into the Persian territory, in order to escape the tyranny of the Turkish authorities. The British forces prevail in India as in China: the rebels, 30,000 in number, at the time of last despatch, were protected only by the heavy rains which were falling throughout the whole country. A plot, having for its object the massacre of the Christians, has been discovered at Smyrna. Armed bands of desperadoes have lately appeared on the confines of Thessaly and Epirus. The authorities at Alexandria are fearfully apprehensive of the introduction of the plague via Malta, and of a rising of the Mahommedan population throughout Egypt against the Christians. The allied admirals in China have taken Takow, and are complete masters of the Peiho up to the point where it ceases to be navigable, some miles beyond Tientsin, the important granary of Northern China, where are stored the immense supplies of rice from the southern provinces.

AMERICAN.—The great abundance of gold discovered in Vancouver's Island continues to create great excitement and stir among money-lovers, fresh diggings of extraordinary richness being continually reported. Patches of land in that island, which, six months ago, were grudgingly purchased at £1 per acre, now sell for £100 per acre. The army entered Salt Lake City, at eight o'clock, on the morning of June 26th, and proceeded to a camp beyond Jordan; on the 27th, the numerous officers entered; on the 28th, General Johnston, with his staff of officers, Major McCulloch, and Dr. Hurt started in search of a permanent camp; on the 29th, the army, under Colonel Alexander, struck their tents and moved ten miles south, and on the 30th, ten more west, towards the West Mountains, at the foot of which the army encamped, purposing to proceed thence in a few days to Cedar Valley. The Saints were returning to their houses. Presidents Young and Kimball arrived on the 30th, and their families on the ensuing day (July 1st).

VARIETIES.

"An' will you be after telling what kind of a baste ye call this," said a newly arrived Irishman, holding up a wasp between his thumb and finger. "Och, murder! Spake quick, for he's biting me!"

DISCOVERIES.—A friend of ours says it is a remarkable fact that when the price of eggs gets very high, the hens cease laying. The man who made this observation is brother to the one who discovered that large rivers always run past large cities.

A DOMESTIC. newly engaged, brought up to his master a pair of boots, the leg of one of which was much longer than the other. "How comes it, Patrick, that these boots are not of the same length?" "I raly don't know, sir; but what bothers me the most is, that the pair down stairs is in the same fix."

A LADY who superintended a Sunday school, having occasion to interrogate one of her pupils as to the cause of her father's non-attendance at church, received the following innocent reply, prefaced, of course, by a sweet little drop of a curtsy:—"Please mum, father says he is'n't coming to church any more: the parson hollers out so, he can't get a bit of sleep."

A RIX-TOP exquisite was endeavouring to call a cab; but, his lungs not being very available, or having too little muscular power to blow them, or deeming it very vulgar to speak loud enough to be heard, a sailor happening to pass along, and observing the difficulty, hailed cabby in a voice like a speaking trumpet. "Here," said Jack, looking unutterable things at the dandy, "here's something wants you!"

PASSING LIGHT MONEY.—A gentleman travelling on a journey, having a light sovereign, which he could not pass, gave it to his servant, and desired him to pass it on the road. At night, he asked him if he had passed the sovereign.—"Yes, sir," he replied; "but I was forced to be very sly. The people refused it at breakfast and at dinner; so at a turnpike, where I had fourpence to pay, I whipped it in between two halfpence, and the man put it in his pocket and never saw it."

DR. JOHNSON has left it on record, that as he was passing by a fishmonger who was skinning an eel alive, he heard him curse it because it would not lie still!

HOW TO GET A FEATHER BED.—“In carrying off the small thing of a feather bed, Jake Take, the bold burglar, showed the skill of a high practitioner, for he descended the stairs backwards.” “Backwards!” exclaimed Larry Hogan: “what’s that for?” “You’ll see by-and-by,” said Croggins. “He descended backwards, when suddenly he heard the door opening and a female voice exclaiming, ‘Where are you going with that bed?’ ‘I’m going up stairs with it, ma’am,’ said Jake, whose backward position favoured his lie, and he began to walk up again. ‘Come down,’ said the lady; ‘we want no bed here, man.’ ‘Mr. Sullivan, ma’am, sent me home with it himself,’ said Jake. ‘Come down, I tell you,’ said the lady in a rage: ‘there’s no Mr. Sullivan here.’ ‘I beg your pardon, my lady,’ said Jake. He then turned round and marched off with the bed fair and easy. Well, there was a regular shillho in the house when the thing was found out, and cart-ropes wouldn’t hold the lady for the rage she was in.”—*Lover’s Handy Andy*.

STANZAS TO ZION.

Oh, say not friendship’s holy name
Is but an empty, rapid sound;
Say not that friendship’s sacred flame
On earthly shrine is never found;
That heavenly truth no longer cheers
The lonely pilgrim on his way;
That earth is but a vale of tears,
Where sinful mortals go astray;
That mighty faith no longer brings
The richest blessings from above;
That hope’s bright star no lustre flings;
That strife has quenched the power of love;
That charity no longer moves
The heart of man to gen’rous deeds:
The desert flower yet often proves
The earth’s not overrun with weeds.
See, in you lonely vales afar,
How bright these heavenly virtues shine—

Dublin.

How truth soars in her hallowed car,
And faith bedecks her brows divine.
Oh, Zion’s sons are truly brave;
The bands of brotherhood are strong:
Know ye, who would her rights invade,
Zion shall ne’er submit to wrong.
What hope inspires that gallant host!
What love, what charity is there:
Their God and truth their only boast;
And slavery’s yoke they’ll never wear.
Dear Zion, grace be with thee still!
May every virtue bloom in thee;
And may their balmy fragrance fill
This world of sin and misery.
But ere the gathering clouds of dread
Burst in a hurricane of woe,
May I thy sacred places tread,
And ne’er my solemn vows forego.

RICHARD H. SMYTH.

ADDRESSES.—Charles Housley, 145, Abbey Street, Derby.
R. R. Hodson, George Street, High Southwick, Sunderland.

MONEY LIST, AUGUST 7—13, 1868.

William Norris (per George Teasdale).....	£225	0	0	Brought forward.....	£200	0	0
John Kessell (per ditto).....	5	0	0	Simon Irwin (per George Teasdale).....	10	0	0
E. L. T. Harrison	170	0	0				
Carried forward.....	£200	0	0		£210	0	0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—JESUS CHRIST.

Remember ye, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE REST AND INHERITANCE OF THE SAINTS.

"Ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you."—MOSES.

The foregoing passage is a portion of an address given by Moses to the people of Israel while on their way through the wilderness to the promised land of Canaan. He, as an instrument in the hand of God, had delivered them from Egyptian captivity, led them dryshod through the Red Sea, administered to their various necessities while journeying through the dreary deserts that lay between them and their final home; and now, he who had been with them midst many scenes of joy and sorrow, and had been their faithful friend and guide under all circumstances, was at last about to leave them—to bid them farewell, and die. He had ardently sought to enter with them into Canaan. Having so long shared their toils, troubles, and anxieties, he desired also to share with them their future home, rest, and inheritance. But this was not permitted. He was called behind the veil, to labour in another sphere, with greater honour to himself and with superior benefit and usefulness to the great work of God. Before his departure, however, he appointed Joshua as his successor in the flesh, bidding him, in the name of the Lord, to "be strong and of good courage," and assuring him that the Lord would be with him and not forsake him, and would enable him to enter and possess the land which he had "sworn unto their fathers to give them;" and, said he, "Thou shalt cause them to inherit it."

Our object, in this article, is to draw the attention of the Saints "to the rest and to the inheritance which the Lord" their God has promised to give them. There is an evident parallel between the experience of the Saints in the days of Moses and that of the Saints in these latter days. The trials and anxieties, joys and sorrows, pains and pleasures, hopes and fears, perplexities and deliverances, and the various chequered scenes which they passed through on their way from Egypt to Canaan, are not altogether dissimilar to those which mark the history of the Latter-day Saints as a people. We, like them, have a promised land; we have a promised rest and inheritance; we have a glorious prospect before us, and anticipate a final happy home in a "land that is afar off," where we shall "see the King in his beauty," live under his peaceful government, and enjoy unnumbered blessings and privileges to which we are now utter strangers. Zion is our home; there is our rest, and there our inheritance. But we have to prepare for and perform a journey there—a long, arduous, toilsome, tribulatory journey. We have, on our way thither, many obstacles to encounter, many opposing influences to battle with, many temptations to overcome, many hardships to endure, many rebellious dispositions, feelings, and tempers to conquer and subdue, and many

faith-testing duties to perform; and if we, in spite of these invaluable trials, endure faithfully to the end and prove ourselves worthy of the rest and inheritance promised unto us, we shall ultimately obtain it, and great will be our joy in the possession.

The "rest" which remaineth for the people of God "in the coming Millennium" is not so designated because it is a state of inactivity or idleness. The land of Canaan was the promised "rest" of the children of Israel, but it was not a land in which they were to live without occupation, in a state of apathetic repose. They had to till the ground, to plant and sow, and to reap the produce. They had to perform all the necessary duties of domestic and social life, and to engage in the various employments and avocations which are essential to the welfare and continuance of any political or religious community. Still they were to be at "rest" in Canaan; that is, they were to enjoy rest from their former life of slavery and Egyptian servitude—rest from all those perplexing cares, anxieties, and troubles which characterized their history in the wilderness. Thus, the land of Canaan, which flowed with milk and honey, and was fertile with nature's choicest blessings, was to them a land of rest and relief from all the hardships, dangers, and harassing scenes to which they were subjected on their way thither. And as it was in their case, so it will be in ours. The millennial "rest" will not be a state and period of indolence and apathy. The inhabitants of Zion, at that glorious time, will not spend their days in everlasting stillness and unemployment, as some may lazily imagine. If that were to be the case, eternal life would be in reality nothing else but eternal death. All, however exalted they may be in position, will be actively employed in various departments of life and usefulness; and, by so doing, each will be contributing not only to his own, but to the general good, welfare, and happiness of the whole community of Saints. Still, all will enjoy a state of rest and peace—rest from the burdens and turmoils of the present condition of life—rest from the miseries and sorrows of Babylon—rest from the many temptations and calamities, tribulations and disorders, which now disturb and mar our peace, and sometimes drive us into the depths of despair.

It is, however, not only a state of promised "rest" to which we look forward, but also to an "inheritance." An inheritance is property possessed by persons to whom it is left or bequeathed by another. In this sense, the land of Canaan was given by God to his chosen people Israel, according to the covenant which he had made with them. The terms of the covenant were—*obedience to his laws*. So it is with the Saints, or Israel of God, in these last days. Our "inheritance," which is "incorruptible, undefiled, and that fadeth not away," is promised to us solely on the condition that we keep the commandments of God. "If thou wilt enter into life," says the Lord, "keep the commandments." And again—"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Matt. xix. 17; Rev. xxii. 14.)

The rest and inheritance of the Saints are *promised* to them; and he who has promised is able to fulfil. The Lord says, in a revelation through the Prophet Joseph:—"Behold, this is the blessing which I have *promised* after your tribulations and the tribulations of your brethren—your redemption and the redemption of your brethren, even their restoration to the land of Zion, to be established, no more to be thrown down. Nevertheless, if they pollute their inheritances, *they* shall be thrown down; for I will not spare them, if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." (Doc. and Cov., sec. ci., par. 3.) With what hope and joyful anticipation do these glorious promises tend to inspire the hearts of all who are interested in them! The real and true Saint of God, who not only believes but obeys the laws of heaven, and fulfils his part of the Gospel covenant, can "give a reason of the hope" that is in him, because he has a reasonable hope. He alone can confide in and claim the promises of God. Others, who neglect to obey the Divine laws and commandments, may promise themselves, and in so doing deceive themselves. The rest and eternal inheritance of the Saints are the promised gift of God, but they are promised only to those who will fulfil the requirements and conditions of the Gospel—those who are not mere hearers,

but doers of the law of God—those who manifest their faith by their works—those who, guided and directed by the Priesthood and word of God, are willing to “*work out their salvation*,” even though it be “with fear and trembling.” They only who thus “endure unto the end” can obtain the promised reward.

Then, again, we have before us, for our encouragement in well-doing, the fact that the promised gift of rest and inheritance to the Saints is an *eternal* one. It is an enduring, everlasting blessing—a “rest which *remaineth* for the people of God”—an “inheritance *incorruptible*, undefiled, and that *fadeth not away*.” Personal, worldly possessions are necessarily of brief tenure, and the best of earthly treasures will canker and fade. They are, comparatively speaking, lost almost as soon as possessed. But the glorious treasures of eternal life are immortal: they will endure for ever. No moth nor rust can corrupt them—no thieves break through and steal them. Once ours, they are ours for ever, if we are faithful. No heart can fully conceive—no tongue can adequately express the sweetness of that rest or the glory of that inheritance which awaits the reception of the true Saints of God, who have become, by adoption, the children of Abraham, the seed of Israel, and heirs to the blessings sworn by an irrevocable oath to be given to the faithful.

As the people of God, then, we should be found continually striving to prepare ourselves for, and to become worthy inheritors of, the great blessings which are laid up in store for us, by duly appreciating those which we now enjoy, by living up to our present privileges, and by faithfully performing the various duties of life which devolve upon us from day to day. Ours is a progressive, every-day religion, in which there is no going back and no standing still. The present position of the Saints is by no means a permanent one. The circumstances that attend them and the scenes that surround them are but temporary, probationary, and preparatory. We have to pass through, and *must* pass through the rough and perilous wilderness, for it lies between us and our future home. We could not appreciate or enjoy the sweets of “rest,” without first tasting the bitterness of toil and trouble. We could not fully realize the blessedness and worth of our final

“inheritance,” unless we first experienced an opposite condition of life. It is true, we may have surmounted many obstacles and conquered many sore temptations; we may have braved great dangers, and overcome vast difficulties; we may have suffered numerous privations, and encountered much opposition and many severe trials; we may have trampled down multitudes of impediments which have from time to time beset our path, and we may have progressed considerably on the way to perfection: but we have nevertheless a long distance yet to travel, ere we reach the destined goal. We have not yet gained the end of our pilgrimage. We “are not as yet come to the rest and to the inheritance which the Lord” has promised to his people. We have much more to do before we shall have accomplished what is required at our hands in this probationary scene. We have other barriers yet to overcome—severer trials yet to undergo—greater and far more formidable obstacles yet to surmount, before we reach the end of our journey. But when we enter upon the possession of the glorious inheritance which awaits us, we shall be fully and abundantly rewarded for all our toils, anxieties, and labours to obtain it. If we are true to ourselves and to our high and holy calling, and endure faithfully to the end of our pilgrimage, we know that honour, and exaltation, and an immortality of bliss will be our happy portion. And even though we should “die before our journey’s through,” we shall find that “all is well.” Death will be simply a re-entrance into life, and the martyr’s cross will be exchanged for a martyr’s crown.

Could we in imagination take our station for awhile on some Pisgah’s mount, and, Moses-like, view from its lofty summit the future inheritance of the Saints,—could we gaze upon the rich and beautiful sceneries of Israel’s promised home,—could we, with the undimmed, prophetic eye of faith, behold even one-thousandth part of the future glory of Zion,—could we see her palaces of gold, her streets of silver, her temples and courts of precious stones, and all her cities and habitations glittering in millennial splendour,—could we listen for a moment to the enchanting music of her happy sons and daughters, as they sing with melodious voices their sweet songs, and pour forth anthems of eternal praise to their Father and their God, our enraptured souls could be over-

whelmed with the grandeur of the scene. Yet we know that if we, as professed Saints of God, remain faithful to the covenant we have made with *him*, he will be faithful to the covenant he has made

with us, and all the joys and glories of Zion will ultimately be ours. "He that endureth to the end," says the Lord, "shall be saved." And "He that overcometh shall INHERIT ALL THINGS."

THE QUEEN AND THE PROPHET.

BY ELDER JOHN HYDE.

Belshazzar, king of Babylon, surrounded by his nobles, feasted and revelled. His concubines were present. The sycophant company praised his gods of wood and stone. The prophet of Jehovah lived in the city; but what cared Belshazzar for the Prophet or the Prophet's God?

Nebuchadnezzar had levelled Judah's Temple and carried the vessels of sacred service with the Jews to Babylon. He had vanquished the people, enchained their monarch, razed their city, rifled their holy places; but he had not dared to prostitute those vessels to unholy uses.

Belshazzar, heated with wine, commanded those vessels so sacred and holy to be brought in, that, by drinking from them, he might express his scorn for Jehovah. The thunder rolls not, and the lightning sleeps. Who shall venture to utter tones of terrible rebuke to that profane and impious king?

While they revelled, a band of five traced lines of relentless doom high on the lofty wall. Belshazzar saw and shuddered. Conscience made a coward of his soul. He understood not the words, but he knew they were meant for him. "Bring in," cried he, "the learned and the wise." They came. "Interpret and explain," cried he, in tones of agony, "those mystic lines; and he who reads them right shall wear a chain of gold and sit upon a throne." They gazed upon the awe-inspiring lines, but their portentous import remained still untold.

The king's cries of horror penetrated the apartment of the queen. She shared not his polluting orgies. In his anguish she forgot the long list of her own cruel wrongs. She uttered no reproach; but, with her woman's pure and noble heart, she pitied him. She came forth into the banquetting hall; she gazed; and, while all around were horror-struck, she remained unmoved. "O king," said she, "in thy dominion lives a man in whom dwells the spirit of the holy gods!"

Sublime was Daniel's wisdom, marked and circumspect his deportment, and his conduct pure: God's spirit dwelt in him. The queen saw and felt this: hence her testimony. May all God's servants ever deserve and win from the daughters of men a testimony as exalted! "Daniel," said the queen, "was known and honoured by the king Nebuchadnezzar. 'Command him,' said Belshazzar, 'to come in.' The prophet appeared. 'Unfold,' cried the troubled monarch, 'those lines of fear, and you shall wear a chain of honour and fill a third ruler's high position.' 'I will read the words,' said Daniel, 'and interpret their meaning; but let thy gifts be to thyself, and thy rewards unto another.' Communing with the Eternal, Belshazzar's gifts and honours had no charms for him. He reminded the trembling king of Nebuchadnezzar's pride and folly—told him of his degradation and his punishment, his penitence and his humility, his restoration to his throne and dignity, and his proclamation to all under his widespread sway to serve and honour Daniel's God. And then, with thrilling emphasis, the fearless Prophet said, 'Thou knewest all this, and yet thy heart thou hast not humbled. Thou hast insulted the God of heaven; the sacred vessels of his Temple thou hast profaned, by libations drunk to gods of wood and stone. The Eternal, in whose hand thy breath is, him thou hast not glorified. Because of this, thy doom, dread and resistless, burns in those blazing lines. Thou art weighed in the balances, and art found wanting.' The monarch heard and was horrified. But was there mercy, at the eleventh hour, for him? And did the Prophet urge loud, vociferous, and importunate prayers to God to pardon and save the king? No. But, as a lesson to live for ever in the memory of men, 'that night was Belshazzar slain,'—that night was Belshazzar damned!

NECESSITY OF A PERFECT SYSTEM.

BY ELDER E. E. HODSON.

We are exhorted in scripture to go on unto perfection. The medium through which to obtain so desirable an object must be a perfectly organized system, possessing all the elements of progress; for a system which is incapable of leading its adherents unto perfection is inadequate to the end for which man was created. All the elements which come within the range of our observation give ocular demonstration of a Divine organization, perfect in all its parts. The human frame is a specimen of Divine workmanship, and the organization of the coarser materials of nature are not behind in this respect. The planet on which we live moves in perfect harmony with every other planetary orb in the economy of the universe, containing within itself all the elements adapted to the sustenance of man and beast and the development of the arts and sciences.

The mind of man is capable of the highest improvement. Hence the necessity of a system adapted to its development. A system which has for its object alone the temporal benefit of man, irrespective of his eternal destiny, is insufficient to lead him to perfection; and a system based on the opposite extreme is equally absurd. The history of seventeen centuries goes to prove the imperfection of human systems, which have divided mankind into sects and parties, and filled the world with division and strife.

In order, therefore, to attain the object for which man was created, a system must be devised by Infinite Wisdom. Many noble-minded philanthropists have arisen, whose hearts have burned with zeal for the amelioration of suffering humanity; and they have prosecuted their benevolent designs in the face

of obloquy and scorn; yet they have failed to accomplish their object, thus showing all the combined wisdom and benevolence of man to be incapable of regenerating and exalting the human race. A perfect plan is requisite for that purpose, and that plan is the Gospel of Jesus Christ.

Eighteen hundred years ago, the Church of God was organized after a perfect pattern, comprising every officer requisite to administer the law in all its various branches, each knowing the order of his particular calling and the duties pertaining to the same, so that there should be no schism in the body. And the law was equally perfect in its order, demanding perfect submission to its requirements, and bestowing, without reserve, every blessing according to the progress and intelligence of its recipients.

This is the dawn of a new era. The dispensation of the fulness of times is now ushered in. After the long, death-like stillness of centuries, God has again spoken from the heavens, revealed his mind and will to man, and commenced to set up his Church and kingdom on the earth, organized with Apostles, Prophets, Evangelists, Pastors, and Teachers, who, holding the authority of the holy and eternal Priesthood, will accomplish that great work of restitution which has been spoken of by all the holy Prophets since the world began. The everlasting Gospel has been again restored, which provides for man's temporal, spiritual, and eternal salvation. It meets every demand. It not only reaches the lowest condition of man, but it makes ample provision for the growth of the highest grade of intelligence, and leads him on in the path of progression through the ceaseless ages of eternity.

HISTORY OF JOSEPH SMITH.

(Continued from page 552.)

[February, 1843.]

Thursday, 16th. After breakfast, we proceeded towards Shokoquon. After travelling five miles, brother Hyde and Pratt's sleigh upset. Brother Hyde hurt

his hand; the horse ran away, and we brought it back. After dinner, at McQueen's Mills, we went to Shokoquon, viewed the place, and found it a very desirable location for a city, when we re-

turned to the place where we dined. Elder Hyde prayed, and I preached to a large and attentive audience two hours, (from Rev. xix. 10,) and proved to the people that any man that denied himself as being a prophet was not a preacher of righteousness. They opened their eyes, and appeared well pleased. When we had returned as far as McQueen's Mills, Mr. Cowan halted and proposed to call. While waiting a moment, Mr. Crane's horse, (Mr. Crane came with our company,) which was behind, ran and jumped into our sleigh as we jumped out, and thence over our horse and the fence, sleigh and all, the sleigh being still attached to the horse, and the fence eight rails high; and both horses ran over lots and through the woods, clearing themselves from the sleighs, and had their frolic out without hurting themselves or drivers. It was a truly wonderful feat, and as wonderful a deliverance for the parties. We took supper at Mr. Crane's, and I stayed at Mr. Rose's that night.

Dr. Richards invited the brethren to come to my house on Monday next to chop and pile up my wood.

Friday, 17th. Mr. Cowan returned with me to my house, where we arrived about noon; and I enjoyed myself by my own fireside, with many of my friends around me, the remainder of the day. Mr. Cowan proposed to give me one-fourth of the city lots in Shokoquon.

Saturday, 18th. Mostly about home and at the Office. Several called for counsel on points of law. Esquire Warren, of Quincy, called on me. He had hurt his horse, and said it was not the first time he had missed it by not following my advice. While at dinner, I remarked to my family and friends present, that when the earth was sanctified and became like a sea of glass, it would be one great Urim and Thummim, and the Saints could look in it and see as they are seen.

"The Twelve to the Church of Jesus Christ of Latter-day Saints in La Harpe, greeting:—

Beloved Brethren,—We wish to present, briefly, one important item for your serious consideration. Our beloved President Joseph Smith is now delivered from the prosecution and oppression from without, by which he has been bound, and also by the same process has been relieved of his property; so that he has nothing now to hinder his devoting his time to the History of the

Church and the spiritual interest thereof, except he has to spend his time in gathering food for his family.

This is the point, brethren, whether you will do your duty in supplying the President with food, that he may attend to the business of the Church, and devote his whole time to the spiritual affairs thereof; or shall he attend to your business by running here and there for a bushel of wheat, or a pound of beef and pork, while the revelations to the Church cease? This question is for the Church to answer. Therefore we call upon the brethren in La Harpe, *at this time*, for immediate relief. You are all well aware that we do not raise wheat, corn, beef, pork, tallow, lard, butter, eggs, and provisions and vegetables in the city, such as you all use, which you are all well acquainted with. And we are the same kind of beings in Nauvoo as in the country; and what you raise and eat in La Harpe, we would eat in Nauvoo, if we could get it, our President not excepted. And everything which is required to fill a larder in La Harpe is required in this place; and by this you may know what is wanting by our President to prosecute the Lord's work and bring about your salvation, not excepting cotton, or woollen goods, or groceries.

Brethren, we hope you will give an immediate answer to this by loaded teams or letter.

B. YOUNG, President.

W. Richards, Clerk.

Nauvoo, February 18, 1843."

Sunday, 19th. Spent the day from nine in the morning till midnight, in the High Council, who were attending to the case of Wilson Law and Uriel C. Nickerson, who were in dispute about the title to certain lands on the Island. After hearing the testimony, I explained the laws of the United States, Iowa, and Illinois, and showed that Nickerson had the oldest claim and best right, and left it for Law to say how much Nickerson should have; and the parties shook hands, in token of a settlement of all difficulties.

The following is copied from the *Times and Seasons*:—

"Nauvoo, Illinois,
February 19, 1843.

Mr. Alfred Edward Stokes.

Dear Sir,—In obedience to your request, I send you one number of each of the papers published in this place. I am well aware that designing men, for sinister purposes, have put in circulation reports concerning the people here; which are so monstrous that it is a matter of surprise how any rational being could profess to believe them

at all. If I were even to profess to believe such incredible and ridiculous nonsense about any people, I should consider the public would have sufficient cause to scorn me as the mere tool of corrupt and foul slanderers: but anything to stop the progress of that which cannot be done by fact and Scripture truth. That man must have a large stock of moral courage who dare in anywise profess belief in such outlandish representations as are made in the public papers concerning the people of Nauvoo, and circulated orally by wicked and designing men. The old stale story about common stock, in defiance of fact and truth, it would appear by your letter and that of your friend Evans, is professedly believed by the people in the vicinity of Waynesville, Ohio. This falsehood was invented by an ignorant blockhead, by the name of Matthew Clapp, who, for want of any other means to stop the progress of truth in its more incipient stages, invented this falsehood, and, finding it took with persons of his own stamp, circulated it with untiring perseverance, in direct opposition to the testimony of his senses, knowing, at the time he commenced circulating it, that it was false. He was a preacher of the Campbellite faith.

It would require the ignorance of barbarians and the credulity of savages to attempt a belief in the falsehoods which are circulated against the Saints with great zeal by many. I have never supposed that the authors of these defamatory tales ever expected the public would believe them; but they expected that men of corrupt minds, like themselves, would profess to believe them; neither do I now believe that those who profess to believe them do actually believe one word of them; but they profess to do it, thinking that, by so doing, they can make some headway against us: but it is a vain attempt; for every attempt of the kind has only excited enquiry, awakened curiosity, and caused investigation, which have, in every instance, resulted in an increase of members to the Church; so that we grant full license to all defamers to do their uttermost.

Our city is a great thoroughfare: people of all classes are crowding into it; multitudes who do not belong to the Church of Latter-day Saints are seeking locations where they can prosecute their respective callings. If you wish the papers, you can put the money into a letter, and the Postmaster at your place will send it without expense. Yours, with respect,

SDNEY RIGDON, P. M.

Elder William Henshaw having been directed by Elder Lorenzo Snow to go to South Wales, he commenced preach-

ing privately to several families in Pen y Darren, near Merthyr Tydvil, Glamorganshire, in the English language, a number of whom believed his testimony; and this day baptized William Rees Davis, his wife, and two of his sons, and commenced preaching publicly in brother Davis's house, about one-third of the people only understanding the English language.

Monday, 20th. About seventy of the brethren came together, according to previous notice, and drewed, sawed, chopped, split, moved, and piled up a large lot of wood in my yard. The day was spent by them in much pleasantry, good humour and feeling. A white oak log, measuring five feet four inches in diameter, was cut through with a cross-cut saw, in four-and-a-half minutes, by Hyrum Dayton and brother John Tidwell. This tree had been previously cut and hauled by my own hands and team.

From nine to eleven this morning, I was reading in German; and from eleven to twelve, held Mayor's Court on Assumpsit, *Charles R. Dana, v. William B. Brink*, which was adjourned ten days.

Last night, Arthur Milliken had a quantity of books stolen, and found them this afternoon in brother Hyrum's hayloft. Two boys, Thomas Morgan and Robert Taylor, were arrested on suspicion and brought before me for examination. After a brief investigation, the Court adjourned until ten o'clock to-morrow morning. While the Court was in session, I saw two boys fighting in the street, near Mills' Tavern. I left the business of the Court, ran over immediately, caught one of the boys (who had begun the fight with clubs), and then the other; and, after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the Court, and told them that nobody was allowed to fight in Nauvoo but myself.

In the evening, called at brother Heber C. Kimball's. John Quincy Adams presented to the House of Representatives of the United States a petition signed by 51,863 citizens of Massachusetts, praying Congress to pass such acts and propose such amendments to the Constitution as would separate the petitioners from all connection with the institution of slavery.

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 4, 1868.

TITHING RECORDS.—Some months since, we were led to supply the Mission with Conference Tithing Records, in order that a just and correct account might be kept of all Tithing collected, as well as the disposal of the same, and that a correct, practical, and uniform system of keeping those accounts and transacting Church business generally might be adopted and reduced to practice in every Conference throughout the Mission. We were of the opinion that if we could succeed in establishing a correct but plain and simple uniform system of keeping the accounts and transacting the business of the Church, much more good could be accomplished with the same amount of means; and much more means could be realized, and secured, and applied to the proper and legitimate object for which it was raised, than could possibly be effected under the loose and ineffectual method of conducting business which had hitherto been practised; and that the Elders would also realize the advantage of having method and system in their transactions. The result has abundantly proved the correctness of that opinion. These books and instructions were distributed through the Mission about the 1st of April, and the present system of operations established in April and May; since which, more has been accomplished for the Church than has been accomplished in the way of finances in any whole year before: and the universal testimony of the Priesthood is, that they have more joy and satisfaction in their labours and more of the good Spirit in their ministrations than before. Still there is room for improvement. The system is not yet complete. The Branches are yet in a measure groping on in the old track, and labouring under the inconvenience of a want of system and order in keeping their accounts, so as to harmonize with and work into the Conferences as they ought to do, and constitute a check on the Conference books.

The readiness and energy with which the Priesthood have laid hold of and put into practice our suggestions and counsels, and introduced the system of book-keeping and all other business matters proposed by us, encourages us to make another move towards perfecting the system and extending the order to the Branches. To accomplish this, we have now being made a quantity of Branch Tithing Records, sufficiently large to supply every Branch. These Records are to be upon the same principle as the Conference Records, and to operate as a check upon them.

We hope the Presidents of Branches will be prepared to enter into this reformation, if we may so term it, with the same will and determination to carry it out as were the Presidents of Conferences. We feel sure that they will be blessed in so doing. We have made provision also for a *Monthly Report* of the Branch Presidents to the Presidents of Conferences. We shall supply the Branches with printed forms, merely requiring to be filled up by the Branch President, and copied into his Record; blank forms being also furnished in the book for that purpose.

This will not, however, complete our arrangements. It will be necessary to extend it still further; and, in order to render the system as perfect as possible, we shall, as soon as convenient, get up a set of *Teacher's Books* for the Mission. By these means, a perfectly uniform system will be established throughout the Mission, the

accounts be accurately kept, correct business habits acquired by the brethren, the books kept and preserved from destruction, the interest of the Saints thoroughly protected, and the cause thereby materially benefited.

EMIGRATION—PENNY FUND.—It is our duty, as well as desire, to guard the interests of the Saints over whom we have the Presidential watchcare; and it is a source of great joy and satisfaction to know that they are blessed and prospered in their daily avocations and temporal affairs; but much more so to know that they are faithful and united in keeping the laws and commandments of God and the counsels of his servants.

One of the most important of the laws and commandments of God to the Saints in this land, and which most directly concerns them, after their daily practical duties, is to gather to Zion, that they may receive the blessings awaiting the faithful and obedient Saints there, and assist in building up and establishing God's kingdom on the earth. We feel particularly desirous to see the Saints make preparation to obey this command with the least possible delay.

In order to facilitate this object and assist the Saints to save the means to take them from these lands, the Penny Fund system was established, through which, by a faithful adherence to the counsels of the Priesthood, much may be done for the emigration of the Saints, and much money, which would otherwise be spent in small sums for no real, substantial benefit, be saved and laid by for the assistance of the owners in their emigration. Much has already been accomplished; but we feel assured that much more might have been done, if the Saints had all justly appreciated the movement and fully realized the benefits to be derived from it, through a strict and faithful observance of the counsels and instructions which have from time to time been given them, not only through the *Star*, but from the stand. We would again call upon the Saints to give this matter their most earnest consideration, and to set themselves, one and all, diligently to work to accomplish their deliverance from this land.

From the present embarrassed condition of the Perpetual Emigrating Fund Company, there is no probability that there will be any emigration by that Company to any considerable extent for some time to come, after the way shall again be opened for emigration: and as we have said before, so say we again, that your emancipation from this land depends, in a very great degree, upon yourselves. And should the Church assist any from this land, it will be the *faithful*, who have kept the laws and commandments of God, been diligent in the performance of every duty, responded cheerfully to every call that has been made upon them, and manifested a disposition to help themselves to gather to Zion. And hereafter the books will be consulted to find the faithful. You will be judged by the things written in the books. We are therefore endeavouring to supply the Conferences and Branches with all necessary books, to be kept and preserved as permanent records of the Church. We have deemed it advisable to supply a set of *Penny Fund Books*, enough for every Branch Treasurer of that fund in the Mission, so that order and uniformity in that department may also be established. We have them in progress, and shall send them out with the Branch Tithing Records. We shall enjoin it as a duty upon the Presidents of Conferences to see that an honest and correct account be kept of all moneys paid into that fund, and paid over to the Conference Treasurer once a week, or semi-monthly, as the case may be, at the same time that the Tithing money is paid over to him; and that it be by him paid over to the Pastor, to be forwarded to this Office monthly.

Now, although the Pastors and Presidents of Conferences and Branches are

generally and almost universally made the treasurers of this fund, yet they are made so by the people themselves; and we do not, as we have before stated, hold this Office responsible for any money except what actually reaches us; but we feel it a duty to counsel the Saints and to assist them, by throwing around them all the safeguards which can possibly be brought to bear for their security against fraud. We have therefore deemed it advisable to require a Monthly Report from the Branch President or Treasurer to the Conference Treasurer of all money paid in, as well as the paying over all such money weekly or semi-monthly, as before remarked. We hope, by this means, to assist the Saints and stir them up to greater diligence in this matter.

From the present aspect of affairs in Utah, as we are able to catch a glimpse of them through the public press, we may reasonably look for emigration to open again soon, for a short time. Should such be the case, how many of the Saints are prepared to avail themselves of the opportunity? Saints, are you doing all in your power to be ready when the way opens? Or are you putting it off from time to time, with the idea that there is time enough yet, and that you are not yet quite ready to begin to retrench or sacrifice anything for that object, and hoping that the Lord will open the way and put into the heart of somebody to emigrate you? If so, be assured that emigration will open and close again, and you will still be left in England. Arouse, then, Saints, and begin at once with a determination not to cease your efforts until your deliverance be effected.

OLD BOOK DEBT.—The great liberality and zeal manifested by the Saints, in answer to our call upon them, to pay off the old book debt, and thereby render material aid to the Church in Zion, is very gratifying to us, and speaks well for the Priesthood generally who have the immediate watchcare of the Saints, and loudly in favour of the faith and good works of the Saints themselves, and is a most truthful and tangible evidence of their love and sympathy for their brethren in the mountains: and, with the same spirit to actuate and govern them, the old debt will be more than half paid off by the end of this year. That debt has been increasing from year to year, for the last six or seven years, at the rate, on an average, of nearly £1,000 a year. This year, the Conferences, with a few exceptions, are not only not increasing their indebtedness to the Office, but are really manifesting a determination to entirely wipe out all old scores, and hereafter do business, as it always should be done, on the ready-money principle. We are sorry that there are any exceptions to this rule; but truth compels us to state that, in some few instances, the Priesthood and Saints are behind the spirit of the times in this matter, and are not only not doing anything to remove the old debt, but are actually increasing their indebtedness at this Office. This we expect to be immediately rectified, and we call upon the Pastors and Presidents of Conferences to see that this reformation is at once effected. The subscription for the *Star* this year was not forced or urged upon the Saints, and we expect the money every month for every *Star* that is sent to the Conferences.

We desire to call particular attention to the letter of President J. D. Ross in this Number. There is much truth and good counsel in it, and the Saints would do well to take the advice given. It does not speak very well for the faith or sincerity of the Saint who would refuse or neglect to take the *Star* because he could not take it with him to the Valley, and yet would pay as much as it would cost for a *London Journal*, *Home Magazine*, or *Family Herald*, and, after reading, use it for waste paper. The desire to progress in the knowledge of those principles and truths which concern their salvation is very weak indeed in such Saints, or they would take the *Star* instead.

and, having read and treasured up all the information to be gleaned from it, give it to a neighbour, if they have not faith that they can take it with them to the mountains. The expense would be the same, and the good accomplished would, in the latter, vastly exceed that of the former. In the one case, the Saint would receive some good and profitable information, which would be of lasting benefit, and the neighbour might receive light and intelligence on some principle of divine truth which would effect or perhaps bring about his eternal salvation; while, on the other hand, some fictitious tale is read, which only tends to create a distaste for solid reading and sound principle, enervate the mind, and disqualify it for the reception and appreciation of the great truths of the Gospel, or the stern realities of every-day life. The acquisition of one Gospel truth—one correct principle of salvation, would certainly be worth, it would seem, the price of a *Star*, even though the latter could not be taken to the mountains. And where, Saints, will you go to look for these glorious truths—these saving and ennobling principles—in the *Millennial Star*, or in the *London Journal*? The love of the truth—the desire to build up the kingdom and secure their salvation does not dwell in the heart of the man or woman who acts upon that principle. If every Saint in this Mission did his duty in this respect, the circulation of the *Star* would be nearly doubled, and the Saints would be storing their minds with useful knowledge, whereas they are now spending their time and money for comparatively useless trash.

We hope the presiding officers of Conferences and Branches will turn their attention to this matter, and see that every Saint who has the means to pay for any of these periodicals of light reading takes and pays for the *Star*. A reformation in this respect is really called for and must be effected, or they cannot advance with the Church and keep the spirit of the times.

EFFICIENCY IN ADMINISTRATION.—We desire to call the attention of Pastors and Presidents of Conferences to the subject of efficiency, and impress upon their minds the necessity of knowing and understanding everything pertaining to the Church under their watchcare.

Brethren, it is your duty and privilege to be in the constant possession of every species of knowledge and information concerning your flocks; and you must do this, or you cannot be efficient in your offices. Nothing is more calculated to assist an officer in his presidential duties over a people than a thorough knowledge of everything pertaining to that people. This knowledge is indispensable, if you would be efficient and profitable in your ministrations. A few days since, we had occasion to call upon the several Pastors for certain statistical information, which ought to have been in their possession from the Half-yearly Statistical Reports, and which we should have received by return of post. It was all-important that we should get it without delay; yet, in nearly every case, we were compelled to wait a week, and, in several, considerably longer, for what we ought to have had in forty-eight hours at the furthest; and, besides that annoyance, we were put to great inconvenience and considerable expense. This information should have been in the possession of both Pastors and Presidents of Conferences; whereas, in fact, it was with neither, but had to be acquired by them from the Presidents of Branches, before they could furnish us with it.

If you would be prompt and efficient in your callings, brethren, be careful to be constantly in possession of every species of information, statistical and financial, as well as moral and religious, respecting your several fields of labour.

VISITS AMONG THE CONFERENCES.—President Ross writes us from Nottingham on the 3rd, and Norwich on the 9th; and President Budge from Glasgow on the 10th.

We are glad to hear, through those brethren, of the welfare of the Saints in those places, and their determination to persevere in well-doing and not rest until they have paid off the old book debt and discharged every obligation to this Office.

We have also been visiting among the Conferences, and have lately returned from a pleasant and profitable visit to London, Brighton, and Birmingham, where we had the pleasure of meeting, in each of these places, large numbers of the Saints in Conference, and imparting to them such instruction as we were led to do by the Spirit, and witnessing their zeal and devotion to the cause and kingdom of God, their love and union of spirit, and their determination to do all in their power to uphold and sustain the work, and secure their own salvation. There is also great union of feeling and oneness of spirit existing among the Priesthood in these Conferences, and an order, regularity, and promptness in their business matters, that is both gratifying and praiseworthy. The Priesthood and Saints in these Conferences are earnestly striving and fully determined to wipe out their old book debt also. This, in fact, seems to be the prevailing feeling throughout the Mission; and we cannot but feel that the Lord is greatly blessing his people in this land; and we pray that he will continue to bless, strengthen, and qualify them to do his will and accomplish his purposes on the earth.

THE WORK IN AUSTRALIA.—In addition to the information contained in Elder Snow's letter from Melbourne, published in this Number, we learn by letter from Sydney, New South Wales, dated June 4, that a Special Conference was held in that city on the 30th May, when a number of officers were appointed to fill the vacancies occasioned by the return of the American Elders home. Elder Thomas Ford was appointed President of the Australian Mission; Elder James Pegg, President of the New South Wales Conference; Elder Alexander Somerville, President of the Victoria Conference; and Elder Richard Ellis, General Book Agent of the Mission. Elder Snow left Melbourne on the 30th May. The others—namely, Elders Stewart, Clark, Chaffin, Norton, Potter, and Said, were to embark on board the *General Cushing* for San Francisco on the 8th June. May God protect these his servants on their way home, and bless them abundantly for their arduous labours in his great and good cause!

FOREIGN CORRESPONDENCE.

AUSTRALIA.

Ship "Marianna," lying at Melbourne,
May 30, 1858.

President A. Calkin.

Dear Brother,—By a letter from Elder George S. Clark, of May 18, I see that the American Elders in the United States and England are released from their missions and called home, and that you are presiding in England; so I write you, believing I am writing to the correct authority. On the 18th May, 1856, I, in

company with fourteen others, left Great Salt Lake City in good health and spirits, and proceeded to Sydney, where I arrived December 9th. A Conference was soon held, and myself and Elder J. C. Witbeck were sent to South Australia. In that colony we arrived January 22nd, 1857. Soon after our arrival, we perceived that South Australia had only been settled about twenty years, and that most of the settlers had either heard the Gospel in England and rejected it, or had had an opportunity to hear, and deemed it un-

worthy of their notice; and therefore little could be done. But, notwithstanding this, we commenced our missionary labours, and continued until June, 1857, when Elder Witbeck, being informed of the death of his wife, left; and he is now, I presume, in the Valley. I remained until the 19th instant. During this time, about twenty-eight have emigrated, and fourteen only were baptised. I visited and preached in nearly all the most populous settlements there; but to obtain a house to preach in was next to impossible. For this reason, my preaching was in the open air generally. My congregations were usually small, seldom exceeding two hundred, and they were not always attentive. I was frequently disturbed. As to the other members of the Mission, I cannot speak particularly; but I have good reason to believe that in New South Wales the Mission has been more prosperous. When I left "home, sweet home," I believed that if I were faithful, the Lord would go before and be with me until my return, so that, if anything happened with me wrong, it would be my own fault. I will now tell you how far my expectations have been realized.

When on our way to San Francisco, without a dollar in our pockets, we began to plan how to get across the ocean. This, you know, was not taking thought for the morrow: it was thinking weeks ahead. But we finally settled down that the Lord would have a vessel there to take us over when we arrived. So on we went; and on our arrival, to our surprise, there the vessel was, and money enough in our pockets to pay our passage, but *nothing left*.

Well, we got on to the water, bound for Melbourne. As it was to Sydney we wanted to go, How shall we get from Melbourne to Sydney? was the next enquiry. So we thought, and thought, and thought again; but, finally, gravely concluded that we could not go from Melbourne to Sydney until we arrived at Melbourne; and that if the Lord wanted us in Sydney, he could lead us there. After this, quietness within was predominant. In this situation, the wind blew where it listed, and we heard the sound thereof, until we found ourselves at the port of Melbourne; and before we went on shore, we were saluted by a brother, to whom the Lord had sent word that we were coming, and to whom instructions had been given to be on the

watch for us. Soon after getting on shore, a consultation was had, and four detailed to go to Sydney; and when the time arrived for leaving, we had just money enough to go with, but *nothing left*.

Well, we got to Sydney; and who should we see but the President of the Mission coming on board again to meet us! All right! The Lord thus far had gone before us. The Conference was held, as I have before stated, and I and Elder Witbeck were sent to South Australia, not having a penny; but when the time arrived for starting, money enough for passage was on hand, and *nothing left*.

I had no notice of the call home until April 30, one month ago, when I had only two shillings, and the journey was long and expensive. The brethren were all poor, but I felt certain the call had been made; so I must start, or at least try to go. Thought I, What shall I do? No money, no clothing, and ten thousand miles to go. Yes, ten thousand! What shall be done? St. Paul says, "The Lord is a present help in every time of need." I will try it, and see. So I prayed to him to help me, and started, first travelling 130 miles on foot in South Australia, visiting the brethren, exhorting them to faithfulness, and setting things in order as well as I knew how, and then took steamer for this port. When I got here, my passage was paid, and my two shillings had increased one hundred fold; so I had a *little left*.

In this colony I have travelled 100 miles, 50 of it on foot; and now, here I am, safely on board, with my passage paid to San Francisco, with the hope that the ship will call at Sydney and take in the residue of the Mission, having on hand five per cent. more than when I landed here; that is, five times as much. If this proves that "the Lord is a present help in every time of need," then here I have it. I certainly have a *little left*.

I may here state that, during my Mission, I have not wanted for food, clothing, or a night's lodging, nor for a friend, when a friend was needed; nor have I had a day's sickness, except sea-sickness.

When I arrived in South Australia, my clothing was beginning to be a little old; so the brethren furnished me with some new. Now, the Lord had said in such cases I must cast the old from me. But

did I do it? No—not I. That command did not amount to much; it was of but little consequence: the old would, in case of a future pinch, answer to wear again. So they were laid by. Well, the result is, that on my way home I am obliged to wear my old clothing. But it is just good enough for me: I might have obeyed the command. I hope the Elders who hereafter may not wish to wear their

old clothing home will take warning by me, and not think that they know better than the Saviour. But really, now, President Calkin, they are quite comfortable; and I fancy I look quite nice and tidy in them. May the Lord bless you and all the faithful.

Your fellow-labourer,

Z. SNOW.

HOME CORRESPONDENCE.

LONDON PASTORATE.

6, Richard-street, Limehouse Fields,
London, August 9, 1868.

Dear President Calkin,—It is with great pleasure I embrace the present opportunity to inform you of the faithfulness and diligence of the Saints in the London Pastorate. Although I am about half of my time away from the Pastorate, yet I find every requirement made at our hands fully met. The Presidents of the Conferences deserve credit for their strict attention to the business of their Conferences, everything being done up well and in proper time. But I will allow their works to speak for them, as they are made manifest from time to time in a tangible form to you at the Liverpool Office; and they will be a little more tangible the present month than ever. From the 23rd of June until the 10th of July, I remained in the London Pastorate, and had great joy in my labours, because of the union and good feeling that prevail among the Saints.

July 11th. I attended Conference in Portsmouth; found Pastor Keaton, with Presidents Hanham and Moss, enjoying the spirit of their calling, and the Saints fully united with them in endeavouring in every possible manner to aid in rolling on the great work of the last days. The Conference was well attended by the Saints, and suitable instructions were given.

In Southampton, the Saints labour under a little disadvantage for the want of a convenient meeting-room. Sometimes the brethren are disposed to be “penny wise and pound foolish.” It is not wise to give up a meeting-room where there is a good Branch, until another is

secured. The same influence for good cannot be exercised over a Branch in a scattered condition that can be used when the Saints can meet together in one room.

There is another matter worthy of notice—namely, book debts in nearly every Conference in the Mission. An effort is being made to wipe off the old book debts that now burden the Conference. Considerable has been done, and much more will be done the present quarter for that purpose. On close examination, I find that in too many instances the present accumulation of stock is being overlooked; and while we are overcoming an old enemy, a new one is gradually gaining strength and influence amongst us. Pastors and Presidents should turn their attention immediately to this subject, and make it their business to see that no stock is allowed to accumulate either in the Branch or General Agent's hands. Each Branch ought to square their accounts monthly. Money in advance would be better. A little tact and management on the part of the presiding authorities in the Conferences might create a ready-money business all the time with the publications of the Church in the Branches.

The General Agent's accounts should be carefully audited at the end of each quarter; and the amount of stock which has accumulated in his hands during the quarter should be disposed of at once. I believe that the Priesthood only require to have their attention directed to this matter, to attend to it promptly. Several thousand more *Stars* than are now published ought to be taken by the Saints in the British Mission. A reformation in this particular is really necessary in

every Conference. The reason urged by many of the Saints for not taking the *Star* is that they cannot take them with them when they emigrate, because of the small quantity of luggage allowed by the handcart trains on the Plains. Yet these same persons will every week give their penny freely for a *London Journal* or a *Family Herald*, to read some favourite tale, and then use it up for waste paper. Saints of the British Mission, why not spend your penny from week to week in procuring the *Star*? Supposing you could not carry a single volume with you to the mountains—the information and counsels imparted in this, the only legitimate publication in this country through which the Saints in these lands can receive necessary counsel from week to week, is better worth the money expended than such publications as those referred to, even though you should have to leave it behind you or use it for waste paper. Think on this matter and reform.

On the 18th and 25th, we held Conferences in London and Brighton, both of which President Budge and yourself

attended. We had full houses and excellent instructions. Your visits were highly appreciated; and we shall be glad to have them repeated at the first convenient opportunity.

August 1st, I attended a Pastoral Conference in Nottingham. Everything is moving along in a most satisfactory manner in this Pastorate. The Priesthood and Saints are united and diligent in the discharge of their respective duties. Their works praise them better than I can in a letter. Each month as it rolls round enables you to form a pretty correct idea as to who are the working and who the talking men now engaged in the ministry. I was gratified to hear you remark, when in London, that the labours of the Priesthood throughout the Mission, with perhaps one or two exceptions, had given you every satisfaction; and the exceptions will probably redeem themselves before the present year terminates.

Yours very faithfully,

J. D. Ross.

PASSING EVENTS.

GENERAL.—The neighbourhood of Bedford on the 12th ult. was visited by a most fearful electric storm: the lightning was appalling; the instantaneous peals of thunder resembled a mighty cannonade, and serious damages befel the locality. In the neighbourhoods of Stafford, Derby, Barnsley, and many other towns, the storm was terrific, flashes of lightning rising from the earth like skyrockets, peals of thunder shaking the houses and public buildings, and the rains pouring down like the bursting of a water-spout. A terrible thunderstorm has visited Coleraine, doing considerable damage. A ball of fire struck one of the ribs which were being erected for the Cupola, exploding with a tremendous report, louder than 50 stand of arms, which was heard over the whole town. Parts of the scaffolding were hurled in splinters in all directions to a considerable distance: a large stone in a solid mass of masonry in the tower was also forced out of its place, and several workmen, who were standing on the floor underneath, were thrown down by the shock and stunned. Among other places, the neighbourhood of Bushmills was visited with the storm in all its intensity; and to the thunder, lightning, and rain was added the phenomenon of a shower of ice, many pieces measuring several inches in circumference. A number of conspirators at Lemberg, the capital of Austrian Galicia, most of whom were from twelve to fifteen years of age, have been tried; ten were sentenced to various terms of punishment, and one to death: in passing sentence, the judges recommended them to mercy, on account of their extreme youth. A conspiracy is on foot for a general rising of all the Slavonic populations of Austria, with ramifications in Russian Poland, to form a republic, which would comprise some nine millions of inhabitants. A riot broke out at Tilborg on the 5th ult., resulting in several persons being wounded, and two killed. The populace gave way to great excesses; but 20 gendarmes and 30 soldiers were sent from Bois-le-duc, who made numerous arrests and restored order. The Arabian city of Jeddah has been bombarded. A smart shock of earthquake was felt at Jamaica on the 16th July. A shock of earthquake was also experienced at Toulon on the 13th ult.

AMERICAN.—Advices from Tampico to the 20th July report that affairs there continued in the same unsettled state as heretofore reported. Gen. Curyajal had cut off all com-

munication with the interior, and was supposed to be preparing to make a move on Tampico. In Mexico, there has been a complete change in Gen. Zuloaga's cabinet. The Liberals have re-captured Tlaxcala. The important mission to Paraguay remains still unsettled. The Canadian ministerial crisis continues, and the excitement is greatly on the increase. Mr. Galt was called in by the Governor-General on the 4th ult., but declined to undertake the formation of a cabinet. The rejection of the Leamington Constitution formed the subject of discussion in the organs of the Administration and the Opposition. A despatch from Washington states that two thousand troops, equipped with the most effective arms known to the army, will soon be in the Territories of Washington and Oregon, and make a vigorous fall and winter campaign against the hostile Indians; and General Harney will command the operations. It is expected that the Sixth Infantry ordered from Utah will arrive in the Indian country, where Col. Stepien is stationed, about the middle of November. It has further been determined to send Colonel Mansfield, Inspector-General of the army, out by the steamer to the coast of war, to inspect the forces and report also upon the state of the country, the number and capabilities of the Indians, and the additional measures required to bring them to terms. The whole Territory of Utah is reported as being perfectly tranquil. None of the soldiers of Gen. Johnston's army were allowed to re-enter Salt Lake City, and orders had been issued strictly prohibiting any interference whatever with the people. The Peace Commissioners had left for Washington.

VARIETIES.

A DANDY is a chap who would be a lady if he could, but, as he can't, does all he can to show the world he is not a mau.

A SYLLOGISTIC EXERCISE FOR LOGICIANS.—"No cat has two tails. A cat has one tail more than no cat. Ergo—A cat has three tails!

THE father of a "Dublin boy," in chiding his delinquent son for wrong doing, would up his chastisement with, "Sirrah, did you ever see me do such a thing, when I was a boy?"

PRAYER FOR THE KEEPING OF THE WORD OF WISDOM.

O God of my Fathers, look down from above,
Diffuse round my head the warmth of thy love;
Pour thy grace in abundance on this head of mine,
That thy merciful laws I may clearly define;
Give me knowledge to know what is holy and good;
Give me strength to abstain from all noxious food—

London.

From drinks that are strong and offensive to thee:
A heart to abhor them do Thou give to me.
Give me a mind that's willing to do
All things, that thou, Lord, would'st have me pursue;
Give me wisdom and truth, that my race I may run,
And obtain a reward in thy kingdom that's come.

M. CLARK.

ADDRESS.—Frank Pitman, care of Mr. R. Ashdown, Mead Lane, West Street, Farnham, Surrey.

MONEY LIST, AUGUST 14—20, 1868.

Edward D. Miles (per B. Evans)	£25 0 0
William H. Perkes	14 0 0
	£29 0 0

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XX.

Saturday, September 11, 1858.

Price One Penny.

NEBUCHADNEZZAR'S DREAM.

Nebuchadnezzar, king of Babylon, had a dream, "wherewith his spirit was troubled, and his sleep brake from him. Being anxious to know what it portended, he called in his wise men—soothsayers, magicians, astrologers, sorcerers, and the Chaldeans, who professed to be skilled in all kinds of divinations, and told them he had "dreamed a dream," and that his "spirit was troubled to know the dream." To this the Chaldeans replied, "O king, live for ever! Tell thy servants the dream, and we will shew the interpretation." The king, however, could not do this; for, said he, "The thing is gone from me. If ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream and the interpretation thereof, ye shall receive of me gifts, and rewards, and great honour." To this unwelcome alternative of compliance or death they demurred, and repeated their former terms—"Let the king tell his servants the dream, and we will show the interpretation." This rejoinder roused the ire of his Majesty, who was totally unable to accede to their request; and, after charging them with deception and false pretences, he challenged them to *prove* their power of interpretation by telling him the dream itself. On their failing to do this, "the king was angry and very furious;" and at once

"the decree went forth that the wise men should be slain."

There was, however, among the Jewish captives in Babylon, a young man, named Daniel, to whom "the God of heaven" revealed the secret "in a night vision." On obtaining access to the king, through "Arioch, the captain of the king's guard," Daniel, in the presence of the king, revealed both the dream and the interpretation. Said he, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." His relation of the dream was as follows:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form therefore *was* terrible. This image's head *was* of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone *was* cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then *was* the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place *was* found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 31—35.)

Having thus revealed the dream itself to his royal auditor, Daniel proceeded to

"tell the interpretation thereof before the king," which was as follows:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. ii. 37—45.)

No sooner had Daniel revealed the dream and its import, by the gift and power of God, than "the king Nebuchadnezzar fell upon his face and worshipped Daniel," saying, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." The result was, that "the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Let us now examine the various particulars of the foregoing dream and its interpretation, and see when and how the different predictions contained therein have been fulfilled.

The royal dreamer saw "a great image;" and "this image's head was of fine gold." It is evident, from Daniel's interpretation, that the image was symbolical of a succession of ruling empires, each one in its turn subduing and taking the place of its predecessor as the dominant power. At the head of the nations, at that period, stood Babylon, whose monarch and representative was Nebuchadnezzar the Great. Hence, says the prophetic interpreter, "*Thou art this head of gold.*" He was "a king of kings," rich and powerful, bearing the sway over numerous minor kingdoms, which were tributary to him. Babylon was so noted for its magnificence and wealth as to be emphatically designated "THE GOLDEN CITY." (Isaiah xiv. 4.)

The far-famed city of Babylon, which was the metropolis of Chaldea, or the Babylonio-Chaldean empire, was situated in a vast plain. It was built four-square, and in extent was about eight times larger than the British capital, London. According to Herodotus, the oldest historian upon the subject, the city was 480 stadia (or 60 miles) in compass, being surrounded by a wall 150 feet high and 87 feet thick, which was fortified with 250 towers, and had 100 ponderous gates, (all made of solid brass, with iron bars,) 25 on each side; there being four towers between every two gates, and four at every corner. The entire wall, for further protection, was surrounded by a ditch, the depth and width of which corresponded to the height and breadth of the wall, and was lined with the same material with which the wall was built—namely, bricks cemented with bitumen. Within the city stood the Temple of Belus, which was half-a-mile in circumference, and a furlong in height; the whole structure consisting of eight distinct towers, one above another. On the highest tower was a chapel, where the worshippers of Belus paid their chief devotions; and on the top of this stood an observatory for astronomical calculations, &c. The river Euphrates ran through the city from north to south, dividing the city into two nearly equal parts. On both sides of the river, quays were built of the same breadth as the city wall, and 100 furlongs in length, including a number of brass gates, from each of which were steps leading down to the water. Over the river a splendid bridge was erected; at each end

of which stood a magnificent palace. The larger palace was strongly fortified with three walls, one surrounding another, and a great tower; the entire circumference being eight miles. There was also a communication from one palace to the other by means of a subterranean passage or tunnel constructed underneath the river. The wide streets and roads of the city, 50 in number, were all 15 miles long, running in direct lines oppositely from gate to gate, and crossing each other at right angles; thus dividing the city into 676 equal squares, many of which were occupied with houses or other buildings, and others with fields, parks, or pleasure grounds. The houses of the citizens were separated by open spaces of ground, variously used as gardens, courts, lawns, &c. Within the domain of the King's Palace were pensile or hanging gardens, formed upon terraces, or platforms, ranging successively one above another to the height of the battlements, or 150 feet, the whole being surrounded by a wall 22 feet in thickness. These terraces, which were connected and

ascended by flights of steps, were all covered with rich soil, whence grew trees, shrubs, and flowers of all descriptions. Upon the highest terrace was a reservoir, which was supplied with water from the river, drawn up by an engine, or hydraulic machine; and by this means the whole of the extensive gardens were well watered.

Judging from appearances, there seemed not the least likelihood that an empire so vast and powerful as the Chaldean, or Babylonian, could be conquered and possessed by another and inferior power, or that its mighty and renowned capital—the wonder of the world—which was so strongly fortified without, and so replete within with wealth and grandeur, and with the most stupendous facilities for the support and defence of its inhabitants, should be so soon besieged and captured by another people. Yet such proved to be the case. Nebuchadnezzar died; Belshazzar reigned in his stead; and during his short reign the mighty empire of Babylon fell, or, in other words, passed into the possession of another people.

(To be continued.)

THE AUTHOR OF THE WORK.

It is very essential that the Saints should not only have a general notion of the abstract attributes of God, and contemplate the majesty centred in his own person, but they should take in a broad view of his works, and contemplate the majesty and glory of Deity in the immensity of creations, the object of creation, and the design and scope of the Gospel. When an exalted view is obtained on these subjects—when the plan of creation and salvation is contemplated in its benevolent and comprehensive character, and the Great Author shines forth in the immensity of his works, and the Priesthood on the earth sufficiently realize with whom they are connected, they will approximate to their standard and labour with a spirit worthy of that connection. In this article, however, we shall confine ourselves to the “Author of the work.”

The “Author of the work” is that Being who, by his power, counsel, and *fat*, created the heavens and the earth, and all things that dwell therein. He is

the Eternal Father of the universe. In the immensity of space he has stretched out the curtain of creation and bespangled it with worlds and systems so numerous, that the starry assemblage which stand within the range of human vision, declaring to man the majesty, power, and glory of the Maker, are but as the beginning in magnitude of his works. There is every reason to believe, as well upon the evidence of modern astronomical discoveries as upon the strength of modern Divine revelation, that the creations of God are more numerous than the sands on the sea shore. In ages when mankind possessed narrow views of the universe, such expressions were received as hyperbolic. But the vision of science has become so extended, and, by its aid, the path of creation through which Deity has travelled appears so broad, boundless, and inscrutable, that such language has lost its hyperbolic seeming, and stands as the literal statement of facts. So immense, however, are the facts embodied

in these descriptive expressions, that human comprehension can hardly realize their simple truthfulness—their statement seems so much like exaggeration. It is nevertheless the truth, though it is difficult for mortals to grasp its immensity.

The heart of man cannot conceive, nor can language express the number and magnitude of the creations of God. The most gigantic mind among the children of men can scarcely begin to see the majesty of the Almighty, the beauty of his works, the dignity of his actions, his lovingkindness and saving power towards the creatures of his hands, and the glorious destiny and exaltation which he has provided for the faithful. God is also as eminent in the work of redemption as in that of creation. If he has created worlds more numerous than the sands on the sea shore, he has saved or will save no less.

Such then, brethren, and sisters, is the Author of that work in which we are engaged. As *he* is, so also is the character of that work. It partakes of his dignity, majesty, and comprehensiveness. Do we sufficiently realize this great and solemn fact?—solemn from its very vastness. Do our actions, lives, thoughts, and aspirations illustrate it?

We have not been endeavouring to raise the minds of our readers to the

character of the Author of this work for vain effect, but to impress them with the dignity of the cause in which they are engaged, that their souls may partake of that dignity and their lives illustrate an appreciation of their high connection with the Divine Being.

In theory, men will readily admit the exalted character of God, and will lightly say that this or that is his work and cause. But, practically, how prone they are to receive and engage in it with a spirit of carelessness and a manner of action similar to that which they would manifest, were it originated by no higher being than a Mr. Jones or Mr. Brown. We do not intend our remark to be facetious. It is truth—solemn truth.

When the Saints bear testimony that they are engaged in the work of God, and the Priesthood declare that they are the servants of the Most High, are they duly impressed with the facts they declare? and do they endeavour to act worthy of their profession? It is the cause of that great Being, whose character, after all, we have only imperfectly described. We are co-workers with God. How immense is the truth! Saints, endeavour as much as possible to realize it; and in your whole life, but more especially in your official calling, remember the character of him who is the “Author of the work.”

TITHES AND OFFERINGS.

BY ELDER GEORGE TEASDALE.

There is no subject so important to the Saints as the above; and it is one which every Saint should understand by practical experience. As far as theory is concerned, there is not a true Bible believer in the world that will deny its existence both before and after the Mosaic dispensation.

There are certain modes the Almighty has of testing the faith of those who profess to love and put their trust in him. Professors of religion generally love to paint the faith of ancient worthies in the most glowing colours: they are enraptured at the brilliant description of the trial of Abraham's faith and that of others who manifested and proved their

true devotion to the cause of God by their deeds.

The Latter-day Saints, as a people, not only extol, but endeavour to imitate and walk in the footsteps of those noble characters who have been so highly honoured as to be designated the friends and prophets of God. They pay tithes and offerings upon principle; they profess to serve the God of Abraham, Isaac, and Jacob; and, wishing to be justified by faith, they endeavour to prove their faith, like the ancients, by their works.

The Lord pronounced those of his people who withheld their tithes and offerings guilty of robbery. He declared that they had departed from his or-

dinances, and exhorted them to return unto him, and he would return unto them. He desired that they would prove him therewith—viz., in tithes and offerings. (Mal. iii. 10.)

Jesus Christ declared that he came not to destroy, but to fulfil the law, saying, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Also, on another occasion, he said, "If ye were Abraham's children, ye would do the works of Abraham," proving that he never intended to abrogate this law; for Abraham paid tithes to Melchisedec, king of Salem and priest of the Most High God.

Jacob, when journeying to the house of Laban, while sleeping under the broad canopy of heaven, was blessed with a heavenly vision, in which the Lord and holy angels were manifested unto him. The Lord blessed him, and promised that in his seed all the families of the earth should be blessed. When he arose in the morning, he consecrated the spot, and called the place Bethel, (or the house of God,) and covenanted to give a tenth unto the Lord of all that he should be blessed with. (Gen. xxviii. 22.) Most assuredly Jacob had been taught the principle, and knew it to be the order of the Priesthood of God. When he made this covenant, he owned but his staff. The abundant extent to which the Lord blessed him is shown in the sequel of his life.

The Lord, in a revelation given to the Prophet Joseph, September 11, 1831, declares that this is a day of sacrifice and a day of tithing of his people;

that he who is tithed shall not be burned (at his coming); that after to-day cometh the burning, speaking after the manner of the Lord; and that to-morrow all the proud and they that do wickedly shall be as stubble. (Doc. and Cov., p. 157.) The Saints who are in the habit of living their religion have a continual testimony within them, which cannot be implanted by the power of man; and although those that fear not God may sneer at the revelations given through the prophet Joseph, yet they are dear to those whose hearts have received them, and who have, by happy experience, proved their truth. They prove their faith in them by their works, which speak far louder than words; and it may be safely asserted that a more active, self-denying people are not to be found than the Latter-day Saints. And when all secret acts are revealed, and men are rewarded according to the deeds done in the body, it will then appear who have been the dreamers, and who the workers. It is the easiest thing in the world for men to shout "Delusion" and "Imposture;" but it is difficult to prove it in what is designated "Mormonism," for its principles are true and invulnerable.

Let, then, all Saints of latter days be true to their God, and not be guilty of robbing him; but, like Jacob of old, let us give unto him a tenth of all he blesses us with. By thus seeking "first the kingdom of God and his righteousness," all other things needful will be added unto us, and we shall stand when scorners are consumed.

HISTORY OF JOSEPH SMITH.

(Continued from page 567.)

[February, 1843.]

Tuesday, 21st. Opened Mayor's Court at ten o'clock forenoon, according to adjournment. Taylor was again brought up for stealing, and Morgan for receiving the books, and each sentenced to six months' imprisonment in Carthage Jail.

At eleven, I went to the Temple, and found a large assembly, and brother Haws preaching about the Nauvoo House; after which, Mr. Lucian Woodworth, the architect of the house, continued the sub-

ject, and said, "When I have had a pound of meat or a quart of meal, I have divided with the workmen. ('Pretty good doctrine for Paganism,' said I. At this time Mr. Woodworth was not baptised, and called himself the Pagan Prophet.) We have had about three hundred men on the job, and some of the best men in the world. Those that have not complained I want to continue with me; and those that hate 'Mormonism' and everything else that's good, I want them to get

their pay and run away as quick as possible." When Mr. Woodworth had done speaking, I addressed the multitude in substance as follows:—

"Well, the Pagan Prophet has preached us a pretty good sermon this morning, and I don't know that I can better it much; but I feel disposed to break off the yoke of oppression, and say what I have a mind to. If the Pagans and the Pagan Prophet feel more for our prosperity than we do for ourselves, it is curious: I am almost converted to his doctrine. He has prophesied that if these buildings go down, it will curse the place. I verily know it is true. Let us build the Temple. There may be some speculations about the Nauvoo House, say some. Some say, because we live on the hill, we must build up this part on the hill. Does that coat fit you, Dr. Foster? ("Pretty well.") Put it on, then. This is the way people swell, like the tead in the fable. They'll come down under the hill among little folks, and say, 'Brother Joseph, how I love you: can I do anything for you?' and then go away secretly, and get up opposition, and sing out our names to strangers and scoundrels with an evil influence. I want all men to feel for me, when I have abook the bush and borne the burden in the heat of the day; and if they do not, I speak in authority, in the name of the Lord God, they shall be damned.

Some say that the people on the flats are aggrandizing themselves by the Nauvoo House. But who laid the foundation of the Temple? Brother Joseph, in the name of the Lord,—not for his aggrandizement, but for the good of the whole of the Saints. Our speculators say, Poor folks on the flat are down, and keep them down. How the Nauvoo House cheats this man and that man, say the speculators. Those who report such things as facts ought to hide their heads in a hollow pumpkin, and never take them out again.

The first principle brought into consideration is aggrandizement. Some think it unlawful; but it is lawful with any man, while he has a disposition to aggrandize all around him. It is a false principle for a man to aggrandize himself at the expense of another. Everything that God does is to aggrandize his kingdom. And how does he lay the foundation? 'Build a Temple to my great name, and call the attention of the great, the rich, and the noble.' But where shall we lay our heads? In an old log cabin.

I will whip Hyram Kimball, and Esquire Wells, and everybody else, over Dr. Foster's head, who, instead of building the Nauvoo House, build a great many little skeletons.

See Dr. Foster's mammoth skeletons rising all over the town: but there is no flesh on them; they are all for personal interest and aggrandizement. But I do not care how many bones there are in the city: somebody may come along and clothe them. See the bones of the elephant yonder, (as I pointed to the big house in Mullholland-street, preparing for a tavern, as yet uncovered,) the crocodiles and man-eaters all about the city, such as grog shops and card shops, and counterfeit shops, &c., got up for their own aggrandizement, and all for speculation, while the Nauvoo House is neglected. Those who live in glass houses should not throw stones. The building of the Nauvoo House is just as sacred in my view as the Temple. I want the Nauvoo House built. It *must* be built. Our salvation depends upon it.

When men have done what they can or will do for the Temple, let them do what they can for the Nauvoo House. We never can accomplish our work at the expense of another. There is a great deal of murmuring in the Church about me; but I don't care anything about it. I like to hear it thunder, and I like to hear the Saints grumble; for the growling dog gets the sorest head. If any man is poor and afflicted, let him come and tell of it, and not complain or grumble about it.

The finishing of the Nauvoo House is like a man finishing a fight: if he gives up, he is killed; if he holds out a little longer, he may live. I'll tell you a story: A man who whips his wife is a coward. When I was a boy, I once fought with a man who had whipped his wife. It was a hard contest; but I still remembered he had whipped his wife; and this encouraged me, and I whipped him till he said he had enough. Brethren, hurry on to the Nauvoo House thus, and you will build it. You will then be on Pisgah's top, and the great men will come from the four quarters of the earth—will pile the gold and silver into it till you are weary of receiving them; and if you are not careful, you will be lifted up, and become full of pride, and will be ready to destroy yourselves, and they will cover up and clothe all your former sins, and, according to the Scripture, will hide a multitude of sins; and you will shine forth fair as the sun, clear as the moon, and you will become terrible like an army with banners.

I will say to those who have laboured on the Nauvoo House, and cannot get their pay, Be patient; and if any man takes the means which are set apart for the building of that house, and applies it to his own use, let him, for he will destroy himself. If any man is hungry, let him come to me, and I will feed him at my table. If any are

hungry, or naked, don't take away the brick, timber, and materials that belong to that house, but come and tell me, and I will divide with them to the last morsel; and then, if the man is not satisfied, I will kick his backside.

There is a great noise in the city, and many are saying there cannot be so much smoke without some fire. Well, be it so. If the stories about Joe Smith are true, then the stories of John C. Bennett are true about the ladies of Nauvoo; and he says that the Ladies' Relief Society are all organized of those who are to be the wives of Joe Smith. Ladies, you know whether this is true or not. It is of no use living among hogs without a snout. This biting and devouring each other I cannot endure. Away with it. For God's sake, stop it.

There is one thing more I wish to speak about, and that is, political economy. It is our duty to concentrate all our influence to make popular that which is sound and good, and unpopular that which is unsound. 'Tis right, politically, for a man who has influence to use it, as well as for a man who has no influence to use his. From henceforth I will maintain all the influence I can get. In relation to politics, I will speak as a man; but in relation to religion, I will speak in authority. If a man lifts a dagger to kill me, I will lift my tongue.

When I last preached, I heard such a growling, I thought of the Paddy's eel. When he tried to kill him, he could not contrive any better way to do it, so he put him into the water to drown him; and as he began to come to, 'See,' said he, 'what pain he's in: how he wiggles his tail.' So it is with the nation: the banks are failing, and it is our privilege to say what a currency we want. We want gold and silver to build the Temple and Nauvoo House: we want your old nose rings, and finger rings, and brass kettles no longer. If you have old rags, watches, guns, &c., go and peddle them off, and bring the hard metal; and if we will do this by popular opinion, we shall have a sound currency. Send home all bank notes, and take no more paper money. Let every man write back to his neighbour before he starts for him to exchange his property for gold and silver, that he may fulfil the scriptures, and come up to Zion, bringing his gold and silver with him. I have contemplated these things a long time, but the time had not come for me to speak of them till now. I would not do as the Nauvoo House Committee have done—sell stock for an old store-house, where all the people who tried to live in it died, and put that stink into man's hands to go east and purchase rags to come here and build mammoth bones with.

As a political man, in the name of old Joe Smith, I command the Nauvoo House Committee not to sell stock in the Nauvoo House without the gold or silver. We must excuse brother Sneider, for he was in England when the Committee sold stock for the store-house. I leave this subject.

This meeting was got up by the Nauvoo House Committee. The Pagans, Roman Catholics, Methodists, and Baptists shall have place in Nauvoo—only they must be ground in Joe Smith's mill. I have been in their mill. I was ground in Ohio and York States, in a Presbyterian smut machine, and the last machine was in Missouri; and the last of all, I have been through the Illinois smut machine; and those who come here must go through my smut machine, and that is my tongue.

As I closed, Dr. Robert D. Foster remarked to the assembly—"Much good may grow out of a very little, and much good may come out of this. If any man accuses me of exchanging Nauvoo stock for rags, &c., he is mistaken. I gave a thousand dollars to this house, (this he said upon his own responsibility,) and fifty dollars to the Relief Society, and some to Fullmer to get stone to build Joseph a house; and I mean to build Joseph a house, and you may build this, and I will help you. I am guilty of all of which I have been charged. I have signed my name to a petition to have William H. Rollins to have the Post Office. I did not then know of a petition for Joseph Smith."

I replied—"I thought I would make a coat; but it don't fit the doctor only in the Post Office. If it does fit any one, let him put it on. The doctor's mammoth bones are skeletons; and, as old Ezekiel said, I command the flesh and sinews to come upon them, that they may be clothed."

Wednesday, 28nd. At nine this morning, brother Abel Owen presented a claim of considerable amount against Carter, Cahoon, & Co., Kirtland, and notes of Oliver Granger of about \$700 for payment. He said he was poor and unable to labour, and wanted something to live on. I told him to burn the papers, and I would help him. He gave me the papers, and I gave him an order on Mr. Cowan for fifteen dollars' worth of provisions. This was a gift, as the Church was not obligated to pay those debts.

I rode about the city with Mr. Cowan during the day, and also read in German.

The latest accounts from the East Indies state that the cholera was raging;

in Burmah, Asia, to a fearful extent, whose villages in the interior had become desolate either by flight or death.

Thursday, 23rd. This morning, read German and rode out a few miles, but did not get off my horse.

In the afternoon, Mr. Bagby called to collect county and state taxes. Brother Dixon called concerning some lost or stolen property. I burned twenty-three

dollars of city scrip, and, while it was burning, said, "*So may all unsound and uncurrent money go down!*" Gave my clerk instructions not to pay any more taxes on the Hotchkiss purchase.

Elder Amasa Lyman started for Shokouon this morning, and commenced preaching in that place.

Filed my bond as Mayor of the city of Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 11, 1858.

PRESIDENCY.—We believe that there is not a calling in the Church so little understood and magnified as that of Presidency. Yet it is the most important and responsible of all. It is the head, life, and ruling power of the whole body. The office is the same in *kind* and spirit in all its administrations, from the President of the Church to the President of the smallest Branch. The difference is in the *degrees* of its authority and the limits prescribed to its various spheres.

Many who have been appointed Presidents have acted in every office under them down to the calling of the Deacon, but scarcely ever in their own sphere. They mistake their calling; and, because thereof, they lower and make "cheap" the most exalted office of the holy Priesthood. Some Presidents of Conferences imagine that they must be the big preachers, Presidents of the Branches, Secretaries, Book Agents, &c. That they should be "all in all" in their fields of labour, we will admit, but not exactly in the *sense* they illustrate it. The Presidents of Branches, in their turn, must open and close almost every meeting, give out all the hymns, and speak before and after every speaker, no matter whether below or above them. We have known some so zealous to use their spouting capacities, that they would speak more than all the rest in their Branches put together, including officers and members, and extend this system even to the fellowship meetings. It is in this tendency to much speaking that Presidents most pervert their calling.

Now, we do not so understand the high office of Presidency, nor the character of the men who most magnify it. It by no means follows that Presidents should be great orators. Indeed, the master spirits of the world have not been generally endowed with what is termed "the gift of the gab." The great empire-founders, reformers, conquerors, monarchs, statesmen, and lawgivers have not earned their celebrity by spouting. If we go higher, we find the heads of the Priesthood, who could commune face to face with God, with their Aarons as mouthpieces. Even men of science and art, great thinkers, poets, and literary men generally have not been great talkers. If we go to eminent business men, they have oftentimes almost detested much speaking, more especially when it has been mere spouting. The master spirits have been renowned for action, schemes, government, ideas, business, and talent. They have not been the ones to tickle the ears of the multitude and move the rabble, though they have ruled mankind and moved the world.

The calling of Presidents, from the Great Head of the universe down to the head of a Branch of the Church, is to *preside*. The sphere of Presidency is not so much to do the work as to see that it is done. This high calling is not confined to the narrow limits of any particular work given to be accomplished, but extends to the broad supervision of the whole. To lay it before our readers in a simple, practical form, we will word it thus:—A certain work has to be accomplished. In the case under consideration, it is the work of God—to build up his kingdom and bring about the great restitution of all things. The Lord calls men as his instruments, confers on them the holy Priesthood, and endows them with power from on high. Out of this Priesthood grows the Presidency in its various spheres of action. The duty of this class of officers, under the guidance of their earthly head, is to see that the work given be duly accomplished according to its spirit and magnitude and the general laws of God's kingdom. The details are left with them to develop. Each President is supposed to be duly appointed by those above him, his sphere of action marked out, and a work given him, with general instructions. All in turn devise their plans to effect that part which is severally committed to them. To put those plans into operation, they are supposed to call around them suitable men from the various branches of the Priesthood, giving each that work to do for which his authority and talents best adapt him, and directing the labours of all where they can accomplish the most good. The presiding officers are supposed to use the material and talent committed to them to the best advantage, all co-operating with the head of the Mission, and he with the head of the Church, for the same great purpose. To one man they will say, Go there, and do that; to the other, Go there, and effect the other; and to another, Stay here, and do this. Having put the whole machinery into operation, their duty is to supervise the whole, watch the general workings of all under them, develop new schemes, perfect old ones, devise means to meet every emergency, and prepare for the advancing requirements and interests of the cause. This is the calling of presiding officers of the Church. Is this how it is worked out? We know it is not done so fully as it should be.

It is the greatest gift of Presidency to be able to choose the proper men and to put every one to labour at that for which he is best adapted,—in short, to use and make the most of all. It is a gift pre-eminently essential to the Presidential office. And the fact that it is rarely manifested only shows how few are qualified to preside. No matter how great a man's special talents might be—how good the man, or how high his office,—if he has not this talent, he will accomplish but little. But if he has this gift, though he should fold his hands, figuratively speaking, yet set everything in its proper place and direct the whole, he will accomplish much. One man in himself, no matter how talented he may be, is but *one*, and his sphere of action is limited. But when he efficiently works and guides the *many*, then his influence is truly great, and he is *many in one*.

There are men, though very rare, who, if put at the other end of the world, and given the reins of government, with ample communication, will guide a nation far more effectually than others on the spot. How is this done? By a judicious choice of men, and by really *presiding*. They will see a man in rags, and know that he is capable of ruling a kingdom; they will find another in costly robes and fine linen, and know that he is merely a cypher. They make their arrangements accordingly.

This gift, to choose the proper men and to set and keep the machinery efficiently working, has been the eminent characteristic of all the great men of the earth. The power of the first Napoleon was principally based on his judgment of human character. He possessed the tact and gift of choice, and surrounded himself with the

most eminent men of France, giving to each his work. This was the cause of all the world's feeling his power and hearing his renown. Had he been deficient in this gift of presidency, he would have died in obscurity. This has been also the chief characteristic of Joseph and Brigham. We believe that scarcely a man has ever lived who has manifested this gift in so great a degree as our present Leader. We consider him to be pre-eminently endowed in this respect.

Will presiding officers of the Church make their Prophet and Leader their pattern? Let them especially cultivate the gift of discernment, and properly estimate character, talents, spirits, and men, and then put everything in its place, set all efficiently to work, and preside over the whole, and they will soon find a tangible illustration of the supreme calling and power of Presidency. With the large number of presiding officers in this Mission, with almost the whole male members holding some portion of the Priesthood at their command, with the sisters as auxiliaries, and our incomparable Church organization, what a great work would be accomplished, if Presidents properly understood and magnified their calling! How rapid and irresistible would be the progress of the kingdom of our God! How the power of the Priesthood would agitate and move society, especially in England, where the Conferences and Branches of the Church are numerous! We believe that, if Presidents were to act according to the above, and cultivated and used all the powers and gifts pertaining to their high calling, several times as much would be accomplished towards the great restitution in the same amount of time.

The speaking of Presidents should be more especially directed to counsel, instruct, and direct the Priesthood, and to comfort, teach, and build up the Saints. Not that we would have it understood that presiding officers are not to consider it a part of their duty and privilege to preach salvation to the world. Unto some of them, perhaps, God has given great power and abilities for the preaching of the Gospel. If they do not magnify such gifts, when needed, they will offend the Giver. But they should act according to the wisdom of the Holy Ghost, and, as a general thing, call the many talented, godly, and inspired Elders and Priests under them, rather than devote *themselves* to proclaiming the Gospel to the world. They should ever remember that their special and chief duty is to *preside*, and that, no matter how great their talents as orators, they can accomplish immensely more by government and presiding than they can by preaching themselves; and they can preach in a thousand ways through their instruments. We know that it is an excellent gift to be enabled to melt, convince, and mould an audience by the power of speech. But though all the world were converted by a miraculous manifestation of that gift, and then left without the presiding power, it would soon be like that repentance which needs to be repented of. By no means do we design to undervalue the lesser, but merely to give to it a subordinate place to the greater. In some of the master spirits, the gifts of oratory and presidency have been wonderfully combined. Caesar, one of the greatest generals, statesmen, and dynasty-founders, was also an orator and an accomplished author. Presiding officers of the Church may possess by nature many gifts, and they may obtain, by cultivation, diligence, and the influence of the Holy Ghost, as many more as possible, and use them all to the glory of God and to the best interests of his kingdom; but they should bring the whole of the gifts to magnify the calling of Presidency, and ever remember that their highest duty and greatest influence will be found in presiding. If the greater gift and calling be not magnified, it will hide and cripple the lesser ones, and the mighty power, wonderful organization, and numerous instruments of the Church will not be able to exert their immense influence and capabilities because thereof. On the

other hand, if presiding officers magnify Presidency in its various spheres, they will soon realize the comprehensiveness and power of the Presiding office.

NEWS FROM UTAH.—Elder J. A. Young, writing from Great Salt Lake City, July 15th, to Elder Thomas Williams, states that the Missionaries had safely arrived, and that the crops in the Valley were abundant. He also remarks:—

“We have recently been having lively times in these valleys; but it is now pretty evident that poor beef, half rations of flour, and the rigours of a mountain winter have taught the chivalry of Uncle Sam a lesson of respect for the ‘Mormons,’ which, under other circumstances, would never have been felt.”

REPENTANCE.

Repentance is one of the first principles of the Gospel, and is therefore essentially necessary to salvation. “Except ye repent,” said the Great Teacher, “ye shall all likewise perish.”

In consequence of sin, mankind have forfeited all legal claim to eternal life and exaltation in the presence of God. Salvation is therefore a matter of grace, or unmerited Divine favour; to obtain which, however, God has instituted certain conditions on man’s part. One of these is *repentance*. Hence, God “commandeth all men everywhere to repent.” He is “not willing that any should perish, but that all should come to repentance.” To inculcate this, Christ came. Said he, “I came not to call the righteous, but sinners to repentance.” The burden of his forerunner’s preaching, as well as his own, was, “Repent, for the kingdom of heaven is at hand:” “Repent ye, and believe the Gospel.” Hence, too, he commends sins should be preached in his name mandated “that repentance and remission among all nations.” The Apostles, in obedience to this command, taught their fellow-men, wherever they went, “that they should repent and turn to God, and do works meet for repentance.”

What, then, let us enquire, is this repentance, which is so important and so imperatively necessary to salvation? It is generally imagined that repentance is simply sorrow or regret; but such is not the case. It is not a mere sorrow for sin: it is not a mere regret for what is past. It embraces in its meaning the principle of amendment, improvement, change. It is not an abandonment of the feelings to mere grief. It is not a

mere passivity of mind, but an *active* principle, affecting the life, altering the conduct, modifying and changing the course of life hitherto pursued. A criminal may be very sorry for what he has done, because he has got into trouble in consequence of his crime; but give him his liberty, and he will do the same thing again. Another person, of a religious turn of mind, may be sorry for an error of conduct which he has committed, and not only for the punishment which his conduct merits, but he may feel sorry to think that he has by so doing offended God. This may be called “godly sorrow,” which, if sincere, is so far good; but if it goes no farther than mere sorrow for the past, however sincere it may be, it is insufficient for the object of the Gospel, which is eternal salvation. The Apostle, speaking of sorrow and repentance, makes an evident distinction between them. He says to the Corinthian Saints, “I rejoice not that ye are made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation,” &c. This plainly shows that even “godly sorrow” is not itself “repentance,” but that it leads to it. True repentance, which involves a full, entire, radical, and complete change of heart and life, is the only kind of repentance that will result in “salvation.” The fear of punishment may produce a temporary sorrow for sin; but if the cause for fear be removed, the evil may be still cherished and the sorrow fade away! But genuine repentance is the result, not of restraint, but of choice. Though fear may

had some share in the cause of its origin, it will be carried on from choice and from a rational perception of its necessity and importance. To judge of how far we are truly repentant, let us ask ourselves the question, What would our conduct be, if we were under no restraint by established laws, or were it not for the opinions of others around us?

Although, however, repentance does not consist merely of sorrow for the past, it nevertheless implies and includes it. It involves an examination of the heart, an acknowledgment and humble confession of guilt, an abhorrence of all existing evils, and a determination to desist from them, to "cease from doing evil," and to lead, in future, a life of resolute and implicit obedience to the will of God.

Some, indeed, there are in the professing Christian world, who, judging from their creeds, have little or no other conception of God than as a Being of unlimited and uncontrollable power, whose irresponsible despotism is the grand feature of his character, and who inflicts punishment upon his creatures, not for their benefit or amendment, but for his own glory. The predominant feeling of such persons towards God is consequently that of mere servile fear. We learn from history, indeed, that there have been despots and tyrants occupying thrones of power, whose dispositions have been so cruel and depraved, that they have rejoiced on beholding the sufferings of their fellow-creatures, and have exercised their irresponsible power in the infliction of the severest kinds of punishment upon offenders—not with the view of correcting and amending the character of the persons punished, or in any way benefitting society, but purely for the gratification of revenge, or the indulgence of their own passions. But it is by no means reasonable or just to impute such motives and feelings to the Most High. Is He, whose whose goodness is itself unbounded, whose "mercy endureth for ever," and whose "tender mercies are over all his works," to be placed in the category of such tyrants, whose only idea is that of power—absolute and uncontrollable will?

There are many false and unworthy notions abroad in the so-called Christian world respecting the character of God and his mode of dealing with his creatures, which, though closely connected with the subject before us, would be too

numerous to be described. The votaries of the Papal or Roman Catholic Church are taught and led to believe that what is called *doing penance* will restore the disobedient to the favour of God and cancel their guilt. Indeed, the word "*metanoia*," (or change of mind,) which is rendered by the Protestant translators "repentance," is, in the Roman Catholic version of the Scriptures, accordingly rendered "*penance*." Thus, instead of "*Repent, and be baptised for the remission of sins*," they read, "*Do penance, and be baptised*," &c. Out of this has grown another delusive figment. Those who possess wealth are allowed to purchase a release from any appointed penance, by paying a sum of money. This, again, has led to another invention—the sale of "*indulgences*," or permission to indulge in sin, and freedom from all church censure on account thereof, by paying a stipulated price.

These and other corruptions of the Romish Church eventually led to that great and important era in ecclesiastical history, called the "Reformation." But while this religious movement lessened one evil, it gave rise to another. The so-called "Reformers," in their hot zeal against Popery, went to the opposite extreme, and altogether excluded outward works of every kind as being of no account whatever in the salvation of man. The sufferings and death of Christ, as being an expiation for the sins of mankind, were considered and represented by them as rendering all operations on the part of man entirely useless; and thus *faith alone* in the merits of Christ was preached by them as a sure title to heaven. This has been a favourite doctrine in the Protestant religious world up to the present time. Men have been and still are well satisfied to be told that, however vile and sinful they may be—however loaded with vice and shame—however darkly and deeply dyed in guilt and infamy, if they can "only believe" in the death and merits of Christ, they may be saved,—if they will "only believe," they may, even at the last moment on their death-beds, have their evils covered over with the robe of imputed righteousness, and thus be made ready for an immediate entrance into heaven.

Now, such persons as hold this doctrine, and are satisfied that they can be absolved from their sins by *faith alone*, cannot be expected to think much of repentance;

and hence, from attaching too little importance to that duty, and laying a disproportionate stress upon theoretical faith, they will continue to *indulge* their evils: and although they may live an *outwardly* moral life, for the sake of their worldly reputation, they are not likely to live righteously from an inherent love of righteousness: their more interior evils will remain in their hearts; and, "except" they "repent," they must "perish."

Many, alas, are the travellers in this broad road which leads to destruction, which lies in the opposite direction to the way of life. The farther men traverse that false path, the farther they are straying from the true one, and the greater will be the distance to return; for there is only one way to eternal life, and that is *obedience* to the Gospel. Consequently, however far men may diverge from the line, fancying that the different bye-paths and directions taken by various "denominations" will all end in the same desired goal of eternal life, they will ultimately find themselves mistaken; and if ever they obtain the proffered prize, they will have to come back to the legal starting-point, and run the race in the right direction.

As, then, practical repentance is a duty of such serious importance and absolute necessity as to be an indispensable condition of salvation, how foolish as well as perilous it is, on the part of any one, to delay its performance! Men are too apt to procrastinate—too liable to defer the discharge of their spiritual duties till a "more convenient season." But the more they procrastinate in this matter, the more difficult the work becomes. The more they delay putting away their known evils, the more their evils are indulged; and the longer any evil is indulged, the closer it will cling to them, and the more painful will become its eradication. The wider the cancer spreads, the more dangerous it becomes, and the deeper its fibres are rooted. The longer, therefore,

men neglect the duty of repentance, the greater is their folly and the shorter their opportunity. The next hour, for aught they know, may be their last. "Now is the accepted time; behold, now is the day of salvation." "To-day, therefore, if ye will hear his voice, harden not your hearts;" for those who are continually putting off repentance till another day—perchance, till the hour of death—and think that they can safely indulge their evils through life, and expect pardon and salvation at death, are mistaken. A death-bed repentance is, to say the least of it, a very *doubtful* one. It was a saying of the celebrated Reformer, Martin Luther, that "God would receive even *Satan* to mercy, if from his heart he could say, "God be merciful to me a sinner!" But *Satan* cannot do this. He has sunk too low in the depths of apostacy to hope for mercy; for with him and his associate spirits of perdition *repentance* is impossible. Those also who follow a like course to that pursued by the doomed "sons of the morning," having received the truths of heaven and known the way of life, and yet wilfully and daringly forsaken it, will find to their sorrow (the "sorrow" which "worketh death,") that the door of mercy is necessarily closed against them. If evil desires and principles are allowed to triumph over the power and influence of Divine truth, after it has been received and acknowledged, the consequences are lamentable indeed. If men wilfully and deliberately sin against the light of heaven,—if they know the truth, and yet despise its authority and defy its power, woe be to them! It had been far better for them had they never been born! "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto *REPENTANCE*."

THE DIGNITY OF OFFICE IN UTAH.—The Utah correspondent of the *New York Tribune* writes from Utah:—"I have seen the Governor of the Territory walking gravely up the road towards the tents, carrying a piece of stove-funnel under each arm. I have seen the Chief-Justice cutting turf for a chimney and punching the oxen that were drawing logs to build his cabin, the Secretary of the State splitting wood, and the United States Attorney and Marshal plastering the walls of their huts with mud. Yesterday I saw the United States Commissioner, stripped to the buff and riding on horseback, piloting a waggon through a ford across the South Platte, which he had discovered by wading, while the other Commissioner, having accomplished the passage, sat upon a corn sack, on the opposite bank, mending a rip in his pantaloons. These pictures may convince you that the civil offices at least in connection with the Utah expedition are not sinecures."

AN EPISTLE TO BABYLONIANS.

A LOOKING-GLASS FOR THE CLERGY.

BY A. GALLOWAY.

CHAPTER I.

STYLE AND MANNER OF LIVING.

1st. Now, you who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the word, see that you make to yourselves marks, yea, many outward marks, whereby you shall be known by men.

2nd. Be you not called as men are called; but be you called Pope, Archbishop, Arch-deacon, or Divine, or Reverend, or Right Reverend, or some like holy name; so may you show forth your honour and your calling.

3rd. And let your dwelling-places be houses of splendour and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

4th. Let your garments in which you minister be not as the garments of men, neither let them be seamless garments woven throughout; but let them be robes of richest silk and robes of fine linen, of curious device, and of costly workmanship; and have your robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

5th. Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking good heed for the morrow and wherewithal you shall be fed.

6th. And drink you of the vines of the vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances; and your faces shall be bright, even as the morning-sun shall your faces glow in brightness; thus shall you show forth your moderation and your temperance in all things.

7th. Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within, with rich pillars and paints, and with fine altars, and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

8th. And let there be rooms for the changing of robes, and places for the precious metals and mitres.

9th. And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich, that pay by thousands; and the next for the poorer, that pay by hundreds; and the last for those who pay by tens; and let the poor man sit behind the door.

10th. And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people, who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him that is meek and lowly in spirit.

CHAPTER II.

CHOOSING OF MINISTERS.

1st. When you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not ripe, and whose hearts know not yet whether they incline to God or Mammon.

2nd. But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even those that shall be called by you.

3rd. Then shall you have them taught exceedingly many things. They shall not be as ignorant fishermen, or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

4th. Nay, you shall make them wise in the things of your wisdom—yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

5th. Then shall they be fitted for the laying-on of hands; and when the bishop has done his office, then shall they be reverend divines.

6th. But if any man believes that he is called by God to speak to his brethren without money and without price, though his soul be bowed to the will of the Father, and though he work all righteousness, and

speak as with the tongue of an angel, if
 he be not made a divine by your rulers and
 by the hands of a bishop, then is he not
 divine, nor shall he preach.

7th. He that is chosen by you shall give
 you honour, and shall be honoured by men
 and honoured by women; and verily he ex-
 pects his reward.

(To be Continued.)

PASSING EVENTS.

GENERAL.—A railway collision near Dudley, Staffordshire, has resulted in the death of 15, and the injury of 90 passengers. Three millions of francs have been granted by Napoleon for the construction of a fort on the top of the Col de la Fancille, in the Dappén, which will command the only pass in the Jura from which an army could enter France from Switzerland. It is reported in Paris that insurrectionary symptoms are manifest in Algeria. Letters from Cherbourg speak of a new kind of ship of war having been invented by the Emperor Napoleon, called *vaisseau belier* (a battering-ram vessel), its principle being that of *momentum* in unprecedented proportions: this war leviathan is intended to rush through an enemy's fleet, knocking to pieces everything with which it comes in contact. A telegram from Madrid states that a Spanish military expedition to Havannah is in preparation. A waterspout lately broke near the village of Kosslad, Hungary, and killed several persons and 400 horses and oxen. Another waterspout broke at Plewna, destroying 180 persons. A waterspout also broke at Ternowa, throwing down houses and crushing 400 persons. A terrible hurricane broke over Savona, Piedmont, on the 19th: all the bridges over the Lettimbro were washed away, including one of them which formed a communication between the suburb of Lavagnola and the town, so that the inhabitants of the former found their escape cut off: the coast was covered with innumerable fragments of timber, large stones, trees torn up by the roots, &c., which had been cast there by the torrent; and in various places the waters forced their way into the sea through the doors and windows of the houses, many of which were washed away, without leaving a trace behind: the roads are all destroyed, and a number of persons have lost their lives. A treaty has been concluded with China, and signed: the ports are to be thrown open, the free exercise of the Christian religion allowed, foreign consuls and diplomatic agents admitted at Pekin, and an indemnity paid to England and France, which is said to be £1,200,000. Fresh massacres of Christians in Candia are reported.

AMERICAN.—Public rejoicings, demonstrations, brilliant illuminations, &c., have been general throughout the States, in celebration of the successful laying and landing of the Atlantic telegraph cable. New gold discoveries of unusual richness have been made at Owen's Lake, in Southern California. It is estimated that at least 30,000 persons have emigrated from the States to Vancouver's Island; and from the 5th to the 18th of July, 32 vessels sailed from San Francisco to Victoria direct. An alarming fire occurred at Oswego, doing damage to the amount of 70,000 dollars. Intelligence from Mexico shows that the movement of that republic towards extinction is rapidly increasing. Late news also presages the speedy downfall of Zuloaga, who was preparing to defend the capital: the Constitutionalists were triumphant at every point. The Indians were combining to prevent the passage of the U. S. troops through their territory, and also the construction of the military road from Fort Walla-Walla to Fort Banton. In the vicinity of Fort Colville, on the Fraser River, the Indians were making hostile demonstrations, and had driven in the settlers as they were about harvesting their crops. The Peace Commissioners, Messrs. Powell and McCulloch, had arrived in Washington at the date of last despatch. The Utah correspondent of the *Republican*, under date of July 3, says that Brigham Young has had all the animals taken from the Government trains last fall driven into Salt Lake City, for the purpose of having them delivered to Gen. Johnston, desiring Gov. Cumming to receive them officially and forward them to Gen. Johnston. The *New York Times'* special correspondent at Salt Lake says, "The anniversary of American Independence was slightly celebrated in the city on Monday, the 5th instant, [July,] when the Mormon brass band serenaded the Governor, his Secretary, and Judge Eckles."

A YANKEE boy was brought up as a witness in one of the American courts. The judge said, "Put the lad upon evidence." Upon hearing this, the young fellow exclaimed, "Who are you calling *lad*? I've chewed buccy these two years."

VARIETIES.

A PAPER, giving an account of Toulouse, France, says:—"It is a large town, containing sixty thousand inhabitants *built entirely of brick!*" This is equalled only by a known description of Albany, which runs thus:—"Albany is a city of eight thousand houses, and twenty-five thousand inhabitants *with most of their gable ends to the street!*"

AN Irish servant of a naval captain one day let the tea-kettle fall overboard; upon which he ran to his master, saying, "Arrah an' plase your honour, can anything be said to be lost when you know where it is?" "Certainly not," replied the officer. "Why then," said Pat, "by my sowl, your honour, your tay-kittle's at the bottom of the say."

CONSECRATION.

The glorious morn of time beheld
The majesty of patriarchal man.
Our sire, in likeness of the Deity,
Commanded all respect: his eye surpassed
The lustre of the costly diamond,
And ruled the wide world round.
There is no drop in all the stream
Of nature's faculties that did not gush
From out that parent source. No courage vast,
No manly virtue, and no blooming sweets
The soul's refinement hath displayed, but what
Intensely glowed within our Father's breast,
And shone upon his noble brow!
Who paints those features now? What sculptor
moulds
The likeness of the Immortal God?
The bloom of Paradise hath fled away;
The blight of thousand stains hath marred the face
Of wretched man: but the gold of nations
Portrays the princes that successive reign.
With them God reigns no more. He hath no place,
"Image or superscription," in their gold,
Which wakes their worship and commands their
love.
Heap all the wealth of states together
That e'er was melted in the crucible

And stamped with royal heads! Oh, what a pile
Of varied features! How the lords of earth
Have longed to have these glittering pictures!
Not so the Lord of Hosts. His image, stamped
On living beings, walks through thousand worlds,
Sings in the concert of the skies, and treads
O'er better gold than kings e'er eoded below.
When these freckled, shrivelled features expand,
Like rose-buds 'mid the bowers of God's own Eden,
Then shall the lowly ones be lifted up;
And if, perchance, a king be there, he still
Would blush to see his former portrait graves
Upon a fragment of earth's shining dust—would wish
His hand had traced thereon the deathless words
Of Israel's happy consecration—
"HOLINESS UNTO THE LORD!"
Father, to thee I consecrate
The breath I draw, the blood within my veins,
This clay, and what it covers. All beside
Have I thrice given, nor call it sacrifice.
'Tis faith which looks for interest. Yet far more
Should not the leafy tree spread grateful shade
Upon the earth that bears it, and drop
Its ripened fruit upon its parent soil?
So be my offering unto Him from whom
The soul's immortal fabric springs.

JAMES WOODARD.

ADDRESSES.—G. D. Keaton, 13, Frederick Street, Newtown, Southampton.
C. C. Tester, at Mr. C. Miller's, Burgess Hill, Sussex.

MONEY LIST, AUGUST 21—27, 1858.

George P. Ward	£1 10 0
Thomas Clarke (per G. Taylor)	20 0 0
Richard Holt (per do.)	5 10 4
Lewis Bowen (per do.)	13 16 1
	£40 16 5

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 33, Vol. XL

Saturday, September 13, 1858.

Price One Penny.

PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK FORSCUTT.

In every age of the world when the Eternal has had a Church upon the earth, that Church has been governed by men holding the holy Priesthood. They were duly authorized to officiate in those sacred ordinances of the Gospel, obedience to which involves the salvation of man. They were thus entitled to live in direct communication with the Supreme Head of that Church and to understand his mind and will in relation to his affairs upon the earth. Under their direction and government, as the administrators of the sovereign will, the interests of God's kingdom were to be secured for his use and appropriation.

This qualification, the Priesthood, is only obtained by man while in communication with one or more of its possessors, and is conferred by ordination, as in the case of Adam, who, having received it from the Almighty, conferred it upon Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah; who, in process of time, ordained Lamech and Noah, whereby it was continued down to the time of the flood and after. Implicit obedience to its teachings is the requisition of heaven's eternal King, when salvation, dominion, power, and eternal lives are the blessings secured, while disobedience is punished with condemnation and with banishment from the society of

all that is pure, ennobling, or desirable. Yet on no point have designing men presumed more on the credulity of mankind than on that under consideration; and the unsuspecting masses have been deceived, through their lack of discernment between Priesthood and priestcraft, which, although diametrically opposed to each other, are seldom distinguished apart. Hence, when we reflect on the many evils that have been entailed on mankind, through the intolerance of hirelings, who arrogate to themselves the title of Priesthood, we are not surprised to see the amount of horror depicted in the countenances of the oppressed and priest-ridden, when we make reference to the holy Priesthood of the Son of God.

The object and tendency of priestcraft, from the day of its first appearance to the present time, has evidently been to scatter and destroy. Contrasting with this the object and tendency of an inspired priesthood to gather and save, the difference is apparent and conclusive.

Priestcraft may be defined as a religious fraud, an assumption of priestly power, or a tyrannical despotism, as an abuse of priestly power received. Its first appearance (as far as we can learn from our limited acquaintance with revelation,) took place in heaven, and was originated by no less a personage than Lucifer, son

of the morning. Ambitious of power and eager to reign, Lucifer and his followers rebelled against God and the Lamb. The latter came off victorious, and Satan and his deluded followers were cast down to the earth. The faithful and obedient enjoyed the continued blessings of heaven in the presence of their Father; but the disobedient were hurled from the society of the good and great into the depths of degradation, misery, and woe. Thus we have exemplified the effects of the two powers as illustrated before the foundation of the earth, and discovered lust for dominion and power to be the incentive to priestcraft and the cause of its continuation, that being the foundation on which the whole fabric of priestcraft rests.

Before the rebellion consequent on the rise of priestcraft, the Priesthood swayed a universal sceptre, and its effects were peace, joy, union, love, and harmony throughout heaven's high domain. No jarring words, no fratricidal strife, no factious disputations, no envious thought disturbed them in their delightful pursuits; but

In their sphere, all, all could move
With pleasure and delight;
Their every act inspired by love—
Their interests all unite.

But mark! when priestcraft's hideous form appears, how great the change! No longer peace, but war: instead of joy, sorrow; instead of union, division; instead of love, hatred; instead of harmony, discord. Thus priestcraft's reign began. While promising liberty, it bitterly enslaved; and while pretending to charity for all, it was a spring of bitterness that carried war and destruction into the very heart of a hitherto peaceful circle. But here, in open combat, its champion met with such a signal defeat, that he resolved to change his tactics accordingly, the better to deceive. We find him at one time opposing morality with the greatest vehemence; at another time, insinuating that if man is only moral, God requires no further obedience. Again, he blinds the judgment by placing before the mind sinful pleasure in all its alluring forms, and attracting the inexperienced by his seductive charms to mount and sport in pleasure's gliding car.

Such is priestcraft in all its debasing forms. View it where you will, it is rotten to the very core. Its elements are

discordant. It originated in lust for ascendancy. Its depravity is total and innate, and its effects essentially destructive to all who are tainted by its debasing influence. Deceptive in its nature, it has two objects: one is real, but not avowed; the other avowed, but not real. Its *avowed* object is hatred of suffering and desire to save; but its *real* object is the overthrow of Theocracy and the establishment of a reign of tyranny.

When Abel offered unto the Lord a more acceptable offering than Cain, the latter grew wrathful. "If thou doest well, shalt thou not be accepted?" was the language of Jehovah: "and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him." Here we again find the spirit of priestcraft; for, instead of Cain repenting of his sin in not bringing an acceptable offering to the Lord, he listened to the spirit of Lucifer—the spirit of rebellion against legal authority, and rose up against Abel his brother and slew him.

How striking the resemblance between the two, Lucifer and Cain, when operated upon by the spirit of priestcraft, which in its tendency is alike destructive in heaven and on earth. Under its influence, Lucifer doubtless reasoned within himself—Why should Jesus be accepted more than I? Am not I entitled to rule as well as he? Why are his plans so cordially adopted by the Father, and mine rejected? I will rise up in rebellion against him; and if I succeed in effecting his overthrow, I'll then *my* sceptre away! Such also was the reasoning of Cain with respect to his brother Abel; and the punishment of both was banishment from the presence of the Lord. Jesus was appointed by the Father to fill an important mission, and was qualified therefor by the holy Priesthood. "Unto the Son be saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness *above thy fellows*." Of this power Satan was envious, and thenceforward became the determined enemy of Jesus Christ.

The offering of Abel also was accepted, and he was ordained to the holy Priesthood by his Father, by which also he became empowered to officiate in a minis-

terial capacity. Of this ordination and power Cain was envious, and he thenceforward became the determined enemy of Abel his brother. Both Lucifer and Cain attempted a "religious fraud," both rose in opposition to an authorized Priesthood, and both manifested the essential characteristics of priestcraft; for they sought to scatter and destroy.

Again: Moses and Aaron had been called of God to lead the children of Israel. Korah, a Levite, with Dathan, Abiram, and On, descendants of Reuben, took men, and, with two hundred and fifty princes of the assembly, famous in the congregation, men of renown, gathered themselves together against Moses and against Aaron, and said, "Ye take too much upon you, seeing all the congregation is holy, every one of them, and the Lord is among them: wherefore, then, lift ye up yourselves above the congregation of the Lord?" Here was the secret of their grievance: Korah held the priesthood of Levi, but desired to be exalted to the station of ruler like unto Moses and Aaron. Hence the rebuke of Moses—"And he [the Lord] brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? *for which cause both thou and thy company, are gathered together against the Lord.*" We are told that "the Lord our God is a jealous God," and his decrees cannot be trampled upon with impunity. His servant Moses was, by Divine appointment, the law-giver of Israel, and Israel were required to obey him, or the edict of Omnipotence was, "The disobedient shall be cut off." In consequence, therefore, of this rebellion of Korah and his company, and as a testimony to future generations of the justice of the Almighty, "the earth

opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods."

Another striking instance is found in the case of Uzziah the king, who "transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense;" and, being reproved by the priests, to whom the office appertained, he became wrathful, and the leprosy rose in his forehead, and he was a leper to the day of his death, and dwelt in a separate house, being cut off from the house of the Lord. Not satisfied with his kingly power, but still lusting for dominion, he sought to officiate in God's house. Blinded by priestcraft, he persisted when rebuked by the priests of the Most High God, usurped that authority given to them "as a service of gift," attempted a "religious fraud," by monopolizing to himself the sacred prerogatives of others, and suffered affliction and banishment as a just reward for his transgressions.

In the first and the third instances, we notice how prominently stands forth charity as the avowed object of rebellion, until the subtle monster has environed within his grasp his deluded victim, who only awakes to a sense of his perilous position when the impostor is unmasked and high heaven's retributive hand rewards departure from her laws with banishment or destruction. But in every instance is seen, in the most conspicuous manner, that same lust of dominion predominating which first of all sought to subvert the plan of salvation and loosen the girdle of unity. In men of this disposition it generated the worst of passions, and made them "wolves in sheep's clothing," unworthy of confidence.

(To be continued.)

NEBUCHADNEZZAR'S DREAM.

(Continued from page 579.)

The great image which Nebuchadnezzar had seen in a dream, having a golden head, had also "his breast and his arms of SILVER;" and Daniel in his interpretation of it, said, "After thee shall arise another kingdom inferior to thee."

This had reference to the Medo-Persian empire, which succeeded the Chaldean in its supremacy. Though inferior in wealth, power, and grandeur to Babylon, even as silver is inferior to gold, it nevertheless conquered and bore the sway, and took:

its place as chief among the nations. The two arms denoted the Medes on the one hand, and the Persians on the other; the breast signifying their combination and amalgamation. Or, if we view the kings as representatives of their dominions, (as Nebuchadnezzar was of his empire, as the "head of gold,") the two arms of the image will denote the kings of Media and Persia, Darius and Cambyzes (who were relatives of each other); and the breast signifying their union in Cyrus, who was then the military representative and ultimately became the regal successor of both.

Darius, king of Media, and Cambyzes, king of Persia, combined to make war against "Belshazzar, the king of the Chaldeans." They therefore despatched their respective armies to besiege Babylon, placing their united forces under the command and generalship of Cyrus, who was the son of Cambyzes and the nephew of Darius, and afterwards became king of both dominions, thus forming the Medo-Persian empire. The entire force under the command of Cyrus amounted to 722,000 warriors—consisting of 600,000 foot, 120,000 horse, and 2,000 chariots. So impregnable were the walls and fortifications of the city, that there was no hope of succeeding in assault by battery. Cyrus therefore determined upon entering the city by stratagem; and, to accomplish this, he availed himself of the advantage of a vast lake, then dry, on the outside of the city, which had been excavated in the days of Nebuchadnezzar for the purpose of carrying off the water of the river (by means of a canal) while constructing the tunnel under its bed which connected the two palaces situated upon its opposite banks. Cyrus had deep trenches dug in order to divert the course of the river towards this dry lake; and when the work was completed, the water was turned off, through the trenches, into the lake, and the whole army marched along through the thus emptied channel of the Euphrates into the city. This was effected at night, at the time of a great annual festival, when the citizens were engaged in feasting and revelry. So effectually and suddenly was the entrance made by this stratagem, that the inhabitants of the outskirts of that part of the city were made prisoners before alarm could be given or the news of the invasion and investment be communicated to

head-quarters. Cyrus and his troops, thus far successful, hurried on towards the centre of the city, to the King's Palace, where they found Belshazzar and his court, with "a thousand of his lords," and a great company of attendants, &c., assembled at a banquet. Such was the hilarity and general confusion that prevailed among the palace guards, that the gates were unprotected, and Cyrus with his army gained an easy entrance into the royal enclosure. While Belshazzar was feasting and drinking with his lords, princes, wives, and concubines, in the banquet-hall, surrounded by all the luxury and splendour that his court could afford, and impiously drinking wine to the honour of idol gods out of the sacred vessels of gold and silver which Nebuchadnezzar had taken from the Temple of the Lord at Jerusalem, there appeared upon the wall, before the affrighted vision of the king, the figure of a man's hand, writing in mystic characters the doom of Babylon:—"MENE, MENE, TEKEL, UPHARSIN." So unexpected and mysterious was this occurrence, that "suddenly the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In his fear, he "cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers," and asked of them the interpretation of the mysterious writing, promising that whosoever would reveal the secret to him should "be clothed with scarlet, and have a chain of gold about his neck," and "be the third ruler in the kingdom." These so-called "wise men," however, "could not read the writing, nor make known to the king the interpretation thereof." But the queen informed him that there was a young man, named Daniel, in whom was "the spirit of the holy gods," who was competent to "shew the interpretation." Daniel, therefore, was at once ushered into the royal presence, and, by the gift and power of God, gave the following interpretation to the king:—"Mene: God hath numbered thy kingdom, and finished it. Tekel: Thou art weighed in the balances, and art found wanting. Pares: Thy kingdom is divided, and given to the Medes and Persians." The literal meaning of the word "MENE" is simply numbered, its repetition making it more emphatic: its prophetic import, however, according to Daniel, was, in reference to

Belshazzar, that the hours of his reign, as king of the Chaldeans, were numbered up—that his kingship was ended—his kingdom finished. The literal meaning of “TEKEL” is simply *weighed*; but its prophetic import, in reference to Belshazzar, was, that he, as monarch of Babylon, was “weighed in the balances, and found wanting.” The signification of “PERES,” literally considered, is simply *divided*; “UPHARSIN” being another form of the same word, implying plurality, with the conjunction *and* (represented by *u*) also prefixed. The prophetic import of the word, to Belshazzar, was, that his Chaldean empire was about to be rent from him—his kingdom “divided and given to the Medes and Persians.” Thus the startling Hebrew words, “MENE, MENE, TEKEL, UPHARSIN,” (or, *Numbered, weighed, and divided*), had their fulfilment that very night in which the mysterious “fingers of a man’s hand” wrote them upon the wall of the king’s “banquet-house.” The days of his reign were numbered; he was weighed in the balances, and found wanting; his kingdom was taken from him, and divided between the Medes and Persians. “In that night,” says the sacred historian, “was Belshazzar, the king of the Chaldeans, slain.” Thus ended the Babylonian dominion; for “Darius the Median took the kingdom,” adding it to his own, and made Babylon the seat of his government, Persia forming part of the new empire, to the throne of which Cyrus subsequently succeeded. During the reign of Darius, the kingdom was divided into 120 provinces, over each of which a princely governor was placed. “Over these” princes, or governors, the king placed “three presidents, of whom Daniel was first,” or chief. Thus “Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.” (Dan. vi. 1—3.) At the death of his father Cambyses, Cyrus became king of Persia; and at that of his uncle Darius, he became monarch of the whole Eastern territory, which then took the name of the Persian empire. Hence, during his reign, the royal proclamation to rebuild Jerusalem was worded as follows:—“Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem.” (Ezra i. 2.) After a succession of

kings, the Persian monarchy, which lasted about 200 years, was subverted by another power referred to in the dream of Nebuchadnezzar.

The great image, whose head was of gold, and his breast and arms of silver, had also “his belly and his thighs of BRASS.” This was significative of what Daniel, in his interpretation of the dream, called “another third kingdom of brass, which shall bear rule over all the earth.” The “third kingdom” alluded to was the Macedonian, or Grecian, whose king was Alexander the Great. As brass is an inferior metal to silver, so was this kingdom, in wealth and grandeur, far inferior to the Persian, although it ultimately conquered it and took its place as the ruling or dominant nation of the earth. The Greeks were often designated the “brass-clothed,” or “brazen-coated Greeks,” owing to their coats of armour being uniformly made of brass, by which they were distinguished in the military world.

At the time of Alexander’s wars with Persia, Darius Codomanus occupied the throne. Three battles were fought, in all of which Alexander proved victorious. The first was “the battle of the Granicus,” which was fought near the town of Zelea, on the bank of the Granicus, a small Phrygian river running from Mount Ida into the Propontis, westward of Cyricus. That river separated the two antagonist armies; but Alexander, nothing daunted, crossed the stream and climbed the opposite bank where the Persians were stationed, which was steep and rugged, followed by his troops, and commenced the mortal strife. The Persian forces, commanded by Memnon, consisted of 100,000 foot and 10,000 horse; while Alexander’s, commanded by himself, consisted only of 30,000 foot and 5,000 horse. The Macedonian hero, however, gained the victory, with a loss of only about 115 men. The loss on the Persian side was immense, 2,000 surrendering, and the rest taking to flight.

The next was “the battle of Issus,” which was fought on the banks of the Pinarus in a plain near the city of Issus. The Persian army consisted of 600,000 men, commanded by Darius himself, who was accompanied by his own entire household, his officers of state, with their households, and also a large retinue of attendants; everything in connection with

the cavalcade being arranged on a most gorgeous scale. Alexander, however, unabashed by the pomp and dazzling splendour of the scene before him, again gained the victory over the Persians; and Darius, on beholding 100,000 of his men killed, timidly took to flight, followed by his discomfited hosts.

Darius, on different occasions, sent overtures of peace to Alexander, the last of which was accompanied with an offer of 10,000 talents, the hand of his daughter Barsine in marriage, and the possession of all the provinces westward of the Euphrates. Alexander rejected the offer, and replied—"The world will not admit of two suns, nor of two sovereigns."

The "battle of Arbela" followed, which was fought on the plain between the Tigris and the Kurdistan mountains, near to the village of Gaugamella, about 20 miles from the city of Arbela. Alexander's army consisted of 40,000 foot and 7,000 horse, while the Persian comprised 600,000 foot and 50,000 horse, with 200 scythe-chariots and 15 elephants. Alexander again became victorious, with a loss of only 1,200 men. Darius, finding 300,000 of his men slain and a number captured as prisoners, took to flight, as he had done before, and was followed by the remainder of his soldiers, thousands of whom perished in crossing the river Lycus. Alexander pursued him till midnight, without success, but captured all his baggage and royal treasures, which had been left at Arbela.

The success of this last battle made Alexander sovereign of the great Persian empire, and gave him dominion over all Asia. He proceeded at once to Babylon, purposing to make that city the metropolis of all his dominions. On arriving there, he found the battlements thronged with citizens; and a large portion of the population had come out of the city, for a short distance, to meet him, headed by their magistrates and priests, bearing rich presents, and welcoming him as their future king. On entering the city, with his army, he found the streets strewn with flowers, and the air fragrant with incense smoking from silver altars, with priests chanting joyful celebrations; for

as, during the reign of their late kings, they had been greatly persecuted, their religion suppressed, and their temple demolished, they had now hopes of a favourable change taking place; and in this they were not disappointed.

After subduing the different provinces of Persia, and extending his conquests to India, Egypt, and other countries, Alexander died in Babylon in the year 324 B.C. He was, without doubt, a great warrior. He was daunted at no danger, and shrank at no obstacle, where he saw the least possibility of success. He professed to "love danger, for its own sake." His military fame, heightened by successive conquests, extended far and wide, and his mighty power was acknowledged and felt "over all the earth," in fulfilment of Daniel's prediction. By his sword, which had cut the Gordian knot, he gained the sovereignty of Asia; and by his martial prowess he also acquired considerable dominions in Europe and Africa. Hence he was designated "The king of the world;" and it is said of him, that when he had virtually conquered the whole of the then known world, he wept for more worlds to conquer.

After Alexander's death, his vast dominions were divided among his four chief generals; Cassander reigning over Macedon and Greece, with the western provinces; Lysimachus over Thrace and Bythinia, with the northern provinces; Ptolemy over Egypt and the southern provinces; and Seleucus over Syria and the eastern provinces. The two last dominations, the Egyptian and the Syrian, being the greatest and by far the most noted and powerful, were appropriately symbolized by the two brazen thighs of the image; the Alexandrian era being that signified by the belly. All the provinces, however, with their dependencies, were comprised in and still continued to form the one great Grecian empire, which was the "third kingdom of brass" that was to "bear rule over all the earth." This supremacy it held for upwards of 300 years, and then in its turn had to succumb to another power alluded to in Nebuchadnezzar's dream.

(To be continued.)

NEW MATERIAL FOR PAPER.—Another new material for paper has been discovered in a preparation of the remains of the beet root after it has been used in sugar making and distillation. The process of preparation has been patented.

HISTORY OF JOSEPH SMITH.

(Continued from page 584.)

[February, 1843.]

Friday 24th. Rode out with Elder B. Young; dined abroad; called on Dr. Foster; had some conversation about the Post Office and several other matters; returned to my Office; and at three o'clock walked out with Elder Young.

In reply to W. W. Phelps's *Vade Mecum*, or "Go with me," of 20th of January last, I dictated the following answer:—

TO W. W. PHELPS, Esq.

A VISION.

I will go, I will go to the home of the Saints,
Where the virtue's the value, and life the reward;
But before I return to my former estate,
I must fulfil the mission I had from the Lord.

Wherefore, hear, O ye heavens, and give ear, O ye earth!

And rejoice, ye inhabitants, truly again;
For the Lord he is God, and his life never ends;
And besides him there ne'er was a Saviour of men.

His ways are a wonder; his wisdom is great;
The extent of his doings there's none can unvail.
His purposes fall not: from age unto age
He still is the same, and his years never fail.

His throne is the heavens, his lifetime is all
Of eternity now and eternity then;
His union is power, and none stays his hand,—
The Alpha, Omega, for ever: Amen.

For thus saith the Lord, in the spirit of truth,
I am merciful, gracious, and good unto those
That fear me and live for the life that's to come:
My delight is to honour the Saints with repose,

That serve me in righteousness true to the end:
Eternal's their glory, and great their reward:
I'll surely reveal all my mysteries to them—
The great hidden mysteries in my kingdom stored.

From the council in Kaleb to time on the earth,
And for ages to come, unto them I will show
My pleasure and will, what my kingdom will do;
Eternity's wonders they truly shall know.

Great things of the future I'll show unto them,—
Yes, things of the vast generations to rise;
For their wisdom and glory shall be very great,
And their pure understanding extend to the skies.

And before them the wisdom of wise men shall cease,
And the nice understanding of prudent ones fail!
For the light of my Spirit shall light mine elect,
And the truth is so mighty 'twill ever prevail.

And the secrets and plans of my will I'll reveal—
The sanctified pleasures, when earth is renewed,—
What the eye hath not seen, nor the ear hath yet
heard,
Nor the heart of the natural man ever hath viewed.

I, Joseph the Prophet, in spirit beheld,
And the eyes of the inner man truly did see
Eternity sketched, in a vision from God
Of what was, and now is, and yet is to be.

Those things which the Father ordained of old,
Before the world was, or a system had run,—
Through Jesus the Maker and Saviour of all,
The only begotten (Messiah) his son;

Of whom I bear record, as all Prophets have;
And the record I bear is the fulness—yes, even
The truth of the Gospel of Jesus the Christ,
With whom I conversed in the vision of heaven.

For while in the act of translating his word,
Which the Lord in his grace had appointed to me,
I came to the Gospel recorded by John,
Chapter fifth, and the twenty-ninth verse, which
you'll see;

Which was given as follows:—

"Speaking of the resurrection of the dead,
Concerning those who shall hear the voice of the
Son of man,
And shall come forth,
They who have done good in the resurrection of the
just,
And they who have done evil in the resurrection of
the unjust."

I marvelled at these resurrections, indeed!
For it came unto me by the Spirit direct;
And while I did meditate what it all meant,
The Lord touched the eyes of my own intellect.

Hosanna for ever! they opened anon,
And the glory of God shone around where I was;
And there was the Son, at the Father's right hand,
In a fulness of glory and holy applause.

I beheld, round the throne, holy angels and hosts,
And sanctified beings from worlds that have been;
In holiness worshipping God and the Lamb,
For ever and ever: Amen and Amen!

And now, after all of the proofs made of him,
By witnesses truly, by whom he was known,
This is mine, last of all, that he lives—yes, he lives,
And sits at the right hand of God, on his throne.

And I heard a great voice, bearing record from
heaven—
He's the Saviour and only begotten of God:
By him, of him, and through him, the worlds were
all made,
Even all that career in the heavens so broad;

Whose inhabitants, too, from the first to the last,
Are saved by the very same Saviour of ours;
And, of course, are begotten God's daughters and sons,
By the very same truths and the very same powers.

And I saw and bear record of warfare in heaven;
For an angel of light, in authority great,
Rebelled against Jesus and sought for his power,
But was thrust down to woe from his Godified state.

And the heavens all wept, and the tears dropped
like dew,
That Lucifer, son of the morning, had fell!
Yes, he fallen, is fallen, and become, oh, alas!
The son of perdition, the Devil of hell.

And while I was yet in the spirit of truth,
The commandment was—Write ye the vision all out;
For Satan, old serpent, the Devil's for war,
And yet will encompass the Saints round about.

And I saw, too, the suffering and misery of those,
(Overcome by the Devil in warfare and fight,)
In hell fire and vengeance, the doom of the damned;
For the Lord said, The vision is further; so write.

For thus saith the Lord, Now, concerning all these
Who know of my power and partake of the same,
And suffer themselves that they be overcome
By the power of Satan, despoiling my name,

Defying my power and denying the truth,
They are they of the world or of man most forlorn,
The sons of perdition, of whom, ah! I say,
'Twere better for them had they never been born!

They're vessels of wrath and dishonour to God,
Doomed to suffer his wrath in the regions of woe,
Through the terrific night of eternity's round,
With the Devil and of all his angels below.

Of whom it is said no forgiveness is given
In this world, alas, nor the world that's to come;
For they have denied the Spirit of God,
After having received it; and misery's their doom.

And denying the only begotten of God,
And crucify him to themselves, as they do,
And openly put him to shame in their flesh,
By Gospel they cannot repentance renew.

They are they who must go to the great lake of fire,
Which burneth with brimstone, yet never consumes,
And dwell with the Devil and angels of his,
While eternity goes and eternity comes.

They are they who must pass through the great
second death,
And are not redeemed in the time of the Lord,
While all the rest are, through the triumph of
Christ,
Made partakers of grace, by the power of his word.

The mystery of godliness truly is great—
The past, and the present, and what is to be;
And this is the Gospel—glad tidings to all—
Which the voice from the heavens bore record to me:

That he came to the world in the middle of time,
To lay down his life for his friends and his foes,
And bear away sin as a mission of love,
And sanctify earth for a blessed repose.

'Tis decreed that he'll save all the weak of his hands,
And sanctify them by his own precious blood,
And purify earth for the Sabbath of rest,
By the agent of fire, as it was by the flood.

The Saviour will save all his Father did give,
Even all that he gave in the regions abroad,
Save the sons of perdition: they're lost, ever lost,
And can never return to the presence of God.

They are they who must reign with the Devil in hell,
In eternity now and eternity then,
Where the worm dieth not, and the fire is not
quenched,
And the punishment still is eternal: Amen.

And which is the torment apostates receive;
But the end, or the place where the torment began,
Save to them who are made to partake of the same,
Was never nor will be revealed unto man.

Yet God shows, by vision, a glimpse of their fate,
And straightway he closes the scene that was shown;
So the width, or the depth, or the misery thereof,
Save to those that partake, is for ever unknown.

And while I was pondering, the vision was closed,
And the voice said to me, Write the vision; for he!
'Tis the end of the scene of the sufferings of those
Who remain filthy still in their anguish and woe.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 18, 1858.

AGENCY OF THE PRIESTHOOD.—It is not our design in this article to enter particularly into the subject of calling men to the Priesthood. The order by which men are called of God, and the conditions required to constitute a Divine commission, would itself be matter at least for an article. Much could be said of callings made by the spirit of discernment and prophecy, and also those *blindly*, yet *legally* given. Much could also be said upon such examples as that of the Saviour calling a John the Beloved and a Judas the Betrayer. Much could be said of men being *entitled* to the spirit of their callings and their *not possessing* that spirit; and much on their power to go in the direction leading to usefulness and honour, and their liberty to travel to uselessness and dishonour. But in this we merely design to touch upon the border of calling, to bring out the subject under consideration and prevent misunderstanding.

It is a fact that the holy Priesthood has been restored to the earth, with the spirit, powers, and prerogatives thereof. A communication has been opened between the heavens and the earth, and a channel made through which Divine authority can flow.

It can unreservedly be affirmed that every officer of the Church who has been duly appointed according to the order thereof holds a *legal* commission. This being the case, the point of *legality* should not be made a subject for question. Upon this all may rest with assurance.

The fact, therefore, that the officers of the Church have received their callings through the proper channel, and are appointed by those holding the authority, should be a ground for due submission to every man in his sphere, and an inducement for all to firmly uphold every arrangement and officer in his place, until removed by those possessing the prerogative. Men who have the spirit of the Priesthood will be very jealous on this point. They would sooner lick the dust of the feet than offer indignity to the Priesthood; and they will profoundly respect in others that authority of which they themselves partake. The greatest in the Church would humbly bow to a child, if he came in the name of the Priesthood, with a *bona fide* commission to command.

But there is another principle that should also be realized, and especially would we have it understood by the presiding officers of this Mission. It is, that God commits to his servants an agency. They are his *stewards* and *co-labourers*, and have all to pass a probationary term. It is precisely the same in our official capacity as in our private and natural capacities. Every department of the economy of God turns upon the principles of agency, stewardship, and co-working. The servants have to act on behalf of their Divine Master.

Now, all may easily comprehend that this agency and stewardship can, on the one hand, be abused, and men prove unprofitable co-labourers, or, more properly speaking, not co-labourers with the Master at all, in a desirable sense; and, on the other hand, that agency and stewardship may be rendered both honourable and profitable, and those who are called to be servants prove themselves truly co-labourers with their Lord.

But no man with correct views will, because of this fact, have his confidence shaken for a moment in the Priesthood. One view of God's order will not make the strong eye of an enlightened man blink when he contemplates another side. It will rather enlarge the compass of his mental vision, make the Divine economy appear to him more grandly systematic; and thus, by extending his sight and increasing his knowledge, he will know where to tread with certainty and possess power to operate effectively. He will be a staunch, unflinching upholder of men and arrangements while they legitimately remain. We do not fear, therefore, that any with correct views and the spirit of the Priesthood will make a mistake in this matter.

It is a great truth, that, in the kingdom of God, "whatever is, is right;" not right absolutely, but relatively and circumstantially,—not right irrevocably, but right for the time. When men stumble because of this, they stumble over their *own* stumbling blocks and grope in their own darkness. If they took broad views, they would see no difficulties. It is a truth that error should exist, *right* that there should be *wrong*, and *good* that there is *evil*. God forbid that any Saint should "sin, that grace may abound." But we do not regret that sin has come into the world, nor that the whole human race have felt its effects. It is a truth that God's economy comprehends a Devil; and though God did not make him such, and though we have no desire to help to make devils, we have not the remotest wish that the Devil had not existed. Bad officers also have their purpose as well as good officers. The former are not only examples for the latter, but they enhance their value. Even the black-hearted traitor makes the true man more precious, and the useless man makes the useful one relatively more useful. God tries men—the bad as well as the good—the unworthy as well as the worthy steward—the unprofitable as well as the profit-

able labourer. The world has its period of probation, its day of trial. The kingdom has also its period of probation, its day of trial. Were it not so, how could the great balance of accounts be struck? Were it not so, how could every man's work be tried as by fire? Were not their figures and noughts made by men in their day of trial, how could God justly put the 1 of this man with 000,000's of these to make that 1 a million?

These facts, instead of lessening the confidence of an enlightened man, will give him a higher estimate of God and his economy. He will have broader views of the order of the Priesthood, and will find cause for gratitude and admiration, that the free agency of man is extended even to a celestial order. For is it not a glorious truth that our Heavenly Father does not design to make us machines—no, not even the machines of a God.

The great desideratum is, not that this agency should be destroyed, but that it should be preserved for good—that, in acting upon it, the officers of the Church should do it with an eye single to the glory of God, and with effectiveness for the success of the cause. All who belong to the holy order should be devoted to its interests—body, soul, energy, capacities, influence, and means,—indeed, altogether. It should be the great purpose of their lives to accomplish the work given to the Priesthood to perform. To this end their every thought and act should tend; and to make their agency honourable and their operations effectual ought to be the sole aim of every servant of God. As stewards, let them be worthy stewards; and as labourers, truly co-labourers with their Master.

We require that the presiding officers act according to the foregoing, and make their agency honourable and their stewardship profitable. It is their especial duty to do this themselves, and also to see that all labourers and members of the Church under their watchful care are really co-labourers with the Lord. They are responsible for the condition of the Mission, for the character and extent of the work that shall be done, and for its management or mismanagement. We do not look to the Saints and non-presiding officers, but to the Presidents. Let them realize this responsibility, then; and if they do not honour their presiding agency, we enjoin upon their superiors the duty of displacing them for others more worthy.

This Mission, with all the experience of the past, ought to be more advanced now than in past times. We humbly acknowledge our own past imperfections, but think it not arrogant to say that the experience gained ought to enable the presiding officers to improve upon the examples, both good and bad, of former times—both those of others, and those of our own. Unless this is done, it is evident that the Mission is not advancing, but going back; for there is no standing still in progression. We do not expect to reach perfection and commit no errors; but we feel it our duty to urge the Saints onward. The part of the officers and Saints now is not to go back to the past, either to its faults or its many virtues, but to take the virtues of their predecessors as well as to show new virtues in themselves. The point upon which we desire this administration to stand is, that we all endeavour to honour *our* agency and prove ourselves worthy stewards. Let none of the presiding officers make their noughts now, especially in calling men to office. There is a decided objection to such men and such employment at present. At this particular juncture, the cause is not in need of them, and we have also a distaste for them. If there are any with a peculiar itching for making noughts, and very clever in such employment, we advise them to wait awhile. It is one of those undertakings that may be put off till "a more convenient season." If any noughts should get made, let some official hand rub them out directly.

OBEDIENCE TO PARENTS.

BY ELDER THOMAS WILLIAMS.

"Children, obey your parents in the Lord; for this is right."—PAUL.

How pleasing and satisfactory to all men it is to observe among the young and rising members of families implicit and cheerful obedience to parents! When a desire is manifest in family circles, on the part of all its members, to be guided by the counsels of those that should and will ultimately stand as patriarchs at their head, what a heaven is there! There are, among the many thousands of the Saints in Europe, some few instances where whole families feel impressed with the great importance of giving heed strictly to the counsels and admonitions of those that have been instrumental in giving them a being on the earth, and have, with deep anxiety and parental solicitude, watched over them during their infantile moments upwards, until they have begun to realize and comprehend something of the world with which they find themselves surrounded. With what fond anticipations have faithful parents observed the bodily growth and mental developments of their offspring! And when a desire is manifest on the part of children to honour and obey their parents, and to live righteous before them and their God, it seems to more than amply repay the aged ones for all their hours of trial, sorrow, and anguish which they have undergone in seeking to train up their children "in the nurture and admonition of the Lord." It causes a joy unspeakable to pervade the bosoms of such parents; and from their souls they feel a deep sense of gratitude to the eternal God for inclining the hearts of those whom they have been entrusted with to walk in wisdom's ways.

Children that have acted and are acting in obedience to the counsels of their parents are destined to become a great blessing, not only to their parents, but to the world of mankind generally. They must necessarily be called upon, because of their righteous deeds, to take a prominent and active part in the great drama of the last days. The permanent establishment of God's kingdom upon the earth, the gathering together from their

long dispersion of the scattered sheep of the house of Israel, the establishment of Zion, the erection of temples, in order that the ordinances of salvation for the living as well as the dead may be attended to, devolves to a great extent upon the rising generation; and it is nothing but natural to expect that they will be in possession of great faith in their God and his work, much more so than those who have already taken a faithful and active part in the holy ministry. Their minds will be free and untrammelled to a much greater extent from the prejudices and notions of the Gentile world, and they will obviously be prepared to drink more deeply from the pure and unsullied streams as they flow from the fountain of truth. As the kingdom of God begins to develop itself upon the earth, and assumes that position which ancient and modern Prophets have declared it will, and the glory and power of God become manifested in a more marvellous manner than heretofore, and the keys and powers of the holy Priesthood conferred upon them, bringing increased light and intelligence, with what faith and power will these striplings go forth, conquering and to conquer, and bringing, through the blessing and favour of God, salvation to the honest, and subjecting the kingdoms of this world to the laws and purposes of Jehovah! In view of the great work and responsibilities that will ultimately fall upon the shoulders of the young, it should be their constant study to be obedient to their parents in all things; and this will in the future enable them to fulfil more faithfully the obligations and covenants of the Priesthood. The time may come when they may be placed in positions and under circumstances which will call forth the whole energy of their souls, and when the least deviation from the counsel given may result in eternal consequences. If possessed of a willing and obedient spirit, it will lead them onwards to blessing, honour, immortality, and eternal lives.

There is, however, another view to be taken of the subject in question—viz.,

disobedience to parents. When children trifle and rebel against the counsels of their parents, what pain and sorrow does it not bring to them and to all that are interested in their present and future welfare! How melancholy the feeling to those who are led by the inspiration of the Holy Spirit to gaze for a short time into fatality, and begin to realize what an eternal blessing or an eternal curse such children can be! With these solemn impressions, how often do parents go before kind heaven, and, in earnest devotion, implore the aid of Deity to turn the hearts of their children and incline them to cherish more holy desires, and especially a feeling to be led by those that seek earnestly their present and future happiness! If a change takes place, what joy pervades their bosoms; but if a desire to persist in a course of rebellion is manifested, how deplorably unhappy they feel! There may be some cases, in the families of the Saints, where children treat their parents with contempt, and speak to them in a manner that causes pain in the hearts of all by whom they are surrounded. To such as commit *so great a sin*, the command of God and his Priesthood is, to repent, forsake such despicable and unhallowed ways, and endeavour to treat their parents with those feelings of reverence and respect to which they are honourably entitled. The laws

of God which were in force among ancient Israel for such conduct were very severe. Let all realize that they are or ought to be serving the same immutable Being, with whom "is no variableness, neither shadow of turning."

"Honour thy father and thy mother, that thy days may be long in the land," was and is the command of Jehovah. Those that will persist in disregarding and violating this holy injunction will deprive themselves of those blessings and inestimable attainments which have been already referred to, and which are only to be participated in by the willing and obedient—yea, those that love righteousness and truth, and are desirous to "live by every word that proceedeth out of the mouth of God." Such and such alone will be prepared for the great events that are about to transpire upon the earth. Let the disobedient in all humility manifest a desire to repent, by their willingness to walk in future according to the counsels of their parents, and they will thereby secure the favour of heaven. And let it be indelibly impressed upon their memories, that if their parents remain faithful to the Gospel covenant, they will stand in their true position, even at the head; and their children can never, no, never pass by them, but must, in a filial capacity, be subject to them, worlds without end.

FOREIGN CORRESPONDENCE.

AMERICA.

Crescent City, Iowa,
August 9, 1858.

To the Editor of the *Millennial Star*.

Dear Sir,—Your favour of the 9th ult. is just received. Thanks! I am just about starting for our settlement on the Loupe Fork—Genoa, or Beaver. Judge W. I. Appleby, accompanied by Father Dulin and brother Young and family, from Westport, Connecticut, arrived last week; and the Judge, with Young and family, start across the Plains for Utah to-day. Major Egan, with the little company that escorted Colonel Kane, left Florence on their return home, a week yesterday. All in good spirits, and well outfitted.

Crops look well throughout the Utah

Territory. The Government supply trains are still going out with their provisions, and the mail is brought in semi-monthly, and all is now moving on like clockwork. The tone of the press here rather admits that the Mormons have got a little ahead of old Buck.

I will write you again, on my return, and give you an epitome of the Beaver settlement and of my buffalo hunt. Times are excessively dull throughout the country, and the wheat crop through the west is almost a total failure. The long, steady, and severe rains and hot sun have blighted it with rust, and not over a fourth crop will be gathered. Indian corn and other vegetation are very heavy and fine.

I shall gladly receive the *Star*, and

hope it may ever shine and grow more beauteous and sparkling as time passes. My regards to all the boys. We have some good fellows here who *mean* to be good Mormons, if they don't just now do much at it; and I am ever ready to do

all the good I can for our common cause. Command me, where I can do you or the cause service.

Yours truly,

A FRIEND.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

8, Ravensworth Street,
Bishopwearmouth, Sunderland,
August 28, 1858.

President Calkin.

Dear Brother,—I take pleasure in reporting the state of things in this Pastorate. I am gratified in being able to say that peace and good order reign supreme. But still we have our share of labour to perform in order to keep things as they should be. Up to the 20th inst., we were doing things in the best way we knew how towards getting rid of our book debt; but, on the arrival of President William Budge, we were put in a way to get over the difficulty sooner. A Conference was held here on the 22nd inst.; and, although the weather was unfavourable, the Saints crowded the room until every seat was occupied.

The Spirit of the Lord attended the teachings of President Budge, and the Saints responded to the call on account of the old book debt by voting to give a week's wages during the coming month for that object. I hope to announce, at the close of the year, that Durham Conference is out of debt; and the other two

Conferences are doing their best to accomplish the same object. The Saints are willing, generally speaking, to obey the counsels of those placed over them. The Priesthood are growing wiser, and are labouring for the best interests of the work. And I have pleasure in being able to say that the present state of the Pastorate exceeds my most sanguine expectations.

The visit of Brother Budge to this field of labour has been truly interesting and heart-cheering to me. I have rejoiced in his counsels, and shall be glad when I see the fruit of his visit speak for itself in the next quarterly list of book debts.

I may say, in conclusion, that we have plenty of room for improvement; and I hope the Saints throughout this Pastorate will remember that our present motto is, "Upward and onward."

I have no fear of evil in future, so long as the duties of the present are attended to.

Ever praying for your success in accomplishing every desire of your heart, I remain, with best love,

Yours truly,

THOMAS WALLACE.

AN EPISTLE TO BABYLONIANS.

A LOOKING-GLASS FOR THE CLERGY.

(Concluded from page 601.)

CHAPTER III.

THE PERFORMANCE OF PREACHING.

1st. As you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the high-way where go the multitude, and see that

you have on the robes of black, and take heed that your pace be measured well and that your march be stately.

2nd. Then shall your hearts be lifted up, even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall hear

you; and the men shall praise you, and the women shall glorify you; even by the women shall you be glorified.

3rd. And when you go in, go not as the ordained, prepared only with a soul to God, and with a heart to men, and a spirit filled with the Holy Ghost; but go you with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

4th. And let your sermon be full of the enticing words of man's wisdom, and let it be beautified with just divisions, with tropes, and with metaphor, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms; and throughout let declamation be.

5th. And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be graceful; even in your attitudes and in your gestures let your grace be. Thus shall you be pleasing in the eyes of the people and graceful in their sight.

6th. Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on the bank; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

7th. Then shall you charm the ears of your hearers, and their hearts shall be astounded, and their souls shall incline to you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your person shall they be inclined.

8th. And be you mindful not to offend the people: rebuke you not their sins; but when you rebuke sin, rebuke it at a distance; and let no man apply your sayings to his own case; so shall he not be offended.

9th. If brother should raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on the one side and some on the other, and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lances let your black robes be seen.

10th. Preach you not peace on earth and goodwill to men, but preach you glory to the victor, and victory to the brave.

11th. If any man go into a foreign land and seize upon his fellow-man, and put irons on his feet and irons on his hands, and bring him across the great deep in bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not.

12th. And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich, and gives to the church, and is esteemed pious; so shall you not offend him, lest peradventure he withdraw himself from your flock.

13th. Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright veil, so bright that through it no man can see.

14th. And lo! you shall bind the judgments of men, and more especially of women, as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noonday sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV.

THE CLERGY'S REWARD.

1st. With all your gettings, get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure; for verily I say you must get your reward.

2nd. Go you not forth as those who have been sent, without two coats, without gold, or silver, or brass in their purses, without scrip for their journey, or shoes, or staves; but go you forth in the good things of this world.

3rd. And when you shall hear of a church that is vacant and has no one to preach therein, then be that a call to you; and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even the golden fleece.

4th. And when you shall have fleeced your flock, and shall know of another call, if the flock be greater, then greater, or rather, if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take the charge.

5th. Those who have freely received, let them freely give, and let not men have your words without money and without price, but bargain you for hundreds and for thousands; even for thousands of silver and gold shall you bargain.

6th. And over and above the price for which you have sold your services, take you also gifts, and be you mindful to refuse none: say not, Lo! I have enough! but receive gifts from them that go in chariots, and from them that feed flocks, and from them

also that earn their morsel by the sweat of their brow.

7th. Yes, take you gifts of all, and take them in gold and silver, in corn and fine flour, in wine and oil, in raiment and fine linen.

8th. And the more the people give you the more will they honour you; for they shall believe that in giving to you they are giving to the Lord; for, behold, their sight shall be taken from them, and they shall be blind as bats, and shall know not what they do.

9th. And you shall wax richer and richer and grow greater and greater, and you shall be lifted up in your own sight and exalted in the eyes of the multitude; and incre shall be no longer filthy in your sight. And verily you have your reward.

10th. In doing these things you shall never fail. And may abundance of gold and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and lands be multiplied to you both now and hereafter. Amen.

PASSING EVENTS.

GENERAL.—A terrific fire has raged at Astrakan, causing many deaths, destroying 121 houses, a number of boats, stores, and other property, and causing fearful damage and destruction in that city: the number of victims, as well as the number of vessels, some of which were laden, has not yet been ascertained. A severe storm has recently occurred in Transylvania, sweeping away a large embankment, about 200 feet high and 1,200 long, near the town of Verespatak, the waters of the lake which it had kept back bursting forth and completely washing away the whole town and all the neighbouring mills, and also filling the gold mines for which Abrudbanye is so noted: the number of lives thus lost, which was considerable, is not yet known. Symptoms of a conspiracy to dethrone the Sultan of Turkey have lately showed themselves at Smyrna and even at Constantinople itself, including Turks of standing and some Government dignitaries. Religious feuds are rife in Lisbon. After an existence of more than a hundred years, that affluent, flourishing, and influential body of merchants, called the East India Company, possessing a revenue amounting to £26,000,000 sterling, an army numbering 200,000 men, and a dominion containing 200,000,000 souls, has at length become entirely defunct.

AMERICAN.—The political contests in Illinois are getting hotter and fiercer. Fever and crop blights in South Carolina and other districts are creating considerable alarm at the present time. A running fight, of six days' duration, has been carried on lately between a band of 700 Pawnee Indians and the Camanches, Cheyennes, and Arrappahoes; the Pawnees having four warriors, two squaws, and a papoose killed, and several wounded, but succeeding in killing fifteen Cheyennes and two Arrappahoes, and wounding several others. "General Johnston," says the *St. Joseph's Journal* of Aug. 16, "is going to break up his present encampment, remove a short distance, and fix for winter quarters." Crops and all kinds of vegetables are abundant in the valleys of Utah this season.

VARIETIES.

What word is that of five letters, from which if you take two away, six will remain?—*Sixty*.

AUSTRALIA.—"We are laying the foundation of a future kingdom, empire, or republic, as the case may be. The ballot, manhood suffrage, &c., have become facts. The result the future must determine. We have a fair field before us, and the treasures of the earth are in profusion, both above and below the soil; flocks and herds for our necessities, and gold therewith to purchase our luxuries, a temperate climate, and a prolific soil. The troubles of the Old World are too distant to perplex us, and labour is remunerated beyond its most sanguine expectations. It is not, however, all sunshine: we have agitators among us, and discontented; the ginshop flourishes, and its *aide-de-camp*, the pawnshop, as a matter of course, displays its symbols in its neighbourhood. The old bones of contention are re-picked here. Religion (?) sows, as usual, fruitful seeds of discord. Catholic and Protestant revile each other as of yore, and the subdivisions of faith have their little bickerings in glorious imitation of their progenitors."—*From a letter written by a gentleman in an official position at Melbourne, dated June 15.*

A REVEREND gentleman in Chesterton Church, near Cambridge, one Sunday afternoon, having finished the prayers and mounted the pulpit, put his hand in his coat pocket for his sermon; but alas! it was not there. Having dined at a lady's house in the parish, he remembered that he had left his sermon on the table. However, as the hymn before sermon was given out, he thought there would just be time for the clerk to fetch his manuscript while the hymn was being sung. He therefore leaped over the pulpit, and whispered in the clerk's ear—"Ran and fetch my sermon, which I left this afternoon in Mrs. Chitteau's parlour. Old Amen, being unfortunately rather deaf, mistook the words, and immediately bawled out to the congregation—"This is to give notice, that the sermon will be preached this afternoon in Mrs. Chitteau's parlours."

THE PROSPECT OF THE RIGHTEOUS.

(Selected.)

Like stars that shine with endless day,
The righteous never shall decay;
Virtue, that points th' unerring road,
Secures in heaven their bright abode:
Uniting there with sweet accord,
To chaunt the praises of the Lord,
Unnumbered hosts shall join the throng,
And rapture crown th' eternal song.

Released from transient cares below,
From heartfelt sighs and tears of woe,
Each in the Lord supremely blest,
Shall dwell in peace and heavenly rest;
While wisdom's code, divinely taught,
Guide of each action, word, and thought,
Shall sweetly form, with love's control,
The discipline of the soul.

JAMES ARBUTHNOT.

ADDRESSES.—Charles Astle, at James Hervey's, East Road, Bridport, Dorset.
John Davies, Park View Row, Grawen Terrace, Tydfil's Wall, Merthyr.

MONEY LIST, AUGUST 28—SEPTEMBER 5, 1833.

William Shires (per C. F. Jones)	£31 16 8½	Brought forward	£314 4 1
William Brownlow (per do.)	15 0 6	William H. Perkes (per E. Oliver)	2 1 0
William Halla (per do.)	4 18 11	Mr. H. Forrester (per do.)	2 10 0
William Carnie (per do.)	2 12 0	John Hunter (per J. McCoombe)	3 0 0
William Norris (per G. Teasdale)	5 12 6½	P. J. McCoombe (per do.)	3 10 11
Willet Harder (per do.)	8 5 0	E. L. T. Harrison (per J. D. Ross)	121 16 6
John Keasell (per do.)	1 8 7½	E. D. Miles (per B. Evans)	6 6 7
James Rogers (per G. D. Newton)	37 0 0	Thomas Rees (per do.)	9 0 0
William Moss (per do.)	22 10 0	John Gibbs (per do.)	14 0 0
Edward Harding (per do.)	0 14 2	Thomas R. Jones (per do.)	3 17 3
Richard Provis (Age of Good Hope)	15 0 0	William Ajax (per do.)	14 0 0
B. W. Brindle (per W. Budge)	71 13 3½	John Davies (per do.)	12 0 0
Henry Brown (per do.)	16 9 9	Edwin Price (per do.)	2 3 8
John Clarke (per do.)	11 1 8	Hugh Evans (per do.)	2 0 0
George Armstrong (per do.)	3 7 11	Thomas Clarke (per G. Taylor)	4 10 1
James Oakley (per John Cook)	13 4 6	Thomas Smith (per do.)	3 14 2½
John Mellor (per do.)	11 10 0	William B. Child (per T. Wallace)	9 13 7
Thomas Birt (per do.)	9 3 6	Robert J. Philp (per do.)	7 13 3
Edward Oliver	33 0 0	William H. Perkes	8 10 0
Carried forward	£314 4 1		£564 2 7½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XX.

Saturday, September 25, 1858.

Price One Penny.

SPIRITUAL BLINDNESS.

The human understanding, or intellectual faculty, may be truly called the eye of the mind. It is frequently represented in Scripture under that figure. Hence, also, intelligence and truth are symbolized by light, and ignorance and error by darkness. When the Lord commissioned Paul to go and preach the Gospel to the Gentiles, he said to him, "I send thee to open their eyes and to turn them from darkness to light." And, in reference to the Gentiles to whom he was sent, Paul says, "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The Apostle John uses the same figures when he says, "He that loveth his brother abideth in the light; and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." (Acts xxvi. 17, 18; 2 Cor. iv. 4; 1 John ii. 10, 11.)

Spiritual blindness is treated of in Scripture sometimes as a simple calamity, and sometimes as a sin. This altogether depends upon the cause and character of the blindness alluded to.

Ignorance, which is comparatively a mild degree or form of spiritual blindness, is an unfortunate calamity; for, where it reigns, the mind is left unformed, unre-

fined, and undirected, to wander about, like a will-o'-the-wisp, in the mazes of doubt, conjecture, and indecision, ready to take up with any plausible error that may present itself. We find that persons of this class of minds generally form low and sensual views of religion; their undisciplined feelings sway their judgments; their acts of benevolence are unguarded and imprudent; their pious devotions are extravagant, if not boisterous; and their notion of religion is, that it consists of a tumultuous state of mind and feeling, and a great deal of enthusiasm and mental excitement. Such is unfortunately the condition of many professed religionists in the present day, arising from the ignorance and darkness which is in them and surrounds them. They are spiritually blind. They have no clear perception of spiritual truth; for spiritual things, as the Apostle says, are "spiritually discerned." They can be clearly observed only in spiritual light, which is the light of revelation. Men may be very acute in matters of worldly wisdom, well versed in scientific lore, learned and profound in all the departments of literature and philosophy, and yet at the same time be sadly deficient in spiritual acquirements, and altogether dark and ignorant as regards the things of God and eternity. Nevertheless, natural learning, intelligence, knowledge, and wisdom are highly useful in their place, and tend, when rightly exercised, to enlarge

the capacity and increase the power of acquiring and confirming truths of a higher order and more spiritual character.

Another kind and degree of spiritual blindness, however, which is more injurious in its nature and tendency than that which results from bare ignorance, is the blindness which arises from *error*.

An error may be either the negation of a truth or the positive perversion of it. In either case, blindness exists.

A truth may be negated without being openly rejected or denied. It may, indeed, be even formally acknowledged, and yet its real virtue, influence, and power be destroyed or swept away by under-currents of fallacious reasoning. The nominal form of truth may be retained, whilst its real character is lost. This is the treatment which divine truth met with from the Jewish scribes and Pharisees, who, while they professed great respect for the laws of God literally, at the same time spiritually made them of none effect by their own traditions and expositions. The Gospel shares a somewhat similar fate in the hands of its professed believers in the present day. Its principles, one by one, are openly avowed, more or less, by the different religious bodies of so-called Christians; but, while thus verbally acknowledged, they are nevertheless negated in spirit by insidious reasonings and sectarian glosses. The understandings of men are thus hoodwinked and blinded by all kinds of erratic persuasions and prejudices.

Positive perversion or utter falsification of divine truth produces a still deeper degree of spiritual blindness and mental fatuity than that induced by its simple negation. Erroneous persuasions arise, in many cases, from mistaking appearances for realities, adopting the mere outward appearances of truth for the genuine truth itself; but the perversion or falsification of spiritual truth arises frequently from the adoption of a self-formed opinion irrespective of Divine revelation, and then distorting the obvious meaning of revelation, or the word of God, in order to countenance or confirm that opinion,—putting, for instance, upon

a Scripture statement a sense not only different to its real and evident meaning, but one which is diametrically opposite to it, and still representing the self-fabricated dogma as a Scripture doctrine.

Those errors which spring from and are prompted by a principle of *evil* are altogether different in their character from those which arise out of ignorance, a defective education, wrong impressions received in childhood, or the various traditions of society. The errors generated from an evil heart are not so much mistaken views as they are evil thoughts, vile imaginations, and wicked insinuations. For example: The Jewish Pharisees did not dispute the fact of the Lord's having performed miracles by superhuman power, but malignantly ascribed them to Satanic agency and influence. This the Lord set down as unpardonable blasphemy. It was *wilful* blindness—utter perverseness of heart and mind, that caused them to commit it.

Error has always an injurious tendency; but when it is innately loved as well as believed, its tendencies and effects are fatal as well as injurious. Those who really love what is false—those who “love darkness rather than light,” love what is evil; for it is only evil that can love falsity. When the heart is depraved—when the will, the motive, the desires, and the deeds of a man are evil, the understanding becomes darkened, the judgment warped, and the mental vision dim, imperfect, and blinded. When the “eye” of the mind is thus “evil,” or disordered, the whole mind is “full of darkness.” Evil blinds the sight and blunts the perceptions. It cannot countenance truth, because truth reproves and condemns it. Hence truth is hated because it does not favour evil. Where the love of evil exists, the love of truth is a stranger; and where the love of truth does not exist, there can be very little spiritual perception or genuine belief of truth, although there may be a faint semblance of it, which amounts to nothing more than a mere formal assent or consent to a truth which is more easily acknowledged than disputed.

RIFLES SUPERSEDED.—M. Muller, a French officer, has devised a plan for rendering ordinary guns equal in precision to rifles. The ball, which is of the shape of a helix, has its directive peculiarity posteriorly, and consists of six vanes arranged helically around a central point. The helices are so arranged that they receive the blast of powder and cause the missile to revolve while yet in the barrel.

NEBUCHADNEZZAR'S DREAM.

(Continued from page 598.)

The great image, we find, had also "*his legs of IRON.*" In the interpretation of this typical part of the image, Daniel says, "*And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.*" The kingdom referred to was the Roman, which conquered and succeeded the Grecian, and became the ruling empire of the world.

It was represented by "iron," on account of its great strength, or military power, which was even greater and more extensive than the Grecian. The Roman emperors wore an iron crown, which was commonly designated "The iron crown of Italy," the city of Rome being the Italian metropolis.

In the year 168 B.C., when Perseus occupied the throne of Macedonia, Paulus Æmilius, the Roman General, invaded his territory, and fought a battle at Pydna. The Romans triumphed, killing 20,000 of the Greeks, and taking 10,000 as prisoners. Perseus fled, but was pursued by the Romans and captured on the island of Samothrace. After a close captivity, he died at Alba, and with him fell the kingdom of Macedonia, which then became divided into four republics. After a subsequent conflict, the city of Corinth, which was proverbially "The eye of Greece," was burnt to the ground; and the Roman Consul, Mummius, aided by ten senators, completely reduced the whole of Greece to the condition of a Roman province. Pergamus was subsequently conquered, afterwards Syria, then Egypt; and thus the whole empire of Alexander and his successors became entirely subject to Rome. Other parts of the world were likewise subdued and taken by successive conquests; and thus the powerful Roman dynasty, which was to "break in pieces and bruise," even "as iron breaketh in pieces and subdueth all things," became, ultimately, what its historians represented it as being—"Terrarum orbis imperium" (The empire of the whole world).

The great image, which had legs of iron, also had "*his FEET part of IRON and part*

of CLAY." When feet are spoken of, *toes* are necessarily implied as connected therewith. Hence Daniel, in his interpretation, says, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

The "feet" and "toes" of the image represent the divisions and subdivisions of the Roman empire, which afterwards occurred. The Emperor Constantine built the city of Byzantium, afterwards called Constantinople, and made it the seat of his government. Theodosius immediately succeeded him on the throne; but at his demise the empire was divided into two sovereignties, eastern and western, and shared between his two sons, Arcadius and Honorius; Arcadius ruling the east, of which Byzantium or Constantinople was the capital; and Honorius ruling the west, of which Ravenna was the capital. During their reign, these two sovereignties, which were denoted by the *two legs and feet* of the image, began to show indications of further divisions; and, by degrees, various tribes possessed themselves of different portions of the extensive Roman territory. According to Machiavel, the sovereignty of the Huns was established in the year 376 A.D., that of the Ostrogoths in 377, the Visigoths in 378, the Franks in 407, the Vandals in 407, the Sueses and Alans in 407, the Burgundians in 407, the Herules in 476, the Saxons and Angles in 476, and the Lombards in 483. These ten subdivisions of the Roman empire, according to many influential writers upon the subject, answered to the *ten toes* of the image, which were partly of iron and partly of clay, indicating that these minor kingdoms would partake both of the stern

character and strength of the original parent empire and of the instability and feebleness consequent on division. Although "these kings" sought by inter-marriages and other alliances to "mingle themselves with the seed of men," they failed to establish any permanent or effectual union. They could not "cleave one to another, even as iron is not mixed with clay." And so it is now with the successors of those kings and the remnants of those kingdoms signified by the toes. Notwithstanding their international alliances and marriage connections, there is no true bond of union maintained among them; the greatest discord and political oppositions prevail; hatred and enmity characterize all the party movements of society; and when national differences arise, the sword and the cannon are called into requisition, and the victory of the stronger over the weaker power is gained by the shedding of blood. Thus, as the mixture of iron and clay in the composition of the feet and toes indicated that the colossal metallic statue had but a frail support, so the existing disunion that obtains among the nations of the earth indicates their inherent weakness, and is an omen of their certain downfall.

The prophet Daniel gives another description of the same four successive monarchies that are portrayed in Nebuchadnezzar's dream. He saw, in vision, that "four great beasts came up from the sea, diverse one from another," representing the same four successive empires that were denoted in Nebuchadnezzar's dream. Says Daniel, "These great beasts, which are four, are four kings which shall arise out of the earth." While to the king, whose mind was full of ambitious aspirations after human greatness and power, the vision of the future was portrayed by a colossal image in human form, it appeared to Daniel under the symbolism of four wild beasts distinguished for their ferocity and rapacious propensities. He says, "The first was like a lion, and had eagle's wings," which represented the the Chaldean or Babylonian empire; for, as the "lion" of the forest is distinguished as the king of beasts, and the towering "eagle" as the king of birds, whose wings indicate both velocity and strength,—so was the empire of Babylon the chief of all the then existing dominions of the earth, and the king of Babylon the

highest of earth's rulers—"a king of kings,"—who is necessarily described as the "head" of the great metallic statue, because with Babylon commenced the prophetic series of monarchies alluded to in the dream. The second beast was "like to a bear," denoting the Persian empire; the bear—a rabid and ravenous animal, noted for its rapacity and greedy thirst for blood, being a fit emblem of the Persians, who, for rapine and cruel oppression, were at that time unequalled. The third beast was "like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it." The leopard is a fierce, cunning, and swift-footed animal, and represents the dominion of the Greeks, under the command of their great leader, Alexander, whose intrepid boldness and celerity of conquest had given them the predominant position which they occupied in the world. The "wings" prefigured the distinguished rapidity with which the Macedonian kingdom rose into power and spread itself over the earth; and the "four heads" referred to the four successors of Alexander and the dominions they held. The "fourth beast," which was "dreadful and terrible, and strong exceedingly," and "whose teeth were of iron, and his nails of brass," and, "which devoured, brake in pieces, and stamped the residue with his feet," was emblematic of the powerful and formidable Roman dynasty, which subverted and succeeded the Grecian, and which, for stern despotism, grinding oppression, savage ferocity, and cruel, terror-striking tyranny, far outrivalled its predecessors; the "ten horns" signifying the "ten kings" that rose into power, with the kingdoms over which they reigned, growing out of the Roman empire. These dominions, with such modifications and extensions as time and warfare have produced, still exist, and will continue to exist till the stone from the mountain shall smite them and break them in pieces, and the wind carry them away "like the chaff of the summer threshingfloors."

The foregoing prophetic facts are still further confirmed by Belshazzar's vision of the ram and he-goat, related and interpreted in chap. viii. He beheld "a ram, which had two horns; and the two horns were high, but one was higher than the other, and the higher came up last." He also saw that "an he-goat came from the

west," with "a notable horn between his eyes," and "smote the ram, and brake his two horns." Then "the he-goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones towards the four winds of heaven." In his interpretation of this vision, Daniel expressly says, "The ram which thou sawest having two horns are the kings of Media and Persia." These two kings, as before shown, united to overthrow Belshazzar's empire, and "Darius the Median took the kingdom." One horn, however, rose "higher than the other," and "the higher came up last;" in other words, Persia, under Cyrus, ultimately gained the ascendancy over Media, and the Medo-Persian thus became the Persian empire, of which the figure of a ram was the royal ensign. The ram was seen "pushing westward, and northward, and southward," and "became great," until the he-goat from the west "ran unto him in the fury of his power," and "smote" him and "brake

his two horns." The figure of a goat was the royal arms of Macedon. Daniel further says, in explanation—"And the rough goat is the king of Grecia; and THE GREAT horn that is between his eyes is the FIRST king,"—who, as before seen, was Alexander the Great—the most notable warrior then known. This "notable horn," however, was at length broken off; and "that being broken," says Daniel, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power,"—referring to the dominions of the four successors of Alexander—Cassander, Lysimachus, Ptolemy Soter, and Seleucus, also represented in Daniel's vision by the leopard's four heads. These royal successors, however, although "notable," as Alexander's most distinguished generals, for their military prowess, neither inherited his fame nor attained to "his power;" and, as before shown, the declining empire was finally overcome and taken by the Romans.

(To be continued.)

PRIESTHOOD VERSUS PRIESTCRAFT.

BY ELDER MARK H. FORSCUTT.

(Concluded from page 595.)

All revelation demonstrates that liberty of conscience is a divine right. Priestcraft has always assumed the prerogative to subvert that right. This evil of itself is sufficient to merit our severest censure; but when we take into consideration the amount of suffering endured by the masses, owing to the unlimited power which priestcraft has assumed, we feel the force of the wise man's expression—"When the wicked rule, the people mourn." And the rulers of the earth, with but few exceptions, have ever been the slavish tools of priestcraft, under whose influence both virtue, love, and truth have been blasted. The richest productions of ingenuity, the most consummate skill and elaborate taste have been, under the despotic power of priestcraft, turned from their legitimate use to the degradation of man. It has fettered conscience and robbed men of their independence of mind. It has devised formulas and creeds,

and enforced subscription thereto. It has determined men's ideas for them, thus blunting every moral sentiment and repressing the development of every faculty with which man is endowed, and making him entirely a creature of circumstances.

How strikingly in contrast is this with the beautiful and compact order of the Gospel as taught by the Saviour—"the High Priest for ever after the order of Melchizedec"—and by his apostles. These holy men were the active enemies of priestcraft in all its debasing forms. They opened the floodgates of truth, established the Priesthood on earth, and introduced a plan which, if universally adopted, would entirely abolish priestcraft—a plan that would unite in one common brotherhood the whole race of man, and whose motto was, "Glory to God in the highest, peace on earth, goodwill to man." Satan stood aghast at the inroads made upon his dominions, viewing the event with the

deepest anxiety. Jesus, whom he had opposed in the councils of heaven, now asserted his right to reign. But a short time only elapsed ere the Son of God was taken, and by wicked hands was slain. His apostles, with one exception, shared a similar fate. Numerous persecutions were waged against his Church, which at length became extinct. The holy Priesthood was taken from the earth. The light of revelation ceased to shine. The blind led the blind, and both fell into the ditch. Disputations, envyings, strifes, malice, hatred, and war ensued. Each of the conflicting parties alternately gained the ascendancy. Deliverer after deliverer appeared, to each of whom many attached themselves, expecting their distress would be relieved; but, being disappointed in their expectations, the societies thus formed became weakened by apostacy, and the people relapsed into a state of infidelity. Paganism, Judaism, (in its degenerate character,) Brahminism, Mahommedanism, Popery, and Protestantism, in their various forms, have all figured in the great drama of the world's history. But hark! what sounds are those that break upon our ear? 'Tis Joseph's voice!—a Prophet's tongue proclaiming, "Fear God, and give glory to him; for the hour of his judgment is come." From that senseless stupor which has come over the world and lulled men into a false security, all suddenly arouse, and priestcraft's voice is heard with increased force, crying, "Beware of delusion! Impostor! Villain! Money-digger! False prophet! Heretic! Swindler! &c., &c." Others catch the infection, and cry, "Down with him!" "Mob him!" "Tar and feather him!" "Drown him!" "Imprison him!" "Shoot him!" "Kill him!" "Kill them all!" and a thousand other cries, uttered with oaths and vile imprecations. No sooner appears the unlearned Joseph, clothed with the Priesthood, than the infernal hosts appear in strong numbers and lend their aid to destroy the chosen one from off the earth. Crusades are made against the humble and honest few who dare to withstand the false traditions of their forefathers and obey the messages of heaven. Scenes of plunder, oppression, tyranny, and murder, in a "land of equal rights" (?) await them. The two powers, Priesthood and priestcraft, are both at work; and although the former has suffered much, it still exists,

and will continue to do so; for the kingdoms and dominions of the whole earth shall be given to the Saints, and they shall possess them for ever and ever. In this we glory; for, while priestcraft seeks to *scatter* and *destroy*, the Priesthood seeks to *protect* and *save*. Priestcraft *robs* men of their rights; the Priesthood *defends* those rights. Priestcraft, possessing within itself the seeds of its own dissolution, has often been weakened by division; its principles are disconnected, and are often opposed to each other. Civil war and bloodshed have been the result, thus weakening its power and scattering and destroying its own subjects. The Priesthood, possessing vitality within itself, is strengthened by unity; its principles are connected, and operate with the most perfect harmony; and peace and happiness have been secured by all who, with motives pure, have embraced its principles. Sectarianism, with all its concomitant evils, manifests the workings of priestcraft, while "Mormonism," so called, with all its blessings, demonstrates the dignity of the Priesthood. To the Church of Jesus Christ, possessing the royal Priesthood, the attention of the world is now more or less directed, and the *overthrow* and *destruction* of that people is an object both secretly and openly avowed, and is freely discussed in the leading papers and from the various pulpits and platforms where the votaries of priestcraft have a foothold. Priests, editors, lecturers, necromancers, and the leaders and followers of almost every caste and creed desire the extermination of God's people, whom he has called and chosen to be the repositories of his will, a peculiar generation, a royal Priesthood, the recipients of his Divine blessings and favour, *against* whom the kings and nobles of the earth will assemble, but *for* whom the Lord shall fight, as in former days, and as in years of old. Though the "heritage" of the Lord be "as a speckled bird," and all "the birds round about are against her," yet will he "have mercy on Zion; for the time to favour her—yea, the set time is come." The Lord delighteth in her officers, and them will he make pillars for the salvation of Israel. But they who assume power that belongeth not to them shall be cut off; "and the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

HISTORY OF JOSEPH SMITH.

(Continued from page 600.)

[February, 1843.]

And again I bear record of heavenly things,
Where virtue's the value above all that's priced,—
Of the truth of the Gospel concerning the just,
That rise in the first resurrection of Christ;

Who received, and believed, and repented likewise,
And then were baptised as a man always was,—
Who asked and received a remission of sin,
And honoured the kingdom by keeping his laws.

Being buried in water, as Jesus had been,
And keeping the whole of his holy commands,
They received the gift of the Spirit of truth,
By the ordinance truly of laying on hands.

For these overcame by their faith and their works,
Being tried in their lifetime as purified gold,
And sealed by the Spirit of promise to live,
By men called of God, as was Aaron of old.

They are they of the Church of the First-born of
God,
And unto whose hands he committeth all things;
For they hold the keys of the kingdom of heaven,
And reign with the Saviour as priests and as kings.

They're priests of the order of Melchisedek,
Like Jesus, (from whom is this highest reward,)
Receiving a fulness of glory and light,
As written: They're Gods, even sons of the Lord.

So all things are theirs—yes, of life or of death;
Yea, whether things now or to come, all are theirs;
And they are the Saviour's, and he is the Lord's,
Having overcome all, as eternity's heirs.

'Tis wisdom that man never glory in man,
But give God the glory for all that he hath;
For the righteous will walk in the presence of God,
While the wicked are trod under foot in his wrath.

Yea, the righteous shall dwell in the presence of
God

And of Jesus for ever, from earth's second birth;
For when he comes down in the splendour of heaven,
All these he'll bring with him to reign on the earth.

These are they that arise in their bodies of flesh,
When the trumpet of the first resurrection shall sound:
These are they that come up to Mount Zion, in life,
Where the blessings and gifts of the Spirit abound.

These are they that have come to the heavenly place—
To the numberless courses of angels above—
To the City of God, e'en the holiest of all,
And the home of the blessed, the fountain of love;—

To the Church of old Enoch and of the First-born,
And gen'ral assembly of ancient renowned,
Whose names are all kept in the archives of heaven,
As chosen, and faithful, and fit to be crowned.

These are they that are perfect through Jesus' own
blood,
Whose bodies celestial are mentioned by Paul,
Where the sun is the typical glory thereof,
And God and his Christ are the true judge of all.

Again, I beheld the terrestrial world,
In the order and glory of Jesus, go on:
'Twas not as the Church of the First-born of God,
But shone in its place as the moon to the sun.

Behold, these are they that have died without law—
The heathen of ages, that never had hope,
And those of the region and shadow of death,
The spirits in prison, that light has brought up.

To spirits in prison the Saviour once preached,
And taught them the Gospel, with powers afresh;
And then were the living baptised for their dead,
That they might be judged as if men in the flesh.

These are they that are honourable men of the earth,
Who were blinded and duped by the cunning of men:
They received not the truth of the Saviour at first,
But did when in prison they heard it again.

Not valiant for truth, they obtained not the crown,
But are of that glory that's tyed by the moon:
They are they that come into the presence of Christ,
But not to the fulness of God on his throne.

Again, I beheld the telestial, as third,
The lesser, or starry world, next in its place;
For the heaven must leaven three measures of meal,
And every knee bow that is subject to grace.

These are they that received not the Gospel of
Christ,
Or evidence, either, that he ever was:
As the stars are all different in glory and light,
So differs the glory of these by the laws.

These are they that deny not the Spirit of God,
But are thrust down to hell with the Devil for sins,
As hypocrites, liars, whoremongers, and thieves,
And stay till the last resurrection begins.

Till the Lamb shall have finished the work he
began—
Shall have trodden the winepress in fury alone,
And overcome all by the power of his might:
He conquers to conquer and save all his own.

These are they that receive not a fulness of light,
From Christ in eternity's world, where they are:
The terrestrial sends them the Comforter, though,
And ministr'ring angels, to hupify there.

And so the telestial is ministered to,
By ministers from the terrestrial one,
As telestial is from the celestial throne,
And the great, greater, greatest, seem stars, moon,
and sun.

And thus I beheld, in the vision of heaven,
The telestial glory, dominion, and bliss,
Surpassing the great understanding of men,—
Unknown, save revealed, in a world vain as this.

And lo! I beheld the terrestrial too,
Which excels the telestial in glory and light.
In splendour, and knowledge, and wisdom, and joy,
In blessings, and graces, dominion, and might.

I beheld the celestial, in glory sublime,
Which is the most excellent kingdom that is,—
Where God, e'en the Father, in harmony reigns,
Almighty, supreme, and eternal, in bliss.

Where the Church of the First-born in union reside.
And they see as they're seen, and know as they're
known,
Being equal in power, dominion, and might,
With a fulness of glory and grace round his throne.

The glory celestial is one like the sun ;
The glory terrestrial is one like the moon ;
The glory teſtial is one like the ſtars ;
And all harmoniſe like the parts of a tune.

As the ſtars are all different in luſtre and ſize,
So the teſtial region is mingled in bliſs ;
From leaſt unto greateſt, and greateſt to leaſt,
The reward is exactly as promiſed in this.

THESE ARE THEY THAT CAME OUT FOR APOLLOS AND PAUL,
FOR CEPHAS AND JESUS, IN ALL KINDS OF HOPE,—
FOR ENOCH AND MOSES, AND PETER AND JOHN,—
FOR LUTHER AND CALVIN, AND EVEN THE POPE.

For they never received the Goſpel of Chriſt,
Nor the prophetic Spirit that came from the Lord ;
Nor the covenant neither which Jacob once had :
They went their own way, and they have their reward.

By the order of God, laſt of all, theſe are they
That will not be gathered with Saints here below,
To be caught up to Jeſus and meet in the cloud :
In darkneſs they worſhipped,—to darkneſs they go.

THESE ARE THEY THAT ARE SINFUL, THE WICKED AT LARGE,
THAT GLUTTED THEIR PASSION BY MEANNESS OR WORTH,—
ALL LIARS, ADULTERERS, SORCERERS, AND PROUD,—
AND SUFFER, AS PROMISED, GOD'S WRATH ON THE EARTH.

THESE ARE THEY THAT MUST SUFFER THE VENGEANCE OF
HELL,
TILL CHRIſT SHALL HAVE TRODDEN ALL ENEMIES DOWN,
AND PERFECTED HIS WORK IN THE FULLNESS OF TIMES,
AND IS CROWNED ON HIS THRONE WITH HIS GLORIOUS CROWN.

THE VAST MULTITUDE OF THE TEſTIAL WORLD,
AS THE STARS OF THE SKIES, OR THE SANDS OF THE SEA ;—
THE VOICE OF JEHOVAH ECHOED FAR AND WIDE,
EVERY TONGUE SHALL CONFESS, AND THEY ALL BOW THE KNEE.

EVERY MAN SHALL BE JUDGED BY THE WORKS OF HIS LIFE,
AND RECEIVE A REWARD IN THE MANSIONS PREPARED ;
FOR HIS JUDGMENTS ARE JUST, AND HIS WORKS NEVER END,
AS HIS PROPHETS AND SERVANTS HAVE ALWAYS DECLARED.

BUT THE GREAT THINGS OF GOD, WHICH HE SHOWED UNTO
ME,
UNLAWFUL TO UTTER, I DARE NOT DECLARE ;
THEY SURPASS ALL THE WISDOM AND GREATNESS OF MEN,
AND ONLY ARE SEEN, AS HAS PAUL, WHERE THEY ARE.

I WILL GO, I WILL GO, WHILE THE SECRET OF LIFE,
IS BLOOMING IN HEAVEN AND BLASTING IN HELL,—
IS LEAVING ON EARTH AND A BUDDING IN SPACE :
I WILL GO, I WILL GO WITH YOU, BROTHER, FAREWELL !

JOSEPH SMITH.

Nauvoo, February, 1848.

Saturday 25th. This morning, brother Samuel C. Brown made me a preſent of a gold watch. Spent the forenoon in the City Council. The Council paſſed “An ordinance in relation to interments,” “An ordinance in relation to the duties of City Attorney,” and “An ordinance concerning a Market on Main-ſtreet.” Stephen Markham reſigned his office as an Alderman, and Wilson Law was elected to fill his place.

At three o'clock, the Council aſſembled, after an adjournment for dinner. The ſubject of a ſound currency for the city

having previously ariſen, I addreſſed the Council at conſiderable length, giving, amongſt others, the following hints :—

“Situated as we are, with a flood of immigration conſtantly pouring in upon us, I conſider that it is not only prudential, but abſolutely neceſſary to protect the inhabitants of this city from being impoſed upon by a ſpurious currency. Many of our eaſtern and old country friends are altogether unacquainted with the ſituation of the banks in this region of country ; and as they generally bring ſpecie with them, they are in danger of being gulled perpetually by ſpeculators. Beſides, there is ſo much uncertainty in the ſolvency of the beſt of banks, that I think it much ſafer to go upon the hard money ſystem altogether. I have examined the Conſtitution upon this ſubject, and find my doubts removed. The Conſtitution is not a law, but it empowers the people to make laws. For inſtance, the Conſtitution governs the land of Iowa, but it is not a law for the people. The Conſtitution tells us what ſhall not be a lawful tender. The 10th ſection declares that nothing elſe except gold and ſilver ſhall be lawful tender ; this is not ſaying that gold and ſilver ſhall be lawful tender. It only provides that the States may make a law to make gold and ſilver lawful tender. I know of no State in the Union that has paſſed ſuch a law ; and I am ſure that Illinois has not. The Legislature has ceded up to us the privilege of enacting ſuch laws as are not inconſiſtent with the Conſtitution of the United States and the State of Illinois ; and we ſtand in the ſame relation to the State as the State does to the Union. The clause referred to in the Conſtitution is for the Legislature—it is not a law for the people. The different States, and even Congress itſelf, have paſſed many laws diametrically contrary to the Conſtitution of the United States.

The State of Illinois has paſſed a ſtay law making property a lawful tender for the payment of debts ; and if we have no law on the ſubject, we muſt be governed by them. Shall we be ſuch fools as to be governed by their laws, which are uncoſtititutional ? No ! We will make a law for gold and ſilver ; and then their law ceases, and we can collect our debts. Powers not delegated to the States, or reſerved from the States, are conſtitutional. The Conſtitution acknowledges that the people have all power not reſerved to itſelf. I am a lawyer ; I am a big lawyer, and comprehend heaven, earth, and hell, to bring forth knowledge that ſhall cover up all lawyers, doctors, and other big bodies. This is the decline of the Conſtitution, ſo help me God. The Conſtitution is not law to us,

but it makes provision for us whereby we can make laws. Where it provides that no one shall be hindered from worshipping God according to his own conscience, is a law. No legislature can enact a law to prohibit it. The Constitution provides to regulate bodies of men, and not individuals."

Alderman Wells and Councillor O. Pratt objected to the ordinance regulating the currency from taking imme-

diat effect. O. Spencer and B. Young spoke in favour of the bill. I invited W. W. Phelps and Dr. W. Richards, who were present, to give their opinion on the bill. They both spoke in favour of a gold and silver currency, and that it take immediate effect in the city.

The bill was postponed until the next Council.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 25, 1858.

PRIESTHOOD IN ITS DOUBLE CHARACTER.—Priesthood has a double character. One is abstract and primitive, the other is governmental and progressive. The abstract principles of authority and perfection of Priesthood constitute its primitive character. These have to be embodied in government and unfolded in progression, thus constituting its higher or governmental character.

As an institution pertaining to the earth, Priesthood is a holy order endowed with Divine commission and authority to accomplish a certain work designed in the economy of God. When it is extended beyond its primitive character, and Priesthood becomes a living, intelligent *fact* among men, something more than abstract authority and commission is brought in. Its higher or progressive character is taken, and government commences. The various administrative or governing bodies of the Church grow out of the Priesthood and act in virtue of their Divine authority and commission. But an administration properly comprehends more than abstract endowment and commission. Men, means, and system must be embodied therein. A proper administration may be considered as a number of the Priesthood in the actual performance of the work given, rendering their authority a fact and carrying on the government of God.

To illustrate the important distinction between abstract authority and authority embodied in government, let us suppose all the members of the Priesthood in England were Elders with equal authority, and the Mission not organized into an administration. As far as their abstract authority was concerned, all might lay claim to the Presidency of the Mission, all be Pastors of the London Pastorate, and every one President of the same Conference. Indeed, there would really be no Presidents or Pastors. Doubtless, however, were our supposition the case, there would be many such claimants. Were the former to be the fact, the latter would be worked out nearly literally. Moreover, were the sisters to drink in the spirit of the age, they would not improbably manage to obtain ordination, and divide the Priesthood into masculine and feminine factions. All might be doing some work, but certainly not *the* work. The probability is that nearly every one would be labouring in that for which he was eminently unfit. When wisdom and government are absent, it is a strange sort of human character that the majority will undertake that for which they are not qualified. The Church would be mismanaged in such a curious manner, and

the work executed after such variety of patterns, as to be cause for wonder how the work could be done so cleverly and fantastically wrong. Men would get in such positions and act in such characters as to cut the most grotesque figures imaginable. Instead of there reigning an administration of Priesthood, there would be a disorganization of Priesthood. But, were such the case, though the abstract authority of Eldership would exist, there would properly be no authority for administration whatever. We are not treating the subject lightly nor far-fetching our illustration by supposing a disorganization of the Priesthood, or, what amounts to the same, the *non-reign* of an administration. We are only bringing the matter to its root, and marking strongly the important distinction between Priesthood in the abstract and Priesthood embodied in government. On these points correct views must be taken; for, unless the fundamental principles of the Priesthood be comprehended, blunders and mismanagement will be the consequence. If the authority of the Priesthood be not embodied in intelligent government, its power will not be so strikingly manifested, and many of its wonderful developments will be kept back or strangled in their birth. If its members stand upon its abstract and primitive character, and do not ascend its governmental and progressive scale, they can reach but little towards the purposes of God. Or, if its two characters are confounded, or the higher not seen at all, there will be little progress made and many blunders and extravagances committed. But if government, fitness, and efficiency be despised, then is God insulted and the higher character of the Priesthood dishonoured. Indeed, unless government and the elements of administration be introduced, the state of things imagined in the foregoing would be illustrated. Even under the reign of an administration, so far as the laws of government and fitness are broken, the same will hold good; and when men do not understandingly move by those laws they will also cut grotesque figures, disgrace themselves, and stand in the way of the cause.

Priesthood should be understood by its members both in its governmental character and in its abstract authority. Without clear views upon the fundamental principles of the Priesthood, it is evident that the Elders cannot render their calling as effective as designed. Many of their operations will be uncertain at best, and much of the power of the Gospel, on their part, will be only accidentally developed. Doubtless God would lead them to the developments of his kingdom, and they would find the effects from being *led* to obey the causes. But it is time that the Elders should understand those causes, and walk in the ways of the Lord in the daylight of knowledge, and not be as blind agents, whom the invisible ones cannot trust to run alone.

An organized administration is absolutely necessary to accomplish the work of God and carry on Church government. The fact of this has been generally realized, and there has always been an administration in this Mission growing out of the Priesthood and acting in virtue of its authority; but the philosophy embodied in that fact has not been so distinctly realized. Views of the Priesthood in its primitive character and Priesthood acting in its governmental capacity have not always been clearly taken, but oftentimes confounded. Sometimes the Priesthood in its higher—namely, governmental character has been practically laid aside, or rather not taken up at all, by some of its members; and they have stood on its lesser character—namely, abstract authority. Government, proper arrangements, pointed operations, and efficient labourers have been disregarded by them; and, though professing to belong to an administration, the fundamental principle of administration—namely, that means and men should be fitted to the work, and its conditions have been slighted. Men and means should be as it were inlaid in the Mission with exact reference to fitness; and a due regard to the seasons of the work should regulate the operations.

But fitness has been by some not only disregarded, but also treated with profound contempt, and a proper mode of operations and systematic arrangements considered as relics of Gentilism and indicative of a spirit of apostacy. Such have erred, and neither understand "Mormonism" nor the very first principles of government. Systematic arrangements, a proper mode of operations, and fitness of men and means constitute government, and should be eminently manifested in the administrations of the Priesthood. Yet some excellent and talented men have confounded Priesthood in its primitive character with Priesthood in its governmental capacity—have fixed their eye too much on the lesser, and not enough on the greater. They have settled their view to abstract authority, and not sufficiently taken into account that this authority must be embodied in government, and that government implies fitness. Acting upon great faith, but a mistaken notion, they have called men to do parts of the work for which they were eminently unfit, expecting that God would miraculously endow them. For instance, how often are the general preachers of a Branch men who have not the spirit of preaching the Gospel to the world, though they might be qualified for Presidents and masterly to counsel and direct the Saints. Perhaps, at the same time, there may be many others in the Branch not endowed with the capacity and spirit to preside, but excellent in the gift of preaching and powerful to convince the unbelievers. A wise President will take advantage of this, but an unwise one will make the fact a stumblingblock, and perhaps would almost feel it sinfully presumptive to call the fitting men, though God has endowed them expressly for the purposes needed. It is often the case that men seem to act under the impression that through their mismanagement God would manage the Church. It is a strange doctrine, and must be received with a good deal of qualification.

We are persuaded that there has been a too narrow view taken of the subject of Priesthood, too little attention paid to fitness and government, and that, in carrying on what should have been administration, its fundamental principles have too often been violated. We hope, however, that the experience of the past has been beneficial, and that all will now aim at fitness, efficiency, and systematic operation. Let all the Priesthood in this Mission take hold of the thread of administrative progress, and embody abstract Divine authority in practical Divine government.

THE WORK IN SOUTH AFRICA.—By letter from Elder John Stock, President of the Eastern Province Conference, Cape of Good Hope Colony, we learn that the work of the Lord in that region is progressing, notwithstanding the many difficulties which beset it. A General Conference was held at Port Elizabeth on the 11th July, 1858, when the authorities of the Church were duly sustained and various items of business attended to. There were present 19 Elders, 5 Priests, 5 Teachers, 2 Deacons, and 212 members: total, 243. The report further states that since the last Conference there have been 26 baptisms, 2 disfellowshipped, and 4 excommunicated.

NOTICE.—The "Epistle to Babylonians," inserted in our last two Numbers, is credited to "A. Galloway;" but we have since learned that, although sent to the Office by him, it was not his composition. The original author is unknown. We here take the opportunity of impressing upon all correspondents the necessity of attaching their names only to those articles or verses of which they are the *bona fide* authors. If they send anything that is not of their own composition, they will please furnish us with the name of the real author, or otherwise accompany their favours with requisite explanations. Any literary fraud perpetrated by contributors of the *Star* will be severely reprehended and the attempts to thus impose on us and our readers arouse our indignation.

EXTRACTS OF LETTERS FROM ELDER SAMUEL W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

President A. Calkin.

Dear Brother,—I reached G. S. L. City on the 10th of May, without interruption by either white men or Indians, very many of whom were upon the road. We passed various tribes of the latter on the road to Fort Bridger, or Camp Scott, where they expected to receive both provisions and presents from the Americans.

By conversation with the Indians, we learned they had been promised both provisions and presents, if they would help the "Americans" to fight the "Mormons." However, the officers at Bridger deny having used any such influence with them.

Since arriving home, I have learned that a company of dragoons followed us from Laramie to the Upper Platte Bridge; and there learning that we were still one day ahead, they turned back to Laramie, somewhat chagrined at their success. At Green River a similar fruitless attempt was made by a small company of soldiers, losing track of us in the night.

On arriving in this valley, I found almost everything belonging to the city and the country north on the move. The tide was flowing south at a rate truly surprising. This continued until a short time before the troops passed through.

Upon the arrival of Buchanan's Peace Commissioners, they were met in this city by the Presidency and others; and during the negotiations, President Young received such assurances from the Commissioners as induced him to allow the troops to pass through the city. This seemed necessary to preserve in some degree the honour of the nation, which neither President Young nor this people wish to see destroyed, so long as they will adopt and carry out measures calculated to redeem it.

There are very many peculiarly interesting features connected with the movements in this Territory and towards it by the General Government, which only those acquainted with them can so understand as not to feel puzzled at the final result or termination of what is called the "Mormon war."

The former inhabitants of the northern counties have mostly returned to their homes, assured that "Uncle Sam" has learned a lesson, as well as themselves, from the past, and that he will not undertake to lift the "Mormons" again at arm's length, until he has somewhat recovered from the past effort.

The merchants who have commenced business are extravagant in their prices—about one-third higher than usual. Some of them are troubled already with *very poor prospects*, and many street wanderers wish they were back in the States.

The health of the people generally is good throughout the Territory, so far as I hear.

The troops in this Territory are scattering abroad as fast as could be expected, and many are deserting; so that we have already but a very small army.

There is as yet but little prospect of any great amount of quarrelling, lawing, &c., &c., being done in the Territory. Disappointment is the lot of many of our friends!

These few items will give you a general idea of affairs here, and all go to show that *God* rules in heaven.

To the boys in the Office please remember me very kindly. A perusal of this may gratify them. They are not forgotten by me, particularly brother and sister Williams.

My brotherly regards to yourself and Council, wishing them every good that God can bestow upon the faithful.

Yours very truly,

S. W. RICHARDS.

Great Salt Lake City,
July 23, 1858.

Elder E. W. Tullidge.

Dear Brother Edward,—Most of the people have returned to their homes, and now almost every resident of the Territory is engaged haying or harvesting.

This city does not present anything like the same appearance that it has done formerly. Everything is retired and almost secluded from active life. Almost every one says, "It don't seem like home."

The Presidency are quite retired, and are seldom seen. The people in a great measure seem left to themselves, to see what they will do. There are no public meetings, and consequently no public sacraments. The word of the Lord is seldom heard through his Prophets by the people.

You may ask, Why all this?

The enemies of Zion are among us, and they try every way they can to seduce the people from the Priesthood and the right ways of the Lord, by mixing with them, making a free use of their money, and undermining the confidence the people have in Brigham, &c. But as yet they have met with little success—very little indeed. The army—the few that are left here in our Territory—we know but little of, from any intercourse we have with them, or they with us. We never have anticipated any trouble growing directly out of their presence. It is from a set of scoundrels who follow the army, among whom are many of the civil officers, who could not come here without an army at their back. They would endeavour to create disturbances, and then call upon the army to interfere, and, perhaps, to destroy men, women, and children. This has been their intention, but they have not yet succeeded, neither will they, at present. The bars were pretty thoroughly put up to such evils before the troops were allowed to come; and, to give no occasion—to afford them the least possible success—we have, for a time, no public meetings or demonstrations. Every one attends to his own business, and has but very little to do with any of them. They are let *severely* alone, and it has a most salutary effect. The hangers-on in the streets find it will be necessary for them to get away before their money is gone, and they are already leaving. They find the ordinances of this city very strict, prohibiting many things they are very fond of. The merchants find they have but very few customers, while they have very high rents and taxes to pay; and their creditors in the States are wanting their money, but can't get it.

The civil officers have not yet been able to get up a law-suit; consequently, lawyers and others are not getting fat from their professions. The general conclusion is—"These Mormons are *darned* strange in their way: they are worse than Catholics; there is nothing here

desirable for us—not even a woman; and we will leave, for civilization." So off they go—those who can; and those who can't, want to.

Troops are deserting as fast as possible; and many of the officers would like to go, if they could get furloughs. The mounted Rifles and several companies of Dragoons have returned east, and the volunteers, under McGraw, have left, growling like dogs with sore heads, because they could not get discharged here and be let loose upon this community, or even be allowed to march through the city on their return. A company passed on north, yesterday, or day before. Their place of destination I did not learn. Col. Step-toe's command have been nearly used up in Oregon by the Indians, and he will require to be reinforced. Another company is wanted on the Humbolt, and, indeed, in almost any place more than in Utah; and, to all appearance, we will soon be without much of an army in Utah. Brigham's policy looks very much like out-generalling them. In fact, they think he is considerable of a man in his way. He said to the United States' Army, Stop, and they stopped. They stopped, too, until he was satisfied of their intentions and designs, and of what they really would do; and when he gave them permission to come into Salt Lake Valley, they came, and not before.

The Peace Commissioners sent here by Buchanan to get him out of the mud, heard President Young say, in council with them, and before some three or four hundred men, that he commanded the United States' Army in Utah last fall, and they obeyed him,—that he could have used them up, if he had wished to, but had to stay those who desired to do their own pleasure with them.

The movements in the Territory will prove beneficial at home, as well as have their influence abroad. They have been such as to show to the world that no trifling thing will stay this people from doing whatever they may undertake—that home or country is no consideration compared with their *rights* and their *religion*,—that all else can be sacrificed before yielding these.

In improvements and agricultural pursuits, the season is mostly lost to this community, though there is much grain raised.

Fruit is very abundant. I have about

twenty fine bearing peach trees in my garden, some of which will not be able to support the large amount of fruit upon them to ripen. Currants are very abundant, and I have some very fine apples and grapes. My orchard will produce a variety of plums, and pears, and apricots, next season, if all be well. Strawberries have yielded well this season.

We do not expect to be again disturbed in the enjoyment of our homes, our fields, and the labour of our hands, during the administration of Buchanan, if we do as we ought to in the sight of heaven.

Please let me hear from you. All is well. Yours most truly,

S. W. RICHARDS.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
September 7, 1858.

President Calkin.

Dear Brother, — After an agreeable visit with yourself and President Ross to the Kent Conference, I preceded you to Birmingham, where we held Conference on the 1st of August.

Throughout the day we had cheerful signs of the continued reign of the good Spirit amongst the people. The Conference representations gave proofs of increased diligence and faithfulness with the Priesthood and more confidence and good works with the Saints. All were highly gratified with your presence and teachings, and also enjoyed the company of Elder Penrose, who was with us on that occasion.

On the 8th, I attended the Glasgow Conference. We had good meetings, and an excellent spirit prevailed.

I visited Kilmarnock on the 10th, and had a very pleasant meeting with the Saints in the evening.

On the 15th, we met in Conference at Edinburgh, and on the 17th at Dundee.

At every place, signs of life and progress were presented, and good feelings, a cheerful spirit, and interesting meetings were enjoyed. I had much pleasure in my trip and stay in Scotland, and in the company of Pastor McComie, whose diligence in his duties is praiseworthy. The Presidents of Conferences are united with him, and are carrying out successfully the order of book-keeping and other regulations introduced by you. I have every reason to think that by the end of the year they will rank among the first for proper arrangement and good works.

On the 20th, I met Pastor Wallace at Carlisle, and attended a comfortable little meeting with the few Saints of that place.

On Sunday, the 22nd, we met in Conference at Sunderland; and on Monday evening, met with the Saints in Newcastle. This Pastorate is also in good working condition. Pastor Wallace, at the beginning of the year, had some untoward circumstances to contend with in some parts of his Pastorate; but I am happy to say that, through his industry and that of his brethren, with the help of the Lord, the confidence of the Saints is being restored, and the good fruits of unity are enjoyed.

On the 25th, I met Pastor C. F. Jones at Sheffield, where a large meeting had been convened for us by President Hyde. The Spirit of the Lord was with us much, and we had a good time together. The Saints in Sheffield, I believe, have not yet had a visit from yourself, and would like to see you as soon as circumstances will allow.

In company with brother Jones, I attended the Bradford Conference on Sunday, the 29th, where we had large and spirited meetings. Throughout the Conference, the attention of the Saints has been for some time and is now directed to the removal of the book debts; and through the liberal offering which they are now making, a great proportion of their debts will disappear this quarter.

The book debts, like many other things, have been spoken about a great deal; but now the Saints are more convinced than ever that what may be necessary cannot be brought about by mere speaking, but that efforts are required.

It is now becoming quite popular with

the Saints, as well as the Priesthood, to manifest deep concern in all the Church duties; and they are nobly showing their faith by their works. The force of application and perseverance, they find, brings more rich fruit than a dreamy, do-nothing, purposeless faith. To build up the kingdom of God, they discover, requires obedience, labour, and real exertion. We are discerning the result in the lively, industrious, and progressive spirit now with the Saints, their willingness to hear and obey their leaders, increased power in

their meetings, more ability and purpose in action, feeling that to be a Saint does not only require prayer and goodness of heart, attention to meetings and family duties, but also devotion to all practical measures proposed for the removal of incumbrances, and to give influence and extension to the great Latter-day Kingdom.

Praying God to bless you in all your labours, I am your fellow-labourer,

WILLIAM BUDGE.

PASSING EVENTS.

GENERAL.—In Italy, violent storms have inundated the country, with entire streets of houses and other buildings in different towns, destroying the hopes of the harvest, and leaving numbers of people and flocks of animals victims of the lightning. In the communes of Lucana, Biccari, Roseto, Gelle, Ischitella, St. Giovanni, Rotando, and various localities in Capitanata, a storm of hail and rain raged for six days together, doing considerable injury, besides destroying a great part of the harvest. A disease among the grape vines of Portugal this year will reduce the produce of the vintage to one-half its usual amount. Fatal and other accidents on railways have of late been fearfully numerous in many places. A Turkish conspiracy in Tripoli has been brought to light, the object of which was to murder all Christians of the Lebanon who inhabit Tripoli. Hundreds of houses have been burnt at Moscow, and whole forests have been on fire: many of the latter were still in flames on the 1st September, the smoke from which was unbearable in St. Petersburg: the peat bogs were also set on fire by the unusual heat of the sun. Advices from China state that disturbances and bloodshed still continued at Canton. According to the latest Indian news, the Ghazepore district and the frontier portion of the Azimghur district are in a disturbed state: a thannah, in the Shahjehanpore district, has been burned by a band of rebels from Oude: the Bhopal division is much disturbed: the rebels between the Betwa and Tessa rivers have increased in number, and have made incursions in the Jaloun district; Jaloun itself is threatened by them: General Roberts came up to the Gwalior rebels on the 14th, ten miles from Nothwabza, defeated them, and took their four guns and four ammunition waggons: all quiet in the Bombay presidency.

AMERICAN.—A terrible tornado has visited several towns in Ulster county, proving destructive to everything in its course, tearing up trees and fences, blowing down houses, demolishing all kinds of buildings, injuring many persons, and also destroying life. It appears from the American papers that the celebration of the laying of the Atlantic cable was still commanding general enthusiasm, and the demonstrations of rejoicing over the same were on a magnificent scale. A United States' brig had captured a slaver off Cuba with 318 slaves on board, and brought the vessel to Charleston, producing great sensation. We have received Numbers 15, 16, 17, and 18 of the *Deseret News*, dated up to July 7. There is nothing from Utah later than that embodied in our own correspondence inserted in this number.

VARIETIES.

A POOR farmer was one day accosted by his landlord thus—"Well, John, I am going to raise your rent for you." "Sir, replied John, I am very much obliged to you for that; for I can't raise it myself."

AN Irish lawyer, not proverbial for his probity, was robbed one night on his way home from Wicklow to Dublin. His father, on meeting Baron O'Grady the next day, said, "Oh, my lord, have you heard of my son's robbery?" "No," replied the Baron: "*whom has he robbed?*"

SHERIDAN'S RIDDLE.—Sometimes with a head, sometimes without a head; sometimes with a tail, sometimes without a tail; sometimes with head and tail, sometimes without either; and yet equally perfect in all situations.—Answer: *A wig.*

IRISH SIMPLICITY.—A military officer, living in barracks, ordered his Irish servant to boil him an egg for breakfast, adding an injunction to "boil it soft." The officer took up a newspaper and read for ten minutes, then wondered why his egg did not arrive, and rang the bell. "My egg?" "I'm seeing about it sir." Another five minutes elapsed. "Where's this egg?" "Not done, sir." "Not done! Do you mean to keep me waiting all day? Bring it directly sir." Still no egg came. The bell rang once more: "Where is the egg?" thundered the officer. "Your honour," cried Thomas, in alarm, "didn't you tell me to boil it soft sir! and haven't I boiled it this quarter of an hour, and it isn't soft yet."

WHAT WILL A GLASS OF WATER HOLD?—It is generally thought that when a vessel is full of water, any solid substance immersed in it will cause it to overflow; and such will be the case, if the substance is not soluble in the water. But the philosophic truth, that in dissolving a body, you do not increase the volume of the solvent, may be proved by a simple and interesting experiment. Saturate a certain quantity of water, at a moderate heat, with three ounces of sugar; and when it will no longer receive that, there is room in it for two ounces of salt of tartar, and, after that, for an ounce and a dram of green vitriol, nearly six drams of nitre, the same quantity of sal ammoniac, or smelling salts, two drams and a scruple of alum, and a dram-and-a-half of borax. When all these are dissolved in it, it will not have increased in volume.

BROADCAST THE SEED.

(Selected.)

Broadcast thy seed!

If thou hast truth, thou hast to spare,
And giving will increase thy share.
Pour forth thy thoughts with earnest zeal,
And make some stubborn spirit feel
The grace, the glory, the delight
That spring from knowledge used aright,—
The strength of vision more and more
Expanding as he dares to soar.
Virtue and knowledge, glorious twain!
The more they give, the more they gain!
Would'st help a brother in his need?
Broadcast thy seed!

Broadcast thy seed!

Albeit some portion may be found
To fall on harsh and arid ground,
Where sand, or shard, or stone may stay
Its coming into light of day,
Be not discouraged. Some may find
Congenial soil and gentle wind,
Refreshing dew and fostering shower,
To bring it into beauteous flower,
From flower to fruit, to glad thy eyes
And thrill thee with a sweet surprise.
Do good, and God will bless thy deed:
Broadcast thy seed!

ADDRESS.—Thomas Liez, care of Mr. C. Kidgell, Bedford, Leigh, Lancashire.

MONEY LIST, SEPTEMBER 3—10, 1858.

Edwin Scott (per W. Bayliss	£35 16 6
T. A. Jeffrey (per do.)	13 17 10½
	£49 14 4½

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*Behold I hold an ewe, the which hath what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 66, Vol. III.

Saturday, October 2, 1853.

Price One Penny.

THE PATH OF DUTY.

BY ELDER THOMAS WALLACE.

That "the path of duty is the path of safety," no one professing to be a latter-day Saint will attempt to deny. Admitting the above as a truism, let us turn our attention to the question, "What is our duty?"

In order to answer this all-important question, let us carefully examine the first steps which we took towards salvation. Darkness, which is common to the mind of man when unenlightened by the Spirit of God, brooded over our understandings; and, like those around us, we were ignorant of the ways of truth. The Lord sent his messengers to chase away the gloom of night and introduce to us the plan devised for the redemption of mankind. We listened with intense delight to the heavenly tidings; and, after due consideration of the duty which we were about to undertake, we willingly covenanted at the waters of baptism to keep the commandments of God, and the Spirit of truth was given to us that we might be enabled more perfectly to understand and fulfil the various duties of our future life.

How willingly have we sat at the feet of the messengers of Divine truth, and listened to the marvellous principles which they taught us! and how often have we wondered that we did not before see and understand the truths which they were

laying before us! We felt humble, grateful, and obedient; our whole attention was drawn towards the kingdom of God, and our confidence in his Priesthood was implicit and strong.

It must be evident to all, that, as our first steps towards eternal life were those of obedience, it is our duty still to follow the same course. If a man were drowning; and some business person were to throw towards him a life-buoy from the shore, he would not stay to question whether or not it was his duty to seize it. He would eagerly clutch the means of salvation, and hold tenaciously to it, until all danger was over. So it should be with us in spiritual things. As our first steps in the way of happiness were directed by the Priesthood, experience teaches us that, if we are not guided by the same power continually, we shall go back into darkness. It is our interest, therefore, at all times to respond heartily to the counsels of God's servants, as they all tend to bring about the designs of our Father in heaven; and to hasten on our own salvation.

Satan, the great enemy of human beings, is ever ready to point out a different, and, according to his colouring of it, a better path than the above. He will whisper to the easy, careless Saints, "You need not be over-anxious to attend

the meetings. Stay away to-day, and go next Sunday. You need a little fresh air. You should take care of your body as well as your mind. You should also be dressed neatly, in order to look well, when you mingle with society; and as you have paid some Tithing, the Lord will not be displeased at your stopping the payment of your Tithing for a little time." They heedlessly give way to these promptings; their meetings are neglected; their Tithing remains unpaid; the spirit of the world leads them, step by step, to avoid their Teachers, then to shun the society of the Saints; finally, they refuse to have anything to do with the Church; and thus the evil, which first showed itself in neglect of meetings, ends in a total refusal to hearken to the voice of reason and revelation; and ultimately they cut themselves off from the Church.

To the highminded, Satan whispers, "You are a sensible and highly-talented person, and are perfectly capable of improving the various measures introduced for the rolling on of the great work of the last days." A false ambition is soon felt burning in the breast of the would-be-great man; he finds fault with every measure which does not exactly meet his peculiar views; the counsels of his brethren are disregarded, or merely submitted to for the sake of expediency for a time; and thus his pride and vanity increase, until he at last retires in disgust, refusing to stay any longer amongst a people who are so blind to his greatness and to their own weakness!

But the path of duty is none the less desirable on account of the failure and folly of those who try for a time to walk

therein, but afterwards grow weary in well-doing. The noble and majestic river does not lose any of its charms by our refusing to notice it. The sun would still dispense its agreeable and useful light, though we might be silly enough to close the window-shutters and use artificial light. God has decreed to adopt his own plan of governing the nations, no matter who may refuse to sanction it. How foolish, then, it is for men and women to neglect the great work of redemption, because of some imaginary benefit which they hope to obtain in this present time! A few short years are set apart for man's probation here; and oh, how swiftly they glide away! Yet many speak and act as if they were altogether independent of the fleeting hour. They never try to improve themselves. Year after year glides away, and they still make no progress. They do not seem to realize the fact that the foolish virgins will be shut out from the marriage supper of the Lamb.

Let such individuals only allow themselves a few hours for candid self-reflection, and be honest enough to put a few questions to themselves, such as these:—"What will be the result of my present course of conduct? What benefit can I possibly derive from remaining in ignorance of the contents of the *Millennial Star*, the *Journal of Discourses*, and the various standard works of the Church?" Reason would then have the opportunity of suggesting a few important ideas, which might lead to ultimate deliverance from the influences which have kept them so long from treading duty's safe and pleasant path.

REGENERATION.

BY ELDER J. K. CRIST.

There is a principle implanted in us to desire something that will create a fullness and consolation, a joy and happiness within. Before this can be obtained, an entire change or regeneration must take place, which implies an expulsion of all that is obnoxious from the mind. The natural man is of the earth, earthy; but the spiritual man partaketh of the things of God. "The carnal mind is enmity

against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) Hence the necessity of regeneration—a change of heart—a new creature.

But how can this change be brought about? Can a man of himself effect this renewal, by his own power? No. He is required to conform to the laws of God, which are contained in the Gospel, in

order to become a perfect man in Christ Jesus. If we look abroad in the world, we find a great portion of the human family following the depraved imaginations of their own wicked hearts, which are "deceitful above all things, and desperately wicked." The reformed drunkard, after he has ceased his habits of intemperance, feels like a changed man. The swearer and licentious man, and all accustomed to habits of vice and immorality, when they overcome and resolve to put away these sinful practices, feel that they have accomplished in some degree a reformation within themselves. But the regenerative principle, like every other that is designed for man's salvation and exaltation into the presence of God, is a principle of order. The ordinance appointed for the remission of sins is baptism, or immersion in water. This implies a covenant; but it does not prevent man from being subject to the common weakness and infirmities of humanity which "flesh is heir to." It gives us a key whereby we can be admitted to the higher laws of perfection in that covenant; for the laws and ordinances of the Gospel are intended to cleanse and purify us from all ungodliness, seeing that all mankind are under the bondage of sin and corruption, and will be "judged according to the deeds done in the body, whether they be good or evil." No man or woman living upon this earth can be received into the kingdom of God without a strict observance of the Gospel laws. Many believe in the efficacy of infant baptism, and will tell us that when they were infants their parents took them to be baptised, in order to become "inheritors of the kingdom of heaven," being "regenerated in the waters of baptism;" also that they were confirmed members of the Christian Church by the Bishop. There are thousands of professed Christians who will tell us this, who at the same time have never yet rendered obedience to the first principles of the Gospel. Others will argue the necessity of infant baptism on the ground of their having been conceived in sin and shapen in iniquity. But does it follow, because infants are born into a world of sin and amongst wicked and corrupt people, that they are therefore corrupt and sinful? It is true that the sins of the parents are visited upon the children; but this affects the body rather than the spirit; for the spirit

is pure before it is clothed upon with a natural body. Nevertheless, those spirits have not all the same advantages in this life; and some are more noble in their aspirations after high and holy things.

It is often supposed that infants require to be baptised in order that they may have a safe passport to the realms of bliss, in case they should die during the period of their infantile days. But this is a flagrant error. None require the rite of baptism administered to them until they arrive at years of accountability; for this sacred ordinance is for the remission of sins, which cannot be applied to infants, who are incapable of committing sin. How often do we find parents alarmed about their children who have died without baptism! This is for want of knowing the true order of the Gospel. The various denominations of Christendom have a form of sprinkling infants, which was originated by apostates in the early ages of the Christian Church. We do not find a word in Scripture about infants being baptised; but we find that our Saviour *blessed* little children, and said to those who took umbrage at it, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." "And he took them up in his arms, and put his hands upon them and blessed them." (Mark x. 14, 16.) We have it also recorded in the book of Mormon:—

"And it came to pass that when Jesus had made an end of praying unto the Father, he arose; but so great was the joy of the multitude, that they were overcome. And it came to pass that Jesus spake unto them, and bade them arise. And they arose from the earth, and he said unto them, Blessed are ye, because of your faith. And now, behold my joy is full. And when he had said these words, he wept; and the multitude bear record of it; and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again; and he spake unto the multitude, and said unto them, Behold your little ones! And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven, as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them. And the multitude did see, and they bore record; and they know that

record is true; for they all of them did see and hear every man for himself. And they were in number about two thousand and five hundred souls; and they did consist of men, women, and children." (Nephi viii. 5.)

This is a most remarkable instance of the favour of Christ shown towards little children, and shows their association with the angels of heaven. The Saints of God in these latter days have the privilege

of having their children blessed by the Elders of the Church holding the Priesthood of Melchisedek, which is a sealing blessing. At eight years of age, if properly trained, they are eligible for baptism; and all who are desirous of becoming regenerated and renewed in spirit can have their sins washed away and be admitted through this door into the kingdom of God on earth, by one holding legitimate authority.

HISTORY OF JOSEPH SMITH.

(Continued from page 617.)

[February, 1843.]

Sunday, 26th. At home all day. My mother was sick with an inflammation of the lungs, and I nursed her with my own hands.

Monday, 27th. I nursed my mother most of the day, who continued very sick. I issued a search warrant for brother Dixon to search Fidler's and John Eagle's houses for a box of stolen shoes.

Tuesday, 28th. Mostly with my mother and family. Mr. John Brassfield, with whom I became acquainted in Missouri, called on me, and spent the day and night. In the afternoon, mother was somewhat easier; and at four o'clock I went to Elder O. Hyde's to dinner.

I saw a notice in the *Chicago Express*, that one Hiram Redding had seen the sign of the Son of Man, &c.; and I wrote to the Editor of the *Times and Seasons*, as follows:—

"Sir,—Among the many signs of the times and other strange things which are continually agitating the minds of men, I notice a small speculation in the *Chicago Express*, upon the certificate of one Hiram Redding, of Ogle County, Illinois, stating that he has seen the sign of the Son of Man, as foretold in the 24th of Matthew.

The blunderous allusion of a 'seraglio,' like the Grand Turk, which the editor applies to me, he may take to himself; for 'out of the abundance of the heart the mouth speaketh.' Every honest man who has visited the city of Nauvoo since it existed can bear record of better things, and place me in the front ranks of those who are known to do good for the sakes of goodness, and show all liars, hypocrites,

and abominable creatures that, while vice sinks them down to darkness and woe, virtue exalts me and the Saints to light and immortality.

The editor, as well as some others, 'thinks that Joe Smith has his match at last,' because Mr. Redding certifies that he has seen the sign of the Son of Man. But I shall use my right, and declare that, notwithstanding Mr. Redding may have seen a wonderful appearance in the clouds, one morning about sunrise, (which is nothing very uncommon in the winter season,) he has not seen the sign of the Son of Man, as foretold by Jesus; neither has any man, nor will any man, until after the sun shall have been darkened, and the moon bathed in blood; for the Lord hath not shown me any such sign; and as the Prophet saith, so it must be—'Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.' (See Amos iii. 7.) Therefore hear this, O earth: The Lord will not come to reign over the righteous, in this world, in 1843, nor until everything for the Bridegroom is ready.

Yours respectfully,
JOSEPH SMITH."

Wednesday, March 1st. This morning I read and recited in German, went to my Office, and reviewed my valedictory letter in the *Times and Seasons*, No. 7, vol. 4; after which, I went with Marshal H. G. Sherwood, to procure some provisions for Thomas Morgan and Robert Taylor, who, on petition of the inhabitants of the city, I had directed should work out their punishment on the highways of Nauvoo.

Elder O. Hyde called on me this afternoon to borrow a horse. I instructed my ostler to put the Lieutenant-General's

saddle on my horse, "Jo Duncan," and let Elder Hyde ride the Governor on the the Lieutenant-General's saddle.

Signed a power of attorney, dated February 28, to Amasa Lyman, to sell all the lands in Henderson county deeded to me by Mr. McQueen.

The Mississippi froze up on the 19th of November last, and still continues so. Waggon and teams constantly pass over on the ice to Montrose.

I am constantly receiving applications from abroad for Elders, which were replied to in the *Times and Seasons* of this day—that the Conference, on the 6th of April next, will attend to as many of them as possible.

The Council of the Twelve Apostles wrote to Ramus, Lima, Augusta, and other branches, as follows:—

"The Twelve to the Church of Jesus Christ of Latter-day Saints, in and about Ramus, greeting:—

Beloved Brethren,—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation, and history. And what is that? He has no provision for himself and family, and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for immediate relief in this matter; and we invite you to bring our President as many loads of wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison, and everything eatable at your command, (not excepting unfrozen potatoes and vegetables, as soon as the frost will admit,) flour, &c., and thus give him the privilege of attending to your spiritual interest.

The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things too. *One or two good new milch cows are much needed also.*

Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter.

Your brethren in Christ, in behalf of the Quorum,

B. YOUNG, President.

W. RICHARDS, Clerk.

P.S. Brethren, we are not unmindful of the favours our President has received from

you in former days. But a man will not cease to be hungry this year because he ate last year.

B. Y."

W. R.

Some thirty inhabitants of Saratogo, New York, have died recently of a disease called the black tongue.

About this time, a slide from mount Ida, near Troy, New York, took place, burying ten houses and killing thirty or forty persons.

Thursday, 2nd. I was engaged in the Court-room, sitting on the case of Charles R. Dana versus William B. Brink all day. In the evening, examining Blackstone and Phillips on evidence.

Elders B. Young and O. Hyde, with their wives, at Elder H. C. Kimball's.

The Legislature of Illinois took up the bill to repeal the Nauvoo City Charter.

"Mr. Davis, of Bond, moved to take up the bill to repeal a part of the Nauvoo Charter. Objections being made by several members, it was decided in the affirmative, and placed on the orders of the day; the question being on ordering the bill to a third reading.

Mr. Simms moved the previous question.

Mr. Logan hoped the previous question would not be sustained. Some of the provisions proposed to be repealed are very innocent ones, and he thought the house would be willing to retain them. He wanted to repeal the provisions allowing the writ of Habeas Corpus and some others. The previous question was then lost.

Mr. Logan denied that any discussion had been had on the provisions of the Charter proposed to be repealed. He wanted the gentlemen interested to have an opportunity to be heard.

Mr. Thomas B. Owen, of Hancock, went into the subject at some length. He compared the Charter of Nauvoo with any other city in the State, and showed that the bill repealed the same powers in the Nauvoo Charter which others contained and are permitted to retain. He thought this unjust, and was opposed to the principle of making such distinctions. He bore testimony to the good order and industry of the Mormons, and he had no doubt but they were much abused.

He alluded to the course of the Whigs during the canvass of the last election, and appealed to his party to sustain the Mormons, as they had so nobly carried the last election. He cautioned them against taking the other course, and predicted, if they did, that they would be the means of electing a Whig to Congress in that district, and at the next gubernatorial election would elect

the Governor also; that the arms of the Whigs were open to receive them."

Friday, 3rd. I was again sitting on the case of *Dana versus Brink* until half-past ten p.m. Many witnesses were examined, many lawyers' pleas made, and much law read. It was a very tedious suit, and excited much feeling among the people. When I returned home, I found my mother's health improving. I visited sister Murphy, who was sick, in company with Dr. Richards.

Bishop N. K. Whitney returned from Ramus this evening, with five teams loaded with provisions and grain, as a present to me, which afforded me very seasonable relief. I pray the Lord to bless them abundantly; and may it be returned upon their heads an hundred fold!

"Mr. William Smith, of Hancock, moved a call of the house (some members leaving).

The bill passed by yeas and nays, as follows:—

Yeas—Messrs. Aldrich, Baillache, Bell, Blakeman, Bone, Brinkley, Brown (of Sangamon), Burklow, Busey, Caldwell, Cloud, Cochran, Compton, Courtright, Danner, Dolins, Douglas, Edwards, Epler, Ewin, Ewing, Ficklin, Flanders, Fowler, Glass, Gobbie, Haley, Hambaugh, Hick, Hickman, Hinton, Horney, Howard, Hunsucker, Keorner, Kuykendall, Lawler, Loy, McClernand, Marshall, Menard, Mitchell, Murphy, Nesbit, Norris, Penn, Shurley, Simms, Thomson, Turner, Vance, Vinyard, Weatherford, Wheat, White, Whitten, Wilson, and Woodworth—58.

Nays—Messrs. Adams, Ames, Andrus, Arnold, Brown (of Pike), Browning, Collins, Cushman, Dougherty, Dubois, Graves, Hanniford, Hanson, Harper, Hatch, Jackson (of McHenry), Jackson (of Whiteside), Jonas, Kendall, Langworthy, Lockhart, Logan, McDonald (of Calhoun), McDonald (of Joe Davis), Owen, Pickering, Smith (of Crawford), Smith (of Hancock), Spicer, Stewart, Tackerbury, Vandever, Whitcomb, and Mr. Speaker—33.

The Speaker: The bill is passed. The title of the bill:—(The Speaker recited the title of the bill.)

Mr. Smith, of Hancock: I wish to amend the title of the bill. (Profound silence.)

The Speaker: The title has passed.

By several members: In time, in time.

Mr. Smith sent his amendment to the chair.

The Speaker: The amendment is not respectful, and not in order.

Great sensation. Several members called for a reading of the amendment.

The amendment was read—'*A bill for an act to humbug the citizens of Nauvoo.*' (Profound sensation.)

Mr. Smith said he considered the amendment as perfectly describing the contents of the bill. He was anxious that things should be called by their right names.

The chair decided that the amendment was not in order.

A member: I wish a vote, to ascertain if the house does not sustain the decision of the chair.

Mr. Smith withdrew his amendment.

The title of the bill then passed."

English papers report an eruption of Mount Etna; considerable torrents of lava flowing towards Bronte, doing immense damage.

Saturday, 4th. In council with brother Benjamin F. Johnson and others from Ramus, on the subject of building a meeting-house there, out of Church property. I told them the property of the Church should be disposed of by the direction of the Trustees-in-Trust, appointed by the voice of the whole Church, and made the following comparison:—There is a wheel; Nauvoo is the hub: we will drive the first spoke in Ramus, second in La Harpe, third in Shokoquon, fourth in Lima: that is half the wheel. The other half is over the river: we will let that alone at present. We will call the Saints from Iowa to these spokes, then send Elders over and convert the whole people.

I agreed to go to Ramus this day week.

At ten o'clock, I attended the City Council.

Prayer by George A. Smith, when a bill regulating the currency was read; and, as the Legislature of Illinois have long been trying to repeal the charter of Nauvoo, I made some remarks (as I had frequently done on former occasions), to show the Council and others that the Legislature can not constitutionally repeal a charter where there is no repealing clause. After which, I read a letter from James Arlington Bennett, dated February 1, 1843, which confirms my decision.

In debate, George A. Smith said imprisonment was better than hanging.

I replied, I was opposed to hanging, even if a man kill another: I will shoot him, or cut off his head, spill his blood on the ground, and let the smoke thereof ascend up to God; and if ever I have the privilege of making a law on that subject, I will have it so.

In reply to some of the Councillors, who thought it impolitic to stop circulating bank notes as currency *at once*, I replied, I would use a figure, and talk like some foolish fathers do to their children. If you want to kill a serpent, don't cut off his head, for fear he will bite you; but cut off his tail, piece by piece, and perhaps you won't get bit. It is the same with this bill. I say, if paper currency is an evil, put it down *at once*. When Councillors get up here, I want them to speak sense. Great God, where is common sense and reason? Is there none on the earth? Why have the canker remaining any longer to sap our life? If you get hold of a \$5 bill, you can get nothing with it. There is no one dare touch it, fearing it to be a counterfeit, or the note of a broken bank. I wish you had my soul long enough to know how good it feels. I say it is *expedient*, when you strike at an enemy, to strike the most deadly blow possible.

Councillor Hyde asked me what an editor should do. I told him, Advise in your next paper to your agents to send you gold and silver, as paper will be no longer taken as pay.

The ordinance regulating currency in the city passed by a unanimous vote, as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, from and after the passage of this bill, gold and silver coin only can be received as lawful tender in payment of city taxes and of debts, and also of fines imposed under the ordinances of the city.

Sec. 2. That city scrip shall not hereafter be emitted as monied currency; provided, however, that nothing in this bill shall be so construed as to prevent the redemption of previous emissions.

Sec. 3. That any person passing counterfeit gold, or silver, or copper coin, or counterfeit or spurious paper currency, or aiding or abetting therein, or holding the same with intent to pass it, knowing it to be such, shall be liable to a fine not exceeding five thousand dollars, or to imprisonment or hard labour in the city, for a term not exceeding fourteen years, or all these penalties at the discretion of the Court.

Sec. 4. That any person passing a paper currency, or aiding and abetting therein, or holding the same with intent to pass it within the bounds of this city corporation, shall be liable to a fine of one dollar for every dollar thus offered or passed, to be recovered as in action of debt; one-half of said fine to be paid to the complainant, the other half to the said corporation.

JOSEPH SMITH, Mayor."

(To be Continued.)

I was re-elected Registrar of Deeds for the city.

Dr. Samuel Bennett was chosen Alderman, and Albert P. Rockwood, Elijah Fordham, and Charles C. Rich, Firewardens in the city.

By my suggestion, the Committee on Public Works were instructed to prepare an ordinance to provide for the erection of a city prison.

On returning to my office after dinner, I spoke the following proverb: For a man to be great, he must not dwell on small things, though he may enjoy them; showing that a Prophet cannot well be his own scribe, but must have some one to write for him.

I told Dr. Richards that there was one thing he failed in as a historian, and that was noting surrounding objects, weather, &c.

The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium.

I dictated to my scribe my decision in the case of Brink *versus* Dana, until half-past four p.m.

This day, Mr. Warren, in the State Senate, moved to take from the table the bill to repeal the charter of the city of Nauvoo; but the Senate refused to repeal it. Nays, 17; ayes, 16.

O. P. Rockwell was taken prisoner in St. Louis by the Missourians, on an advertisement accusing him with shooting ex-Governor Boggs on the 6th day of May, 1842.

Sunday, 5th. I staid at home all day to take care of my mother, who was still sick.

A severe shock of an earthquake felt at Memphis, Tenn.

Monday, 6th. I read, in the *Boston Bee*, a letter from Elder G. J. Adams, and also another communication showing the progress of the truth in Boston and vicinity. At nine o'clock, called in my office, and requested Dr. Richards to write to the *Bee*; after which, I recited in German until dinner, and in the evening rode out to visit the sick.

The Municipal Court was in session to hear my complaints against the city assessment, but none appeared.

In the evening, a grand display of burning prairie on the Iowa side of the river.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 2, 1853.

THE HARVEST AND THE LABOURERS.—Jesus, during the performance of his Divine mission on earth, exclaimed, "The harvest is great, but the labourers are few." And the experience of the Saviour does not in this particular give an exception to a rule. His statement embodied a general truth. Every reformer, every man of progress and mission has experienced the same fact. No matter what the nature of his mission might be, or how apparently insignificant the part given him to perform, if it pertained to mankind at large, the experience of Jesus will hold good concerning every person who appears in such a character. All who engage in a new movement—all who stand in the front ranks of human progress—all who, to use a common but significant expression, live before their time, have to meet the same impediment which the Divine Leader and Reformer met. They have all found the work great, but the labourers few. Of course we are speaking of human progress and healthful development, and not of that which stands as a dire impediment to the good of mankind. All, then, who have engaged in the holy mission to labour for the wellbeing of man and the diffusion of truth and light, whether they have done so upon the strength of our common obligations to God and man or by virtue of a special Divine commission, have found the work great, but the labourers few.

The fact which forms the subject of our remarks is found to stand upon common experience, and should be met by a common policy. Seeing that it is a fact, it has to be dealt with as such; and inasmuch as we cannot unmake it, the object should be to grapple with the difficulty and overcome it. There is a policy by which every given work can be accomplished and the harvest reaped. All who have been in reality leaders, reformers, and master spirits have used that policy. They have felt the difficulty, but also knew how it must be met; and when success has attended them, it has invariably been by treading in the path which that policy marks out.

Thousands, however, who feel strongly the fact that the harvest is great, but the labourers few, do not properly realize how to grapple with it. They desire to labour for the good of mankind and healthful development, but seldom go beyond the difficulty, and oftentimes stand as difficulties themselves. Yet the true policy is very simple and commonplace; indeed, so much so, that every one knows it when named. It is to increase the labourers, and set every person, energy, and talent at work,—to find the most devoted, skillful, and controlling spirits to superintend the various departments,—to economize the produce, improve the time and opportunities, concentrate the efforts and labour to the accomplishment of the desired ends, and, by effective arrangements and presiding wisdom, make the most of the means at disposal. Thus the disparity which exists between the extent of the work and the fewness of the labourers may at first be made virtually less, and ultimately overcome in the gathering of the harvest home.

But though this policy is so simple—though the mere theory is seen or will be readily subscribed to; how few act upon it—how few follow it as their system of practical operations in labouring for the good of mankind, general development, and the establishment of a just state of things! Doubtless this is, to a great extent

because many of those who stand as reformers, leaders, and rulers of the nations are spurious, unworthy, and incapable, and because self-aggrandisement, ambition, and jealousy stand in the way. Be the cause what it may, it is the fact that this policy in the work of progress, whether spiritual, political, or social, is but very imperfectly acted upon. Indeed, strange as it may appear, we only see it practically and extensively illustrated in commerce and trade. A correct policy, a model system, science, art, skill, enterprise, and indomitable perseverance are often brought to bear for self-aggrandisement, and often used for evil ends, but too seldom acted upon for the religious, social, and political good of mankind. This fact is significant and humiliating.

Let us see how the man of trade illustrates the true policy. Of course we shall not take for the illustration one who has inherited capital and establishment, but one who has to build up the superstructure of his own fortune. His desire is to reap an abundant harvest in life. At the very commencement of his endeavours to make his dreams of aggrandisement and worldly greatness a reality, he becomes sensibly impressed with the fact that his work is great, but the labourers few, and the opportunities and means at his command very limited. He meets the same difficulty that is met by those who labour for righteousness, God, and mankind, and who make human good their harvest. But he grapples with the difficulty and overcomes it. At first his field is very narrow, and the plot where he has to sow his seed oftentimes not only small, but poor, and needs clearing. This is literally true of the agriculturist, and figuratively of the manufacturer. But let us take the latter as our particular example. For the accomplishment of his purposes, his object is to find and extend his field, of commerce, and to obtain a demand and consumption for that which he designs to produce. To create the supply, he gathers together labourers and means. The latter are more important to the saving out of his fortune than a market for his goods or capital for their production; for without labour they cannot be created, nor capital gained, nor the golden end of his life reached. He gathers workmen around him to labour upon the most economical principles practicable. This is not only done in regard to the wages of the operative, but also to the ability of the operator and the system of the operations. It is not enough for him that they are labourers of some kind: they must be the kind that he requires. In hiring them, he turns to his account all the skill, experience, tact, and speed acquired by them during years of labour. Thus the worldly-wise man, though he merely pays for the actual labour of the present, really benefits by the labour, skill, and experience of the past life of his men. He is ever ready to turn every circumstance to his own account. Then his machinery and mode of operations are upon the most economical principles. The former must be the best producers which can be obtained; and the latter must be the best method to obtain the greatest amount of labour in the shortest amount of time. To carry on his trade and government with the best effect and most profitable results, he picks overseers of experience, energy, and talent—the men, in short, most suited to his purposes, and these he appoints to conduct the various departments of labour, making them responsible for that placed under their care, and making it also to their interest, advancement, and continuance in their sphere to see that it is efficiently conducted to the best interests of the establishment. To every workman he causes to be given the part required, and that for which he is most adapted. Every one is kept busily engaged. All is life and activity. No time is wasted. The eyes of the overseers are on all, and they are ever ready, by their experience and presiding tact, to direct the busy, productive hive of human industry throughout the day. While all this is going on, the master is planning to find a larger market, to court profitable customers, create a desire for his goods,

and extend his establishment; and with a masterly mind he directs and overlooks the whole. He has system throughout, and by his skill he overcomes the difficulty that first stood in his way. At his starting, his hoped-for harvest was great, but his labourers were few. Now it is no longer so; for his labourers are numerous, and by their aid he at last succeeds in reaping down and gathering all his great and golden harvest.

There have been many cases that would answer to the above illustration. Men commencing life without a penny of capital have by such means become *millionaires*, held nations as it were in their money chests, and twined the political world round their fingers. The business men of England are examples of this. The children of this world are, indeed, wise in the management of their affairs—much wiser than the majority of those who claim to be children of light. Now, though this undoubtedly is the fact, and though it is so intimated in the Bible, we have never been able to see a virtue or consistency in its *being* so. The children of the kingdom ought to be far superior in their administrations and more powerful in the accomplishment of results than the children of Mammon. Not to speak of hypocrites and pretenders, we would that all, of whatever profession, name, nation, or age, who have engaged in the cause of righteousness, progress, and human good, had laboured with as much judgment, enterprise, and masterly skill as that manifested by business men in their schemes of trade and commerce. What mighty results would they have produced for God and mankind! We would that all the presiding men of this Church acted upon so sound and effective a plan.

All that we have said in the foregoing is applicable to the building up of the kingdom of God and the accomplishment of the great work of the last days. We have dealt with general principles, and brought an illustration that will strike into the common sense of every one, and be readily comprehended by our working brethren. We wish to see our religion made a practical religion and practically illustrated. It is thus that the kingdom must be built up and a better state of things produced. The plan of operation which the business man exemplifies is a true one, and one which we desire to see carried to the accomplishment of higher purposes—one which we desire to see reigning throughout this Mission. Let us now, in closing, apply the facts, illustration, and principles of the foregoing to the work and administration in these lands. At the commencement of the great latter-day work, it was true, beyond our description, that the harvest was great, but the labourers few. Not to dwell upon details and prolong a view which the Saints can take in at a glance much better than we can describe, we will at once come to the point by stating that such is the case with this Mission. It takes in a broad field; and England, Scotland, Wales, and Scandinavia have been very productive portions of it. The harvest in these lands especially is not one-tenth part reaped down, nor is one-tenth of the gathering home accomplished. The field, then, is extensive and very productive, and can be made, almost beyond comparison, more productive than has yet appeared. In this, therefore, the Elders have a decided advantage to start with above many of those who build the superstructure of trade; for they oftentimes at first can only find a small and nearly barren field—something what France and Italy have been to the Elders. Then the very genius of this Church gives to the presiding officers of the Mission a very decided advantage over the tradesman; for not only may every member of the Church be considered in the character of a labourer, both by duty and privilege, but also nearly every male member of sufficient age belong to the Priesthood. There are in this Mission thousands belonging to the Priesthood, whose obligations demand their labour, and who hold them at every call of duty. Then, again, the cause

has their labour upon the most economical principles ; for the principle of the Church is to labour not for money or for pay—not for the wages of the hireling. Even the expenses which are absolutely necessary for the support of those engaged solely in the ministry are at present very small ; and the majority of the labourers are not only ready for work, but they also supply the means. Again, those labourers are willing, full of faith, energy, zeal, and enthusiasm. They are not only willing to work, but proud to receive something to do. This is the general case, especially at the present time. Now, this is an incomparable advantage which the presiding Elders of this Mission have above the man of trade. We are certain they do not make near as much of this fact as might be made. We shall have something to say on this point in a future editorial ; but now let us continue the application. The Presidents have the labourers on hand, who, though few compared with the greatness of the harvest, now number some thousands ; and they are willing, waiting, and longing for work upon the most economical system imaginable. Of course, the true policy is to set them all to work—to give them all their proper labour, for which they are most adapted by nature, experience, talent, gift, connection, influence, and pursuits of life. They should take advantage of every resource and power which the labourers of the kingdom can bring to bear for its advancement. Over every department, and watching every interest and operation of the work, there should be an overseer and leader—a man full of faith, integrity, experience, and tact. Each of these should have appointed round him co-labourers to carry out each particular part. These overseers or leaders should be made responsible, and the reward of their success and also that of those labouring under them should be exaltation and favour ; while, on the other hand, inefficiency, barrenness, or lack of success without good cause should be always deemed sufficient and necessary grounds for their removal to some other department of labour for which they are adapted. Every one should be busily engaged—all be life and activity, and no time wasted. Pastors and Presidents in their turn should be laying down or perfecting plans for those under *their* direction to work by, answering to the time, requirements, and work given to them by *their* superior. They should be endeavouring to enlarge their Pastorates, Conferences, and Branches, and, by effectual operations, hunt out the honest in heart and bring them into the kingdom. Everywhere they should have system, fitness, and efficiency, and with a presiding spirit overlook and control the whole. The above system is as applicable to Presidents of Branches as to those of Conferences or to the Pastors.

We shall doubtless have occasion to enlarge upon the various points and principles contained in this ; for we have merely been able to give to each a passing touch. In the meantime, we recommend a study of the policy of business men, to be used for a far more glorious purpose than trade—namely, the great work of our God !

NEBUCHADNEZZAR'S DREAM.

(Continued from page 613.)

We now proceed to consider the particulars concerning the other kingdom which, it is said, "the God of heaven" would "set up" in "the latter days," and which would overthrow and entirely break up the image of gold, silver, brass, iron, and clay. Says Daniel, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and

the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." The interpretation given of this was, that "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

Here, then, is another and distinct kingdom spoken of, that would be "set up" on the earth after the completion of the whole image from head to toes.

The popular opinion among professing Christians is that the kingdom here alluded to was a spiritual kingdom set up by Jesus Christ upwards of eighteen centuries ago. But such a view of the subject we consider to be altogether erroneous, inasmuch as it does not consist with the declared and evident facts of the case. The kingdom here referred to by the prophet Daniel, as is also evident from many other prophecies concerning it, will be a *literal* kingdom. It is catalogued with others that are literal in their character, although it will prove infinitely superior to them in all respects.

It will also be, in its organization, authority, and laws, entirely different to and distinct from all others, even as the stone from the mountain was distinct from the image which it smote.

Again: It was a kingdom to be set up "*in the latter days.*" When Daniel said, "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days," he must necessarily have referred to the events connected with the kingdom *last* set up. The days of Nebuchadnezzar, or Darius, or Alexander certainly could not have been meant by "the latter days;" and inasmuch as the Roman dominion was broken up, and other kingdoms rose out of its ruins, the days of the Cæsars

could not have been "*the latter days.*" Eighteen centuries have passed away since the Son of "the God of heaven" was martyred by those who would not have him to reign over them; and certainly the middle of the 19th century has far greater claim to be regarded as "*the latter days*" than any period of time that has preceded it and passed away. We believe—yea, know that ours are "*the latter days*" spoken of by Daniel, when the kingdom of "the God of heaven" is to be set up. But if they are *not*, they have *yet* to come, and the events alluded have *yet* to transpire; and, consequently, the Latter-day Kingdom has not previously been set up; for, when it is established, it will "stand for ever."

Again: It was "*in the days of these kings*" that the God of heaven was to set up the kingdom signified by the mountain stone. Who, then, are to be understood by "these kings?" The Emperor of Rome could not in truth have been designated "these kings;" nor could his predecessors on the thrones of Babylon, Persia, or Macedon, who were dead, and their dominions subverted. Evidently, then, these kings or kingdoms referred to are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says, "And the ten horns out of this kingdom are ten kings that shall arise," &c. Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel, "*Thou art this head of gold; and after thee shall arise another kingdom inferior to thee, and another third kingdom,*" &c. Nebuchadnezzar died, and Belshazzar succeeded him on the throne; so that it was the latter king who was dethroned by Darius, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medo-Persian empire did not succeed Nebuchadnezzar, for he had long been dead, and his place filled up; but it succeeded the Babylonian empire, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius the Median" as

Gave the Persian, for they had been dead nearly 200 years; but it succeeded the Persian empire, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly 800 years; but it succeeded the Macedonian or Greek empire. So, in like manner, the "kingdom" which, it was declared, "the God of heaven" would "set up" on the earth "in the latter days," was not to follow the immediate reigns of the "ten kings" who first occupied the ten thrones of sovereignty; but it was evidently to succeed and "consume all these kingdoms," which their regal successors would be found presiding over. Those kingdoms into which the Roman empire was divided are now in existence. Royal intermarriages and military subjugations have effected various national amalgamations, and numerous political changes and provincial extensions have from time to time taken place since the original "ten kings" first sat upon their thrones of power; but still the dominions exist. Naples, Lombardy, Sardinia, Bavaria, Hungary, Greece, Spain, Portugal, France, and Belgium, (ten distinct kingdoms clustering about old Rome,) all of which sprang originally from the Roman dynasty, now occupy established positions on the map of history. They are in a particular sense regarded as the modern forms of the original toes of the great image, and are therefore destined at no distant date to be "broken to pieces" and to become "like the chaff" which "the wind" carrieth away; or, in other words, to be dissolved and cease to exist as independent kingdoms, and finally be merged into the one universal Latter-day Kingdom of the Saints of the Most High.

Inasmuch, then, as the toes of the image were not formed nor even begun to be formed till centuries after the death of Christ,—in other words, as neither the "ten kings" spoken of nor the kingdoms over which they ruled were in existence till centuries after the establishment of Christianity by Jesus and his Apostles, it must of necessity follow that the "kingdom" represented by the "stone" which was "cut out of the mountain" would not have been "set up" in those days, which certainly cannot be regarded as "the latter days."

Again: The kingdom denoted by the stone cut from the mountain was to break in

pieces and consume all these kingdoms, while itself should remain invulnerable and indestructible, and should stand for ever. If the churches of so-called Christendom constitute the kingdom of God spoken of, and if that kingdom has been extant on the earth ever since the advent of Christ, we would ask, How is it that the feet and toes of the great image—in other words, "all these kingdoms"—the remnants of that ancient universal empire, Rome, *still exist*? Their present existence and boastful condition is a strong argument against the popular exposition of this latter part of the dream. More than eighteen hundred years have passed away since the Gospel was first proclaimed in Judea, and the kingdoms of the old Roman world are not yet "broken to pieces together" and "carried away" "like the chaff of the summer threshing floors." On the contrary, they are still in power, and are luxuriating with weed-like rankness upon the face of the earth. And, instead of the ancient Church organization and influence which once obtained remaining permanent on the earth, we know right well that the Apostles and Elders of the primitive Church were martyred, the Saints persecuted and sent after their leaders behind the veil of mortality, and the Gospel of the kingdom rejected everywhere with scorn. And even those who professed to receive it soon perverted it, made the laws of God of none effect by their own creeds and traditions, and fulfilled the prediction of Paul, who, in his 2nd Epistle to Timothy, said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." So far had this foretold apostacy spread in the professedly Christian world, up to the time of the so-called Reformation, that one of the Homilies of the Protestant Church declares authoritatively that "Laziness and clergy, learned and unlearned, men, and women, and children of all ages, sects, and degrees, of *whole Christendom*, have been at once buried in the most abominable idolatry, (a most dreadful thing to think,) and that for the space of *eight hundred years or more*."

And what was the origin of this vaunted Protestant Church, which thus stood up and declared the thorough apostacy of

"whole Christendom" during the previous period of "more" than "800 years?" Is its origin at all comparable to a "stone cut out of the mountain without hands?" Verily, no. Its priesthood was taken from the very "clergy" who had been "buried in the most abominable idolatry" "for the space of eight hundred years or more!" Its priesthood, then, according to its own confession, had an *idolatrous* origin. It was neither more nor less than an offspring of "the Mother of harlots and abominations of the earth." And instead of being set up and organized by superhuman power, sustained by Divine aid, and having no connection

with, but being essentially distinct from and fatally antagonistic to the doomed kingdoms of the earth signified by feet and toes of the great image, which the stone or Latter-day Kingdom was to break in pieces and consume, it is, on the contrary, altogether of human origin, directed by human wisdom, supported by human power, and is a State Church, armed with State security, wielding secular authority, and supported by the national exchequer. In short, instead of proving destructive to any one of "these kingdoms," it unites and reciprocally blends with them.

(To be continued.)

CORRESPONDENCE FROM UTAH.

(From the "St. Louis Republican.")

Great Salt Lake City,

July 30, 1858.

General Johnston and his command have taken up "winter quarters" in Cedar Valley, forty miles south-west of this city, after examining Rush, Tooele, and Skull Valleys. It is a very poor place to winter so large a body of men and animals, as there is but little water or hay, and a most excellent location for Indians to successfully annoy them, as well as affording deserters a very fine opportunity of making their escape from camp. General Johnston has already realized that he cannot winter all his stock there, and is making preparations to send some of his animals to other valleys.

Captain J. H. Dickinson, Assistant-Quartermaster, has advertised for proposals to supply the army with hay, firewood, lumber, shingles, and timber. But it is supposed that the people will be able to furnish but little, if any, as they are busy moving back to their homes, and, as soon as they get settled, will be engaged in harvesting their own crops and securing their hay and firewood.

Last week the soldiers received their pay, and since then a large number of them have deserted, taking with them some fine mules and citizens' clothing from the camp without leave. It is feared that those sent in search of them will con-

tinue their march to California on their own hook. The soldiers do not like this country. They call it a God-forsaken place. One day it is warm enough in camp to cook a nigger; the next so dusty, that they cannot see their breakfast while eating it.

There is considerable truth in the remark that those who are willing to live here ought to be permitted to do so in peace. The people have to labour under very great disadvantages, in consequence of the absence of rains in the summer, causing them immense labour yearly to make and repair water-ditches for irrigating their fields. Five acres is all that one man can attend to, if he cultivates as he ought. There is nothing under the heavens that could tie the people to this place but their religion; and for it they are freely willing to suffer all things. While conversing with a very intelligent man, who was digging in his garden, he informed me that he had not long handled so heavy a tool; that he was formerly book-keeper and general managing clerk in a large manufacturing house in Cincinnati; and nothing but his religion could make him exchange his gay society, easy and comfortable life, for that of the labourer. I turned away, wondering what there was in Mormonism to excite such a devotion, and convinced that a people

who make such sacrifices ought to be protected in the free enjoyment of worshipping God according to their conscience.

The Indians are more hostile at present than they have ever been since the Territory was first settled. During the wars of 1851 and 1853, but few bands were hostile; now nearly all the tribes in the Territory are committing depredations. A number of the settlers have been killed and bands of horses run off. In consequence of the general rising of the natives, the settlers dare not follow them up; and all their strength is required to guard themselves and stock. It is believed by many of the Mormons that some of their enemies have been busy at work in stirring up the Indians to acts of outrage. There is strong circumstantial evidence to favour that opinion. For instance, those Indians now most hostile have always been most friendly hitherto, and in a measure given up their roving disposition, and turned their attention to farming, and always could be trusted to go after hostile Indians and bring back the property stolen by them. Again, it

is well known to the people of the United States that the Mormons and Indians were most friendly,—so much so that they have been charged with tampering with the redskins to the danger of the Government and emigrants on their way to California. But the most conclusive evidence to them is the fact that not a single move has been made by the troops to protect them, notwithstanding the President sent them here to establish forts, that they might protect the settlers and emigrants from Indian outrages. The Mormons say, if the troops would clear out of the Territory, they could very soon be quelled; but to undertake it so long as they are here in their midst would be nonsense.

I am of the opinion that if it is President Buchanan's intention to sustain peaceable relations with the people of Utah, he must withdraw the army, admit Utah into the Union, or give them officers of their own choice. With a very few exceptions, it is impossible to send officers here who will attend to their own business and let the Mormons attend to theirs.

PASSING EVENTS.

GENERAL.—A meeting of about 1,000 persons to pray for the special outpouring of the Holy Ghost, assembles at the present time daily in the County Rooms, Aberdeen. Railway accidents and others of a public nature, in various quarters, continue alarmingly on the increase. Fever is raging at Basle, Switzerland, carrying off numbers of persons in the prime of life, after a few hours of illness: the large hospital is over-crowded, and the physicians can hardly attend to the sick in private business. In consequence of a long drought throughout the province of Bengazi, consisting of Bengazi, Derna, Gharb, Chark, and Andjla, a semi-famine has resulted, occasioning great misery, and carrying off vast numbers of the nomade population. The construction of six fortified towns for the defence of Vienna has been commenced, forming a semicircle on the right bank of the Danube. Intelligence from West Africa states that there have been serious disturbances in Port Locho and Ropett districts of Sierra Leone, in which some lives were lost, and many natives taken prisoners. The ship *Neophyte*, bound for Liverpool, was taken back to Sierra Leone on the 20th July, the master of the vessel and all the crew having died from jungle fever. Earthquakes have been experienced lately at Antigua. The Protestant population of Fernando Po are about to emigrate in a body, in consequence of the religious intolerance of the papal Spanish Government.

AMERICAN.—The *New York Herald* says—"The insurrection at Quarantine is still the great topic of the day." The frigate *Sabine* has taken up a position off the Quarantine, so as to afford protection to the shipping in case of necessity. The Staten Island rebellion begins to assume a very important aspect. With Mexico the relations of America have virtually closed, the ministers of each withdrawn, and a vessel of war ordered to visit the Pacific Mexican ports.

VARIETIES.

MODEST HONESTY.—A lady asked Lord Brougham who was the best debater in the House of Lords. His Lordship replied, "Lord Stanley is the second, madam."

PULMONARY PRACTICE.—CURRAN'S ruffing passion was fading. In the last illness, the doctor observed in the morning that he seemed to cough with more difficulty than before. Curran answered, "That's rather surprising, as I have been practising all night."

An Irishman, meeting an acquaintance, thus accosted him:—"Ah, Tim, who d'ye think I've just been speaking to?" "Don't know," said the other. "Why, your old friend Patrick Grady. Faith, and he's grown so thin, I hardly knew him. Sure, you're thin, and I'm thin; but he's thinner than both of us put together."

THE DARK SIDE OF MATRIMONY.—A slave in the West Indies, who had been married to a female slave by one of the missionaries, brought his wife back to the minister about three weeks afterwards, and desired him to take her again. The minister asked what was the matter with her? "Why, massa," replied the disappointed husband, "She be no good. De book say she am to obey me: but she never do dat. She no wash my clothes; she no do anything what I want her to do." To this the minister replied, "But the book said you were to take her for better or for worse." "Yes, massa," replied the husband; "but she be all worse, and no better. She be too much worse, and no good at all."

A VILLAGE parson having in his sermons taken too exalted a pitch for the comprehension of his congregation, found it necessary to make some apology, which he did as follows:—"Respected auditors,—My oral documents having recently been the subject of your vituperation, I hope it will not be an instance of vain eloquence or supererogation, if I laconically promulgate, that, avoiding all syllogistical, aristocratical, and peripatetical propositions, all hyperbolical exaggerations and extenuations, whether physically, philosophically, philologically, politically, or polemically considered, either in my diurnal peregrinations or nocturnal lucubrations, they shall be desultively and categorically assimilated with and rendered congenial to the occiputs, caputs, and cerebriums of you, my most superlatively respectable auditory."

LET NOT THE MORN PASS IDLY BY.

Let not the morn pass idly by—
The day with sloth grow old;
Note well the moments as they fly,
Each worth uncouthed gold.
That brief, short space of time may prove
Your arbitrer of fate:
A moment's act, a life may move,
And hosts of acts create.

Are you a saint? Then spurn the mask
The sluggard vain would wear;
Round up your shoulders to the task—
The burthen stoutly bear.
Scorn the weak, pining, sickly whine
Of sentimental fools;
Act as becomes a noble mind
Who adverse events rules.

"Life is a road of trials still:—
We'll meet them like a man,—
March boldly up the rugged hill,
And all its dangers scan;
Then front to front the danger face,
And sternly meet the strife,—
Use nobly every "vantage place,"
To win the prize of life.

"Life is a span," the poet cries:
We'll prove the cry untrue:
Life is eternal as the skies
That bound you vaulted blue
To those who live th' exalted law
By minds celestial given:
They ne'er in death a monster saw:
Theirs still is life and heaven.

H. L. SCOTT.

ADDRESSES.—William Fuller, Mr. P. Sprys, Strugnell Buildings, Eton, near Windsor, Berks.
Edward Phillips, at Mrs. Pike's, Blind Lane, Rainsbury, Wilt.
George P. Ward, 33, Earl Street, Belfast.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Price One Penny.

A REAL REPRESENTATIVE OF THE MOST HIGH.

BY ELDER E. L. T. HARRISON.

Concerning Jesus Christ, who may be termed his Father's disciple, it is said that through him was the Father "*manifested*" to the world. In other language, the virtues, the disposition, and the character of the unseen Father were manifested in the life and conduct of the Son, who had studied him, practised him, and was then acting him out; so that all who wanted to see what kind of a person the Father was could behold him in the words and actions of the Son.

For this same purpose were we ordained before the foundation of the world, when many of us received the Priesthood by ordination, and by decree the promise that we should inherit it in the flesh. In this promise was conveyed the condition that we should walk not merely in the authority of the appointment, but in the virtues and qualities that are its necessary accompaniments.

The ages of our probation in the spirit world have rolled away: we are inhabitants of the flesh; and, according to promise, the Priesthood has descended upon us, through the hands of our brethren, who led us once before in heavenly councils above. The authority to be the Father's representatives has been given us, and the legality of our administrations has been acknowledged on high. But whether we are the Father's repre-

sentatives beyond holding his authority remains yet to be seen.

One thing is certain—Divine Authority alone is not sufficient to make us representatives of God. Some men possess that, but nothing else. There is scarcely an attribute of Almighty God about them. They walk in the authority of their appointment, but not in the virtue, the grace, or the righteousness of it. Strip such men of their authority, and there is nothing of God left to be counted. They may be successful managers, wise economists, and excellent *teachers* of the things of God, because the faith of their associates and the Saints draws the Spirit down upon them; and yet, otherwise, they have scarcely an enduring quality of righteousness in their possession.

Why, then, are they called to fill certain positions in the Priesthood? For a very good reason: God requires a certain kind of business done, and they are able to do it. They are taken on trial: but it is not thereby proved or affirmed, because they have certain gifts and powers, which it suits the Lord to use, that therefore they are really representing the Almighty, or advancing themselves towards celestial life. It may suit a gentleman to employ a man to preside over his workmen who are building him a house; but it is not

thereby shown that that man, as a necessary consequence, is getting sufficiently refined or educated to live and associate with that gentleman in the house, after it is finished.

Neither does faithfulness or energy in carrying out the *external* duties of our calling prove we are getting much nearer the Almighty, or progressing toward *celestial* perfection. Fidelity in carrying out any Church business that may be entrusted to us is an indispensable requisite; and a man would be damned who did not possess it; but, indispensable as it is, it is not a very wonderful acquirement. It is so little an affair, that, viewed in the light of celestial principles, a man would be scouted who did not possess such a very, *very* first principle of Gospel life, and many other good qualities into the bargain. Any sectarian—any member of a mere party in politics would consider himself a poor tool, if fidelity to his party and energy in the business belonging thereto formed his greatest acquirement. Anybody and everybody worth mentioning in any little system is supposed to be capable of that. Shall, then, the Priesthood, whose aim is endless life—whose ambition is the perfection of the Godhead and its glories,—shall they consider that they meet the demands of God upon them, simply because they are faithful to truth, obedient to orders, or willing to support by their means the religion of their choice? As God lives, we may do all this, and have it done apparently well, too, and then be no better than any sectarian who sincerely believes his faith and earnestly upholds it. The highest principles of righteousness, that give grace, beauty, and dignity to the character, and that live and burn in our exalted Father, may have to be begun in us after this is done; or, if begun, the foundation only may be laid. If we came into the Church aright, with a reformed character, of course we laid a foundation: but what is the use of that, except as a foundation? We are called to be exemplifiers of the very virtues of the eternal God. Jehovah's principles should shine in us, so that, seeing us, He may be seen. If we are content to be less than this, we are shams, instead of a royal and holy Priesthood. He who only represents God's authority, *bare* of his goodness and his truth, is but a poor apology for a Priest of the Most High God.

When a man is called to the Priesthood, he is then and there ordained to put down evil. He is not merely called to form part of a splendid organization. That organization is principally valuable because it is so well adapted to enable the Almighty and his servants to spread and keep alive the influences of the Holy Ghost, communicate their will to men, and carry out their purposes.

We are not called simply that God may have a number of men called Priests upon the earth. No. The holy Priesthood has been conferred on us for the express purpose that the Father and the Son may have representatives of their Spirit and their actions upon earth. We are ordained and appointed to act them out. The world are to comprehend God through us. As God was said to be "written in the face of Jesus Christ," so he is to be told out and made plain in *our* words and ways.

Godliness is not going to be loved, understood, or appreciated by the world, by the preaching of a cold theory of its nature. We have got to make them feel God by the force of his very nature diffused in us. "Holy Father," said Jesus, "the world hath not known thee;" but, says John, "the Son who hath dwelt in the bosom of the Father, he hath declared him." Such is our position in regard to God, if we really possess the Spirit as well as the authority of the Priesthood: we also are declarers of the Most High.

The heavenly authorities of the upper worlds, whose glorious characters shine white, and pure, and free, and innocent, and whose virtues have lifted them up to their high estate, have stooped to attach us to their ranks. They have delegated us to stand and speak for them, to impersonate them, and to establish their order of society among men. Shall we not, then, be true and pure? Since heaven is made by the working of heavenly laws—by the practice of principles that work peace and goodwill within the bosom, they have called us not merely to preach principles, but to let their principles live in us.

To carry out these views, Eternal Wisdom has devised a glorious Church organization to exist among men. Some men actually seem to think that to get working this grand system of powers and authorities on the earth is the principal

thing aimed at by God, and the principal thing worth rejoicing about. Hence they glorify themselves immensely over the wondrous power and increasing influence of the *organization*. They are very proud of it, and are anxious to roll it on. But they do not seem to care a straw about the internal principles of their religion, and scarcely appear to know that they exist. They do not appear to see that this glorious order of Priesthood, with the authority accompanying it, is but so much machinery created to bring forth, cherish, and establish on earth the virtues and characteristics of the upper worlds, and that the Priesthood is established solely, wholly, and entirely that it may work to that end.

And as, in the establishment of the latter-day dispensation, the great thing aimed at was not merely the erection of a gigantic, almighty organization, that should awe the world and rule it with an iron rod, so, as far as we are individually concerned, the great thing, the ruling desire with us should not be merely the getting distinction in that Priesthood, either by ordination or appointment, only so far as we make that a means towards the same great purpose that exists in the Almighty—namely, the celestialization of the world by the introduction of celestial practices in ourselves and others. We cannot think that our ordinations or appointments have necessarily advanced us one particle towards celestial life, only so far as we have made them do it, by taking advantage of the rich opportunities they have put within our hands to learn and get an insight into the real sources of celestial life. Ordinations do not celestialize; appointments do not elevate: they only authorize us to be channels of light to others and to ourselves, if we will. *Our present standing in the Priesthood, therefore, does not necessarily represent our progress in salvation*, although there will come a day when it will; for eternal authority will, finally, only be vested where the eternal attributes of God exist. But under the present state of things, if the whole world were ordained Apostles, that in itself would not make it a whit more heavenly; that alone would not bring it forward towards celestial life: it would only put the means within its reach. It takes intelligence, ruled by meekness, benevolence, justice, mercy, and uprightness in

spirit and in deed, to celestialize. They will refine; and refinement of this class is celestialization. The Priesthood, with its authority and order, is a glorious framework, destined to guard and nourish these principles, and to bring them to maturity and perfection.

The Almighty, then, has only given to us the naked Priesthood. The virtues, the graces—in a word, the power of it, we have to get ourselves. We have to clothe it and make it beautiful. A plentiful store, however, through the intelligence revealed, lies close to our hands to do it with. Let us arise and shine, and let old sterile priestcraft and those that live under its influence see our light. And let us live so in the purity of our religion—in the immaculate integrity of all its principles, till our very presence is as poison to the wicked, and misery to the corrupt in heart. No testimony against evil can be given with power by any man who is under the influence of that evil. A heart that is pure from selfishness or greed can roll out thunders against those particular sins; and so with all the rest. Appointments and ordinations cannot confer ability to testify properly against the popular sins of this generation. To be a real disciple and representative of Jesus Christ, bearing witness against the sins of the age, we must be clean every whit. Then from the depths of a pure soul will come a testimony that will burn where it goes, and condemn where it is rejected.

This, then, is true Priesthood—to be images of the living God, exhibiting in our characteristics his brightness and his strength; to be girt and endowed with the purity of his nature; to be unsullied in heart and mind; to stand by the strength of redeeming, saving qualities; to bless, and bless, and bless again, notwithstanding ingratitude in some,—building, sustaining, and protecting all the time; to fight all spirits of division and all principles of death; to help the weak, the down-trodden, and the helpless, till helping becomes our natural food,—working on all principles that yield nourishment, support, and strength,—till our very presence is as the sun, cheering and blessing all. So shall God increase within us, refreshing our own spirits, and watering all around. And the characteristics of the holy Priesthood will grow out from us like the branches of a fruitful tree that yield shelter, shield, and fruit.

Let a man do this, and he shall be a Priest indeed. His authority shall be like a two-edged sword. It shall be confirmed on him for all eternity; for God shall love him and shall bless him. His heart shall increase in richness, and his mind shall grow in strength. No good thing shall be withheld from him. He shall save and gain influence over the

hearts of men. He shall be as God among his own; and they shall feel the attributes that live within him, till their hearts are stolen from them and linked to him for ever. So shall he gain dominion, and increase in strength, and be really, truly, and eternally a representative of the Most High.

HISTORY OF JOSEPH SMITH.

(Continued from page 631.)

[March, 1843.]

Tuesday, 7th. I was in my office at nine a.m., and reviewed my decision in the case of Brink *versus* Dana, and conversing with Dr. Richards on the subject of medicine. After dinner, I executed several deeds for city lots, and settled with the purchasers, assisted by William Clayton.

Brother David Manhard, of Lee county, Iowa, brought me two loads of corn and one hog; for which may the Lord bless him!

East wind through the day. Commenced raining at three p.m.

Wednesday, 8th. In office at eight a.m., and signed some documents in relation to the Nauvoo Legion, and also settling with William Ford. Rode out with Mr. John B. Cowan in the evening.

In the evening, a meeting was held in the house of Elder H. C. Kimball, which was crowded. He preached from Jeremiah xviii. 2—5, on the figure of clay in the hands of the potter.

The ship *Yorkshire* left Liverpool, England, with eighty-three Saints on board, under the supervision of Elders Thomas Bullock and Richard Rushton.

A terrible earthquake occurred at Guadaloupe and other West India Islands. Thousands of persons buried under the ruins of the fallen houses.

Thursday, 9th. Mr. John B. Cowan took the decision of Judge Pope in the United States' District Court, on the 5th January last, and other papers relating thereto, also Mr. Butterfield's opinion, to lay before the Governor of Iowa, in order to induce him to recall a writ issued on the requisition of the Governor of Mis-

souri, for my arrest, in case I should visit my friends in Iowa.

I told brother Phelps that he should be a lawyer and understand law, and the time will come when I shall not need say to you, Thus and thus is the law; for you shall know it.

E. H. Mower wrote me from Clinton County, Indiana, that he had recently baptised thirty-two, and a great many were enquiring after truth.

William O. Clark gave me a load of corn, and Sanford Porter gave me a hog.

Rain and sleet the whole of the day.

Friday, 10th. Clear and cold day.

I opened Court at ten a.m. Messrs. Emmons and Skinner, counsel for plaintiff; and Messrs. Marr and Rigdon, counsel for defendant. Parties present, and many spectators; and I delivered the following

DECISION.

Mayor's Court, City of Nauvoo,
March 2nd and 3rd, 1843.

Charles R. Dana }
versus } In Assumpsit.
William B. Brink. }

This is an action of assumpsit, commenced by summons, and brought by the plaintiff to recover damages, as he avers in his bill of particulars, sustained by the plaintiff by reason of the defendant's failing to perform his undertakings as physician in a usual and skillful manner, which he had undertaken, by his employment and his engagement in attending, as such physician, the wife of the plaintiff, in the city of Nauvoo, in the year 1842, to do. \$99.00.

Also, for damage sustained from the malfeasance and misfeasance of the defendant in the treatment of plaintiff's wife, while

employed as physician by the plaintiff to attend his said wife at Nauvoo in 1842, contrary to the defendant's undertaking as such physician; by reason of which bad acts and treatment of the defendant to plaintiff's said wife, in the premises, plaintiff's said wife is greatly injured in her health, and put to lasting pain and suffering; and the plaintiff has thereby lost the services, company, and comfort of his said wife since said bad treatment of defendant, and been put to pain, trouble, expense, and anxiety, not only from the present loss of his said wife's health, but also from well-grounded apprehensions of the fatal consequences of the injury done to his said wife by said defendant, in the premises, to his damage. §99,00

After the witnesses were sworn for the plaintiff, the defendant's counsel raised an objection to them, on account that one school of physicians is arrayed against the other. Plaintiff's counsel replied, that the physicians were only to give their evidence as an opinion of skill, &c.; for which he read Harrison's Digest, p. 1047. Defendant's counsel resumed; but the Court decided that it could not determine the incompetency of the witnesses till there was something before the Court to show the fact. Therefore the Court heard the witnesses.

Mrs. Miles: Was at plaintiff's house on Saturday, the 22nd of October, 1842, when Dr. Brink, the defendant, was called to administer to plaintiff's wife, in a case of fever or diarrhoea. This was about noon. Plaintiff's wife told witness she did not expect to be confined then, nor for ten days: she had been injured by a fright. Witness went home, and was recalled about eleven o'clock at night. Plaintiff's wife had some pains then; witness thought they were labour-pains. Defendant said he had given her medicine; that her child was pitched on one side; had given her smut roy (ergot); said the amnion fluids were discharged. Witness thought the doctor hurt Mrs. Dana in his operations. He used force and violence; she screamed, and begged him to desist. Mrs. Dana said she did not expect to be confined, and did not know when she should be, nor did she know that the amnion fluids had discharged. Witness saw the doctor introduce his hand per vagina. Patient manifested great pain, and urged him to quit; said he was hurrying her too fast. Witness proposed having somebody else. Has heard Mrs. Dana say that defendant's treatment to her was the cause of her sickness since that time.

Mrs. Duel: Was present when the plaintiff's wife was confined on the 24th of October, 1842. Was called on the 22nd, at eleven o'clock at night. Defendant called

upon witness to borrow a syringe; said that Mrs. Dana was sick, and that he thought her child had been dead two or three days. When witness came, Mrs. Dana was in considerable distress. Defendant thought she was ready for parturition, and would be delivered by three pains more. Defendant resorted to unusual means. Witness remonstrated against his course, to let nature have time, while Mrs. Dana screamed, "Do let me alone! You will kill me! Do let go!" But defendant was then plying his hand, and said he could not, for something would go back. Had given ergot and pepper; said the child was wrong, and must be turned before it could be born; that it was necessary to keep up irritation, in order to create pains and hasten delivery. Witness proposed to have some one else called. Defendant opposed it, but finally consented. Witness saw patient next day at eleven o'clock, and she seemed free from pain.

Mrs. Sessions: Attended Mrs. Dana, plaintiff's wife, as an accoucheur, last October. Defendant was there when witness arrived; shook her hand and held it fast some time; said he had sent for witness because he had a very bad case; the child was wrong and dead; that the membrane was broken, and the amnion fluids escaped, and the child turned. Had sent for witness because her hand was small, and she could turn it. Witness asked defendant what he had done. He replied, Nothing. What have you given her? He answered, Nothing but a little nerverine and cayenne pepper. However, he admitted he had given one dose of ergot, of eleven grains. Defendant had ergot of witness the previous week. Witness proceeded to examine Mrs. Dana, plaintiff's wife, and, by touching the child's ear, discovered it was a natural presentation; and, by examination of the fontanella, found the child was alive by pulsation, and that, instead of the amnion fluids having escaped, they had not gathered. Witness also discovered three ruptures on the tinctos, and fresh blood upon the patient's under-garments, and the bed-clothes as though bloody fingers had been wiped thereon. The colour of the spots was different from hemorrhage at parturition. On the evening of the 24th of October, witness delivered Mrs. Dana of a living child, which, according to its small size, was rather a premature birth. When witness visited patient the day previous, there were no regular pains. Mrs. Dana told witness, since her confinement, that defendant's treatment to her had caused a weakness in her back; that she could not hold her urine, and had been troubled with the piles also; all of which she believed resulted from the injuries she received from defen-

dant; and witness believed it was so too. Has practised obstetrics thirty years, and has never seen a physician conduct towards a woman as defendant did to Mrs. Dana, according to appearance.

Mrs. Dana, plaintiff's wife, was objected to as a witness for her husband, by defendant's counsel, on the ground that the interest of the husband and wife are both one in law. (See Phillips on Evidence, 169.)

Court overruled the objection. "In cases of evident necessity, when the fact is presumed to be particularly in the wife's knowledge, there is an exception to the general rule. Thus, a wife may be a witness on the prosecution of her husband for an offence committed against her person." (1 Blackstone, 444 n. Bull's Nisi Prius, s. c. 287.) "There are several exceptions to the general rule upon this subject, where, from the nature of the injury, the information to be expected is peculiarly within the knowledge of the husband or wife; and where to exclude such evidence would occasion insecurity to that relation of society, which is the object of the rule to protect. (Phillips on Evidence, 169.) Other authorities might be shown; but the foregoing are sufficiently to the point to warrant the Court in saying that husband or wife can be a competent witness, where the injury has been committed upon the person of either, and where the testimony to be given is presumed to be beneficial for public security and of general importance to guard individuals against imposition.

Mrs. Dana: Testified that defendant, Dr. Brink, was called on the morning of the 22nd of October last to administer to witness in case of a fever, but did not arrive till noon. He then mixed some medicine, in which was pepper, which gave her great pain. Got a syringe and administered two injections himself to witness, in which she thinks there was pepper. They were very hot, and gave her great pain; seemed almost in a flame; actually gave her cramp. Defendant stayed all the afternoon. During the night, he insisted the patient's time had come, and that she should be delivered. He continued to give doses from time to time, which gave her great pain every time she took them. Patient told defendant it was not her time under four weeks; told him her labour-pains were not on her. Defendant told her the child was dead, and everything wrong. He interfered in such a way as to cause great pain; said an inflammation had taken place in her bowels, which had caused the death of the child, and used force which gave greater pain than she had ever endured before. Patient begged of defendant to desist and let her alone, saying,

there was nothing unnatural before taking his medicine, and that she believed the child was right. The blood mentioned by the former witness, Mrs. Sessions, was discharged from no other cause than the violence which the doctor used in his operations. After he left her alone, she was easier. Patient had no labour-pains till Monday, 24th; had had six children, and her reckoning had always been regular; never endured such suffering before; since then has been troubled with weakness, a difficulty of retaining her urine; was never troubled so before; has not been able to do anything since her confinement; has not been free from pain. Defendant used an unusual means in his operations; he placed his head on the patient's abdomen, and exerted his strength otherwise, which caused the most severe pain.

Drs. Bennett, Weld, Foster, and Higbee, from hearing the testimony of previous witnesses, say that defendant's treatment to Mrs. Dana was unusual and uncalled for; and had they operated in like manner, it would be unjustifiable; and that it was contrary to the general practice of physicians.

From a close and rigid cross-examination of all the witnesses, (save Mrs. Dana, who was not cross-examined,) nothing was elicited to vary the main points of the evidence.

That Dr. Brink, the defendant, was called to administer to Mrs. Dana, in a case of fever or diarrhoea, and not for parturition:

That his doses of ergot, or something else, to hasten delivery, were not expected, but was an imposition, as he was informed that her time had not come:

That he declared the child was dead without justifiable evidence, and practised violence upon supposition, to bring on a speedy delivery, thus endangering the health and constitution, if not the life of the patient:

That he practised a fraud upon a sick woman, declaring things wrong that were right:

That he pronounced the amnion fluid discharged before they were gathered:

That he gave hot injections *himself*, which (aside from the over heat, which caused great pain,) was beneath the dignity of a gentleman:

That he gave ergot and mixtures, which, in connection with the force and violence which he used, (leaving out the dangerous idea of using such poisonous portions, even "in extreme cases,") produced great pain:

That he introduced his hand, per vagina, without any necessity therefor, and by so doing made three ruptures in the tinctos, thereby endangering life:

That all his efforts seemed to have been directed, both by medicine and force, to

bring on a premature birth, even at the risk of tampering with life :

And that the whole treatment has resulted in weakness, and other impediments to health and comfort.

The only witness examined on the part of the defence was

Dr. Bostwick : Said he had practised medicine twenty-four years, and had attended, as accoucheur, about 2,300 cases. If the testimony against the defendant was true, he had done an injury. Gave some explanations and illustrations of obstetrics, and defined the use and nature of ergot. Had found some cases without labour-pains, but said nothing that tended to invalidate the testimony of the witnesses, who attended Mrs. Dana, or to counteract the opinions of the physicians who had previously been examined.

The defendant filed an account (with leave of plaintiff's counsel,) for services rendered plaintiff's wife on the 22nd and 23rd of October, 1842, of \$10,00.

The Court refuses to allow this account as a set off, for this reason—that "the law implies an undertaking, on the part of apothecaries and surgeons, that they will use a reasonable degree of care and skill in the treatment of the patients. This is the duty of the medical practitioner ; and he is responsible to his patient for a breach of it as for a tort, although the patient was not the party who retained or was to remunerate him. And for gross carelessness or unskilfulness an action lies, although no reward was to be given. And if the patient is rather injured than benefited in his health, in consequence of any gross unskilfulness or carelessness on the part of the medical attendant, an action for fees *cannot be maintained.*" (Chitty on Contract, p. 438. 8 East, 348.)

Charles Irvin : Called as witness for the defendant ; was rejected, for the legal reason that this is an action of skill, not general character ; that "the character of the parties to a civil suit affords, in general, such a weak and vague inference as to the truth of the points in issue between them, that it is not usual to admit evidence of this description." (Phillips on Evidence, 488.)

The defendant has failed to use his privilege and rebut the plaintiff's testimony by other credible witnesses, if he had any, or to impeach a single witness of the plaintiff's.

The foregoing summary of facts, relating to the case before the Court, is deemed sufficiently full, without bringing in every minutia, in the recital and cross-examination of witnesses, with their technicalities, objections, and exceptions, which, while they enlighten one point, too often darken another.

The law knows no person till he comes within its purview ; and injuries affecting health are among the most important cases that call for redress,—such "as the neglect or unskilful management of physicians, surgeons, or apothecaries. For it has been solemnly resolved that *mala praxis* is a great misdemeanor and offence at common law." (2 Blackstone, 122.) The law implies a contract on the part of a medical man, as well as those of other professions, to "discharge their duty in a skilful and attentive manner ; and the law will grant redress to the party injured by their neglect or ignorance, by an action on the case, as for a tortuous misconduct." (1 Sanders, 313 n. 2 Blackstone, 122 n. 7.)

Independent of usage or practice, poisonous potions should not be administered to females in any case whatever. The law for such offences declares "that to kill a child *in utero* is now no murder, but a great misprison ; but if the child is born alive, and dieth by reason of the potion, or bruises it received *in utero*, it seems, by the better opinion, to be murder in such as administered or gave them." (2 Blackstone, 108, and note 3. Hawkins' Pleas of the Crown, 80.)

The highest authority upon injuries to women is the law of God. *That says*, "If men strive and hurt a woman with child, so that the fruit depart, and yet no mischief follow, he shall surely be punished according as the woman's husband will lay upon him, and he shall pay as the judges determine." (Exodus xxi. 22.)

The law acts by rules and facts, and, when clothed in its dignity, knows no distinction: Though modesty may suffer violence in darkness, yet, upon testimony, justice is bound to bring the offender to light, whether his footsteps are traced among the tombs of the illustrious dead, or his head is pointed out among the homes of the honourable living.

The Court decides that the plaintiff recover from the defendant the sum of his bill, ninety-nine dollars and costs.

After I had delivered my decision, I referred to the threat of the defendant's counsel to intimidate, &c. Counsel explained satisfactorily.

I directed Lucien Woodworth to fix a room to confine the city prisoners in.

I told Theodore Turley that I had no objection to his building a brewery.

PROVERB.

As finest steel doth show a brighter polish
The more you rub the same,
E'en so in love rebuke will ne'er demolish
A wise man's goodly name.

I issued an execution against Dr. Brink, and a search-warrant on oath of

William Law, to search the house of padlock, one shirt; also a bit-stick, Dial Sherwood, In the evening, the smoothing-plane, and other tools, some of Marshal brought two try squares, one which were claimed as stolen property.

(To be Continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 9, 1858.

REFORMATION OF MEETINGS.—Church government and administrative progress will continue to command our attention; and we believe that the Elders and Priesthood generally have begun to drink deep into the spirit and necessity of reformation among those called to be the servants of the Most High and overseers of the Church of Christ. But while improvement and growth of the administrative body of this Mission in power, spirit, knowledge, and efficiency deserve our chief attention, we must not be unmindful of the general wants and enlightenment of the Saints. Neither must we be unmindful of the public; for all the Priesthood and also the Saints have obligations pertaining to the world—especially towards the honest and righteously disposed.

Reformation and progress can and must be extended to our meetings. There is much connected with them that can be improved. Advancement might be made, and a better state of things introduced. To correct all the errors in regard to this matter, to give every view upon the subject, impart all due instruction, and bring about a proper state in the various meetings belonging to the Church, must be a work of time and a subject of many editorials. Progress and improvement are states of growth, and experience teaches that the road to perfection is a gradual one. Moreover, to place too many views and subjects before the mind in a heap prevents any one of them from being properly and fully taken and digested. Therefore, though we could touch upon the various classes of meetings in one editorial, we should neither reach our end, say one-tenth as much as we design, nor write to much effect; for each class will afford subject for much ground, and will be found interspersed in future with other matters. Our object in this is more particularly to call attention pointedly to the fact that there is a great reformation necessary in the various meetings. Let all, therefore, be interested in this matter, and endeavour to improve and prepare themselves to digest what shall follow.

If in this we succeed in impressing upon the minds of the Priesthood and Saints generally the fact that great improvement and progress can be made,—when they get the idea fixed in their minds that there are many errors connected with these meetings, and that it has become necessary that they should be cleared away, and reformation carried into these as well as other matters, they will be watchful. They will be on the look-out to discover what is wrong—where it can be remedied—how much advance can be made, knowledge acquired, and excellency gained. If our present remarks only produce this effect, much of the work marked out for the future in this direction will be accomplished; for, after all, people must do most for themselves in self-improvement; and more depends on the state of their mind to receive light and wholesome instruction than on their teachers, in their understanding and digesting the food supplied. It is they that must see—they that must advance—they that must comprehend. All that we can do for the Saints and officers is to give hints

present some views, and flash out a few rays of light. The greater part of this desired reformation will depend on those who preside over and take part in those meetings. It is true that a great deal depends on errors being pointed out, correct views presented, and good instruction given; but much more depends on the willingness, power, and preparation of the Saints to see and appreciate them. To illustrate the greater effect and importance of self-sight to every individual than that of having views presented, let us take a blind man for example. Nature presents many objects and much instruction to him as well as to those with the gift of sight, and the daylight discloses many errors and imperfections; but he is destitute of the seeing power, and they remain hid from his physical sight. Again, how much valuable instruction and many glorious principles are given at our meetings, which cannot be seen by the blind unbeliever, nor be understood by the blind members of the Church?

The most important point, then, is to succeed in opening the eyes of the Elders and Saints to see this necessity and matter in question. If they receive the impression which we wish to give—namely, that there are errors to clear away and much improvement in meetings needed,—if they will but look about to find the one, and enter into the spirit of the other, they will discover much that we wish them to see, do of their own accord much that we would have them do, and be prepared for all that shall appear connected with the subject of “Reformation of Meetings.” Unless this be the case, our efforts will be to a great extent lost on them.

ONWARD.—The presiding officers of the Mission can doubtless recall the feelings of responsibility that rested upon them when God in his providence, under peculiar circumstances, committed to their charge the care of the Church in these lands. Doubtless there came with this responsibility a sense of their own weakness, but accompanying it also an earnest desire to discharge their duties faithfully and render the administration effective—at once equal to the advancing condition of the work and sufficient for the increased wants of the Mission. Such were our feelings, and we have endeavoured to embody them in our operations. There has been good evidence given that the whole Mission was similarly affected; and nobly have the Priesthood and members entered into practical religion and progressive administration. We are exceedingly gratified with the results, both as regards the works of the Saints and the growing efficiency and disinterested spirit of the Priesthood. They have truly illustrated the maxim of the Apostle James, by embodying their faith and love towards the cause of God. Leaving the first principles, views, and methods of its infancy and youth, the Mission has stepped into its course of manhood, and vigorously started towards the perfection of maturity.

The work in England is now of age! It has passed its twenty-first yearly round, and entered that period where manhood begins. The Church in England has, as it were, received *another* birth—the birth of manhood. It has performed its first course of life, and commenced its great second course—that of maturity. We may reasonably expect it now to put forth those grand developments, enter into those stupendous undertakings, and manifest that wisdom and government which is properly characteristic of manhood. The period allotted to man for preparatory growth and schooling is past, and that one commenced where man begins to practise upon his preparatory training, enters the domestic, social, and governmental spheres, and acts the various important characters of life.

The works and courses of God are from the beginning to the end, and everywhere moving upon common principles. Throughout his economy, both spiritual and physical, a beautiful likeness obtains. Everything is linked with a spirit of kindred.

All nature, history, heaven, and earth are grandly harmonious. Man in his various stages of being will afford a striking analogy to the various stages which this Mission and the whole Church will perform. The fact that the work in England has reached its age of maturity will perhaps throw for our readers a gleam of light upon another remarkable fact—namely, that the Mission has suddenly seemed to have leaped into a new state of being. It will also afford them a key to the future.

During the first few months of the maturity of the work in England, undoubtedly rapid strides have been made by the Priesthood; and at the present time the Mission might truly be said to be full of the life, vigour, enthusiasm, and hopefulness which characterizes the spring of manhood. But the past will only answer for the past. We cannot rest upon it, but must move onward. There is no going back nor standing still. Indeed, if the Mission answers to the law of progress and nature, it will no longer be confined to the sphere in which it has moved, and to a great extent will act in a different character; for it will take broader views, think deeper thoughts, and perform the greater works of manhood. It will illustrate the law which Paul referred to when he wrote, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." It is true the Church will never change its identity. It will ever be the same in spirit and in principle; but it has passed into maturity, and will ripen in experience.

Let the Priesthood and members of this Mission grow with the work, and keep pace with its development. Everywhere let progress and improvement mark their footsteps. Let them be equal to the spirit and wants of the times, and their faith, works, and administration answer to the young manhood of the Church in these lands. Let their watchword ever be—*Onward!*

NEBUCHADNEZZAR'S DREAM.

(Concluded from page 638.)

Again: The kingdom which the God of heaven was to set up in the latter days is to grow and increase till its dominion extends to the utmost boundaries of the earth; and it is also destined to "stand for ever." Its complete universality is indicated by the statement that "the stone that smote the image became a great mountain and filled the whole earth." In other words, "The kingdoms of this world are" to "become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Then, indeed, "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." (Hab. ii. 14.) On looking, however, at the professing Christian Church, which assumes the character of being the kingdom of God, we we shall find that, in regard to unity and tendency to universality, its real character does not correspond with that assumed.

It is made up of a number of contradictory, discordant "denominations;" and the work of factious division is continually on the increase, no two rival parties agreeing in matters of faith and practice. Can, then, these various sectarian churches of so-called Christendom be truly regarded as constituting, in the aggregate, that glorious and triumphant kingdom which "the God of heaven" was to "set up" on the earth in the latter days? No!—a thousand times, *No!* The kingdom of God is a kingdom of order and unity, not of discord and schism. The little stone from the mountain was to grow and become itself a mountain, which would increase and expand till it ultimately filled the whole earth. But it could not grow by dividing itself; it could not increase by schism; it could not gain power by disunion; it could not break the image in pieces and stand for

ever by splitting into pieces itself and falling into ruin and decay. The "little one" was to "become a thousand," and the "small one a strong nation" (Is. lx. 22); but that could only be effected by union, and not separation and opposition. The kingdom of God must be a kingdom of true men who are *one* in all things: hence it can "never be destroyed" nor "left to other people."

Again: The kingdom of the last days is to be given to "*the Saints of the Most High*," who shall "possess" it "for ever, even for ever and ever," according to the testimony of Daniel (chap. vii. 18). The Latter-day Saints have not arrogated this name to themselves. It was given to them by revelation from the Lord himself. They are "*Saints of the Most High*," because, as a people, they are faithful and obedient to the commandments and revelations of the Most High! and he recognizes them as his people, by accepting their service and bestowing upon them many blessings, both of a temporal and spiritual nature, with the various promised gifts of the Spirit as their inheritance. The sects of the day neither are nor profess to be *Saints*. They ignore the title, and call themselves after the names of their own schismatical founders and leaders; they renounce the principles and ordinances of the Gospel, as anciently believed and obeyed by the Saints, and adopt the creeds and traditions of men in their stead; they set aside and disavow the inspirations, revelations, and gifts of the Spirit enjoyed by the ancient Saints, and declare such things to be unnecessary and altogether done away; they reject and repudiate the organization and authority of the holy Priesthood, which formerly led and guided the Churches of the Saints: in short, there is no feature which identified the Saints of old, as a people, that can be found characterizing the religious communities and denominations of people who compose what is called modern Christendom. Yet they have the unblushing assurance, amidst all their conflicting differences of faith and practice in every department of religion and life, to regard themselves as constituting the universal kingdom of God alluded to by Daniel. In the absence, however, of any evidence that God recognizes them as his people, and in the absence of all the marks of legitimate Saints, such an

assumption is altogether vain and futile. The latter-day kingdom was to be given to the not merely nominal, but practical and Divinely-acknowledged Latter-day "*Saints of the Most High*."

It appears, then, we think, sufficiently clear that the latter-day kingdom alluded to by the Prophet Daniel was not established at the commencement of what is called the Christian era; and certainly the present jarring sects of Christendom cannot with any degree of truthfulness and consistency be said to constitute that divine kingdom.

The only question now to be decided, therefore, is—*When* is that long-predicted kingdom to be established?

Our answer is—*It is now being set up*, by the God of heaven, upon the earth. The little stone, which is the foundation or nucleus of that kingdom, is *now* being detached from the mountain; and though it may be now a "stone of stumbling and offence" to the nations and haughty ones of the earth, it is destined ere long to "overturn, overturn, overturn" all the machinations and wicked devices of its enemies; and its progress from its mountain fastness will be felt, even by its bitterest foes, as an omen of their speedy downfall. It will continue to rise from henceforth in majesty and power, and will "never be destroyed" nor "left to other people." It will "break in pieces and consume" all the kingdoms of the world that will not submit to the dominion of "the God of heaven," and itself will "stand for ever."

In the year 1830, the Church of Jesus Christ of Latter-day Saints was organized, consisting only of six members; and from that time till now it has gone on steadily progressing in numbers, influence, and power,—its present numerical strength amounting to hundreds of thousands. In 1851, the people forming the Church in the valleys of Utah were organized into a Territory of the United States, according to the laws of the land, and were acknowledged as such by the State authorities assembled in Congress. In 1856, a State Constitution was framed and delegates appointed to memorialize Congress for the admission of the Territory into the Union as a sovereign State, which has not yet been granted. These movements indicate the growing and progressive condition of the community of Saints who compose the Latter-day Church; and these recognized steps of progress according

human laws and legal authority serve as introductory helps to attain a mountainous position, from whence the stone can roll with greater impetus to effect the purposes of God, its Almighty Founder. There is a wide difference between a church and a kingdom. The Latter-day Saints have hitherto been organized only as a church: they have not yet been organized into a kingdom; and although Congress might declaratively admit the Territory of Utah into the Federal Union as an independent State, they cannot be expected to convert that Territory or State into an independent *kingdom*. Human legislation will not effect that change, but it will be effected by Divine power. It was the God of heaven that founded and established his Latter-day Church, and it will be the God of heaven who will set up and establish his own kingdom. He may use men as his instruments. Even the enemies of his people may grant privileges and unwittingly adopt plans, from various political motives, which will ultimately assist in carry-

ing out the hidden purposes of God in regard to his people, and thus form a fulcrum to sustain the lever by which the stone can not only be detached from the mountain, but also be impelled with a mighty force against the gigantic image which has to be broken to pieces and consumed. As the Church of Latter-day Saints was instituted by God after a pattern entirely different to and distinct from that of surrounding churches of human origin, so will the kingdom of the Saints be organized by the God of heaven upon a plan or system of government altogether diverse to the kingdoms of the world, and in all respects far superior to them. They are human, and therefore frail and perishable in their nature; but it will be essentially Divine or Theocratic, and therefore all-potent and eternal in its nature and character. They, containing within themselves the seeds of their own dissolution and decay, are necessarily and meritedly doomed to destruction; but it, being essentially Divine, will as certainly "stand for ever."

ADDITIONAL HISTORIC ITEMS.—The streets of Babylon were 150 feet in width. The moat which surrounded the walls was kept constantly filled with water from the Euphrates, for protection against invasion. The siege of Babylon lasted about two years. The river running through the city was nearly a quarter of a mile wide; and during the siege, ships sailing along the middle of its stream brought supplies into the interior,—the invading army, though mortified at the sight, being unable to hinder it. The city had a twenty years' supply of provisions, and had sufficient pasturage and arable land within its walls to sustain its inhabitants for a considerably longer period. The artificial lake, formed in the days of Nebuchadnezzar to receive the waters of the Euphrates during the construction of the tunnel, was square in form, being fifty miles wide each way, or 200 miles in circumference. The coins of ancient Persia were stamped with the figure of a ram; and the king of Persia, according to Ammianus Marcellinus, wore a crown of gold in the form of a ram's head, studded with precious stones. Even to the present day may be seen, on the remaining pillars of ruined Persepolis, sculptures of rams' heads with unequal horns. On ancient Macedonian monuments may be seen figures of a one-horned goat; and on an antique gem in the Florentine collection is found the head of a ram with that of a goat engraved together, significative of the conquest of Persia by Macedonia.

BLIND LEADERS OF THE BLIND.

"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

These words were used by our Lord Jesus Christ in reference to the Jewish leaders and people. The scribes and Pharisees were the guides of the people, and exercised considerable authority and influence over them, both in public and in private. On one occasion, some of these characters came to Jesus to expostulate with him upon the conduct of his disciples, asking him, "Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread?" This was a matter of great moment in their estimation. But the Lord thought otherwise; and he

nullified its imaginary importance by asking them a question—"Why do ye also transgress the commandment of God by your tradition?" This was a retort which they least expected; for he was fighting them with their own weapons. They fell into the pit which they were digging for others. The tradition which they reprehended the Lord's disciples for transgressing was itself a transgression against the commandment of God. The Lord proceeded to cite instances (which need not be here noticed,) in which his over-pious declaimers were making the commandments of God of none effect by

their traditions. They were also very precise and particular about what entered into the mouth, but were comparatively heedless as to what proceeded out of the mouth, from the heart. "Ye hypocrites!" exclaimed he; "well did Esaias prophesy of you, saying, 'This people draweth nigh unto me with their mouth and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.'"

After hearing this, it appears, the Pharisees went away offended. But the Lord said to his disciples, in reference to them, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

The application of these words needs not be confined to the scribes and Pharisees of olden time. Like many other sayings of him who "spake as never man spake," they will apply with equal force to modern scribes and Pharisees—professedly pious leaders of the people, who pay a great amount of attention to modern traditions, but neglect the weightier matters of the Divine law. In vain do they worship God; for they teach for doctrines the commandments of men, and thus make void the laws of heaven by their traditions. They may, with scrupulous care, wash their hands when they eat bread; but notwithstanding that, they transgress the commandments of God, and are but blind leaders of the blind, making straightway for the ditch.

Alas, how little are the laws of God heeded by men, even in the so-called religious world! On the contrary, how many human traditions are set up against the Divine commandments; and how devoutly and devotedly are those traditions heeded! And yet the sacerdotal scribes, reverend pharisees, and priestly manufacturers of creeds and traditions of modern date will presumptuously proclaim them-

selves servants of God, ministers of the word of God, and Divinely-authorised leaders of the people!

If needed, we might here draw up a fearfully long catalogue of human traditions, and range them severally in juxtaposition with the Divine commandments and doctrines of which they are either the negation or perversion (for every error is a truth negatived or perverted): but this is unnecessary. The reflecting mind of the true Saint will readily supply itself with all that may be needed for illustration of the fact.

The everlasting Gospel, when rightly understood and honestly obeyed, is "the power of God unto salvation;" but, when misinterpreted or perverted, and its principles mixed up with human traditions, its design becomes frustrated, its power is lost, and condemnation is the result. To be effectual in its operations, it must be preached in its original purity and power, and by men holding legitimate authority.

If those who assume authority and influence over others are themselves blind, and are leading their followers astray upon subjects of such vital importance as the salvation of the soul and the eternal wellbeing of man; and if those who are thus mis-led will blindly yield to their erratic guides, and, instead of opening their eyes and seeking to have a clear perception of truths pertaining to eternal life and a knowledge for themselves in things Divine, will foolishly close their eyes against the direct ray-light of truth, and passively submit to be hoodwinked by human creeds and sectarian traditions, and will thus set at naught and reduce to none effect the express commands of God, it certainly *must* follow that both leaders and led, both teachers and taught, both priestcrafty guides and priestridden followers will together stumble and fall, and be ultimately engulfed in the same yawning ditch.

FOREIGN CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 14, 1858.

President A. Calkin.

Dear Brother,—Lately returned from my trip through Sweden, it is a pleasure for me to communicate to you such items

of my journey as I think will interest you. On my way to Stockholm, I first visited Gottenburg on the 26th ult., where I had an interview with the Conference President, M. Nilsson, and learned from him that the Elders and Saints had to move very cautiously; and, in order not to ex-

cite the police too much, they had to gather in smaller assemblies, inviting their acquaintances, who they know are friendly disposed. The Saints are nevertheless faithful, and glad when they have an opportunity of meeting together, to which I can bear witness. In the evening meeting which I attended, I felt first-rate. It is most difficult for the Travelling Elders, as they cannot move from place to place without passports; and the authorities, acquainted with their persons and their business, often refuse to give them passports, except they have a certain place of destination, where they will stop and labour for their support; for if they are found without passports or without employment, they are taken up as loafers and idlers, treated accordingly, and transported to their respective homes. The Elders, consequently, cannot always take care of their several fields of labour as they ought to do, and are often hindered in their ministry and in the establishment and execution of the order and regulations of the Church.

Having strengthened and encouraged the Elders and Saints, I set out from Gottenburg by steamer for Stockholm, via Gotha Canal, passing the falls of Trollhatten, the lakes of Venern, Vettern, Malarn; and, after three days and nights' passage, I arrived in Stockholm, where I was kindly received by the President of the Conference, L. Nilsson, and some Elders, held a useful Council meeting with the brethren, and was introduced to and visited some of the Saints; and as we could not have any public meeting, a private meeting was arranged in the house of a friend, who was kind enough to offer us one of his apartments for the purpose. Accordingly, about thirty Saints gathered in the evening of the 1st instant. We prayed, spoke, and had a good time. Elder L. Nilsson, threatened with banishment, was released, and Elder Gustavus Olson was appointed in his place as President of the Conference; and I hope the work will progress. While in Stockholm, I learned that the Baptists are gaining ground; and as there are among them many wealthy people, they command greater influence than other Dissenters, and are probably making friends with the "unrighteous Mammon," as the police are not so hard upon them as they are upon us. In fact, several parties of Dissenters are

raising their heads in Sweden, and the clergy of the State Church are almost puzzled to know what to do, as the regulations of the illiberal laws and police authorities, however strong they are brought to bear upon the several cases and parties, seem to be inefficient; and by-and-by they will have to give up the struggle, and let the Dissenters alone; and then, I hope, we also will have a share of freedom.

Elder Engberg, whom I have before mentioned to you, met me in Stockholm; and as I found him to be a good, humble, and well-educated man, I have determined to bring him up for the Mission in Sweden; and, in order to make him as useful as possible, I intend to let him labour in the Office a time, that he may be acquainted with the business of the Church.

Having instructed the Elders to act in wisdom for the promotion of the cause, I left Stockholm on the 3rd instant, with a steamer for Norrköping, arrived there in the evening, had the satisfaction to attend a little Branch meeting, and felt a good spirit among the Saints. The President of this Conference, O. Nilsson, had just returned from a trip through the middle counties of Sweden, and he made me acquainted with the condition of the scattered Saints, who have been rather behind in their practical duties, as they, on account of unfavourable circumstances, had not been visited sufficiently and instructed. We will try to pick up one or two good Elders for that Conference; but it is rather a difficult matter under present circumstances to find able and efficient men. As my time did not allow me to visit more places in that region, I returned home, arriving here on the 10th instant, thankful to the Lord that I am enjoying good health, though we encountered some rough weather, which made the voyage rather unpleasant. I am glad to have seen and heard the condition of the work in those three Conferences, and I trust in the Lord for success. May he grant me and my fellow-labourers strength according to our task; and he shall have the honour and glory for ever and ever.

With the sincerest regard for your welfare, I invoke the blessings of the Almighty God of Israel upon you and your Counsellors, and the brethren in the Office, and beg to be kindly remembered to them all. I am your humble brother and servant in the Lord,

C. WIDEBORG.

SWISS AND ITALIAN MISSION.

10 S. Rue du Cendrier,
Geneva, Switzerland,
September 13, 1858.

President A. Calkin.

Dear Brother,—Since the letter you published from me, this Mission has been steadily progressing, although constantly exposed to the persecution of people who call themselves "Christians."

In one place where I went with Brother G. Bammeli, we had been promised to be murdered; but, as many of the folks were drunk that night, they fought among themselves; and, after, wounding several, they left one young man slain by the roadside, and we were permitted to remain and baptise about twenty persons. But it seemed as if evil spirits

were in the air as thick as bees in swarming time.

In Zurich, the meetings have been broken up by the magistrates, as they have discovered that it is no harm to take illegal measures against an unpopular religion. I suppose they have learned that doctrine from Pilate, or Nero, or the Devil.

I left that place a little time back, and am now getting ready to start for Italy in a day or two.

In another canton, two of the brethren were kept some days under arrest, but were then graciously allowed to depart on paying the expenses!

With love to yourself, Counsellors, brethren in the Office, &c., I remain, yours affectionately,

JABEZ WOODARD.

PASSING EVENTS.

GENERAL.—A letter from Rome gives an account of more serious collisions between the Roman and French soldiery in the Eternal City. The conspiracy hatched in Persia against the Prime Minister has miscarried, and the principal parties have been beheaded. Letters from Naples say that numerous arrests were made on the eve of the festival of the *Pie di grotta*. One account is that more than 1,000 persons were taken up, including men of all professions and trades, merchants, lawyers, medical men, and even priests. We have intelligence of new political changes at San Domingo. A letter from Port au Platte, of September 2, says that when the new constitution was formed, the people chose Valverde for President, at which Santana took umbrage, as he expected his own election. Another revolution was therefore set on foot, the removal of the capital to Santiago being made the pretext. The people of San Domingo city published a *pronunciamento*, Santana being at their head. They repudiated the new constitution, declared that of 1854 as alone in force, and proclaimed San Domingo the capital of the republic. The English steamer from Vera Cruz reached Havana on the 8th instant, bringing a very large number of political exiles from that unhappy country.

AMERICAN.—The town of Ambalema, in New Granada, was visited with a destructive fire on the 4th ult., 200 houses having been burned. A Post Office agent arrived at St. Louis from Arizona reports a state of lawlessness prevailing among the inhabitants of that remote region; the pistol and bowie knife being the only recognized arbitrators of all disputes. The inhabitants of the Isthmus feared an outbreak, the result of the election agitation; and a new army decree of the Government ordered a large military force to be stationed at Panama. Later accounts from Mexico state that Tampico had surrendered to the Liberal forces, who were assisted by 400 frontiersmen and the revolutionary party in the city: Vidaurri, at the head of 10,000 men, and abundantly supplied with the sinews of war, was on his march to the capital: several engagements between the opposing forces had taken place, in one of which Miramon was defeated. The Indian difficulties in Oregon caused much alarm. A force of 900 United States troops, under the command of Col. George Wright, Ninth Infantry, was en route for the seat of war, determined to severely chastise the savages for their attack upon Col. Steptoe's command. The Indians were preparing for the conflict, and a bloody war or a speedy submission of the red-skins was anticipated.

A LATIN-ENGLISH PUN.—Such was the fondness of Lord Erskine for punning, that he labelled the top of a tea-chest with the Latin verb "*Doces*" (Thou teachest).

VARIETIES.

An Irishman, contending with a Jew one day, exclaimed rather tartly, at parting, "Yes, dom your sowl, if it hadn't been for the like of ye, the Saviour would ha' been alive now, and doin' well."

A **CLVER** American lawyer once argued thus :—"There are three points in the case before the court. In the first place, I can prove that the defendant found the kettle cracked when he borrowed it from complainant. Secondly, that the kettle was whole when defendant returned it. Thirdly, that defendant never had it."

A **HIGH AUTHORITY**.—Curran was once engaged in a particular legal argument. Behind him stood his colleague, a gentleman whose person was remarkably tall and slender, and who had originally intended to take holy orders. The judge observed that the case under discussion involved a question of ecclesiastical law. "Then," said Curran, I can refer your lordship to a *high* authority behind me, who was intended for the *Church*; though, in my opinion he was more fitted for the *steeple*!"

A **CAPACITY**.—A common councilman's lady, who liked to be thought somebody, paid a visit to the boarding-school where her daughter was placed, to enquire what progress she had made in her education. The governess answered, "Pretty good, madam, considering. Miss is certainly very attentive. If she wants anything, it is a good *capacity*: but for *that* deficiency, of course, we must not blame *her*." "Oh, no," replied the mother: but you should by all means have mentioned that before. Her father, thank God, can afford his daughter a capacity; and I beg that you will get her one immediately, cost what it may."

CHANGE FOR THE BETTER.

There is no stopping-place in earth or heaven—
No resting of the mighty wheel;
All works amain with one eternal leaven:
We never cease to think or feel.

The new-born infants in their cradled sleep,
The martyrs slumbering in the grave,—
All, all along the road of progress keep,
And ship-like ride o'er time's wide wave.

Geneva, November 14, 1858.

The haven is near; the infant, waking
From darksome dreams, finds mother nigh;
And so, when the martyr's slumber's breaking,
From the prison-world he soars on high.

All feelings must bound through the heaving breast,
All scenes must strike our watchful eyes,
That we may choose the beautiful and best
With love that never, never dies.

JAMES WOODARD.

Address.—C. C. Tester, 78, Old Town, Croydon, Surrey.

MONEY LIST, SEPTEMBER 11—24, 1858.

B. W. Brindle (per W. Budge)	£84	0	8	Brought forward.....	£140	0	8
James Oakley (per J. Cook)	30	0	0	W. B. Child (per T. Wallace)	30	0	0
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Thomas Birt (per ditto).....	12	0	0	Henry Hobbs (per ditto).....	4	0	0
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XX.

Saturday, October 16, 1858.

Price One Penny.

PREMATURE JUDGMENT.

BY ELDER CHARLES W. PENROSE.

Evils innumerable have been caused by hasty decisions. Through premature judgment, millions have fallen into the meshes of error, guiltless heads have been brought to the block, and nations have been involved in cruel and bloody warfare.

In giving a decision upon any matter that is brought before our notice, whether in a private or official capacity, the old Latin saying, "*Festina lente*" (hasten slowly) should be our motto. Every subject has two sides, and something can be said in favour of each. Both sides should be carefully examined, and what can be said for each should be patiently heard in all cases before judgment is pronounced. Prejudice, passion, and interest should be discarded. If this course were taken invariably, how many false steps would be saved! how many snares would be avoided! how many heartburnings and strifes would be prevented!

When one side of a subject is seen alone, it often seems to be the true one; but when the other appears, its claims are far greater, and our judgment is consequently given in its favour. If we had judged by the first appearance, our judgment would have been premature and unrighteous. When a matter is represented by argument, a profound impression may be made by the first speaker, and yet his statements be far from the truth. This

will not be fully manifested until the other side is heard; and not then, if we suffer our feelings to be prejudiced by the mere eloquence of either.

Prejudice is a great assistant to premature judgment. A bias for or against any view of a subject blinds the eyes to the merits of the opposite, and closes the ears against the voice of its reasons. Passion distorts the appearance of a subject, and debilitates the mental powers; and interest throws upon the matter in question a false light, which endows it with an unnatural colouring.

The world judge "Mormonism" prematurely; therefore their judgment, whether "Mormonism" be true or false, is unrighteous. Interest leads thousands to speak against it. This begets prejudice in thousands more, and kindles passion in many others. Most persons judge "Mormonism" by the statements of its opponents, without hearing anything that can be said in its favour, or giving it a chance of rebutting the accusations of its adversaries. And those few who have examined its claims—excepting, of course, those who have embraced it—have been predisposed to decide against it; and, by the influence of interest or passion—perhaps both—their powers of perception have been weakened, and the edge of their understanding has been blunted; and thus

the most glorious system of religion and government ever introduced into this fallen world has been rejected by countless numbers, who will yet groan bitterly in spirit, and lament their foolishness with anguish, in judging so prematurely upon a matter of such vast importance.

The folly and evil of premature judgment has been abundantly made manifest in the late inglorious expedition to Utah. Influenced by the one-sided statements of corrupt renegades, the American Government, without waiting to investigate the matter, despatched an army to put down the alleged "treason and rebellion of the Mormons." Through the blindness consequent upon this precipitation, their troops were started in the worst season of the year; and not until they were suffering bitterly in the snows of winter, and the purse-strings of the Treasury, by repeated extension, touched the heart-strings of the nation, did the eyes of the Administration open to behold their folly! Then the sending of a Commission of Investigation to enquire whether the evils existed for which they had already sent their troops to punish the "Mormons" caused the world to laugh so loudly, that the Government started, and—a new thing under the sun—almost blushed at the imbecility displayed in this act of premature judgment.

It is important that the Saints of God should reflect upon these things; for, as a people, they should be distinguished above all others for calmness and correct decision. In an eminent degree should these qualities shine in those who hold the Priesthood. The members of the Church exercise their judgment in relation to principles and the common, everyday affairs of life; but the Priesthood, in addition to these, are often called upon to judge *individuals*, to decide differences between them, to hear accusations and defences, and to give decisions, which, in many cases, affect the eternal interests of the parties concerned.

How careful, then, should they be that their judgment is not premature! How calmly and dispassionately should they weigh opposing evidences! How free should they be from the influence of favouritism; and how much should they seek for the light of the Spirit of truth, to enable them to see things as they are!

When the Saints are reasoning upon the truth of any principle or doctrine

they should never allow its apparent pleasantness or unpleasantness to have any weight whatever upon their minds. The way in which they will be personally affected by it should have no influence upon their decision. The question should be, Is it right or wrong—true or false? And the answer should be the result of investigation, based upon its merits.

When the Priesthood hear an accusation against an individual, they should never decide, even in their own minds, upon the case, until the accused has had an opportunity of vindicating himself,—no matter how clear the statement may appear, or how circumstances may seem to corroborate them.

In an endless variety of circumstances, no general rule can be given adapted to all cases. Hence the great necessity for the assistance of the Divine Spirit that guides into all truth—the true light that lays sin bare in all its naked deformity, that causes righteousness to emerge from the mists of misrepresentation, and chases from the pure brow of innocence the lowering cloud of calumny. The appearance of an object to our natural vision depends not only upon the soundness of our organs of sight, but also upon the medium through which we behold it. An article of delicate colour, when seen by the light of gas, may seem of one shade; and when seen by the electric light, it may appear of another: but when the light of day sheds its pure beams upon the object, we discover that both appearances were deceptive, for its real shade is different from either.

So it is with our spiritual or mental sight. We need the true light from heaven, which never deceives; and we should guard against the false glare of evil spirits, and take especial care that the eyes of our understanding are not injured by haste or irritation.

The Scripture says that "the Saints shall judge the world." If this be true, all who aspire to such a position as to sit upon the seat of judgment should seek to qualify themselves for it. They should seek to govern their impulses and feelings, to become calm and dispassionate, to obtain information and wisdom, to understand human nature, and to exercise that natural discernment with which the Omniscient God has, more or less, endowed all his sons and daughters.

And, brethren, let us not forget to

judge ourselves. In reference to our own acts and feelings, we are liable to judge prematurely and to decide favourably; but in that judgment let us use the same calm wisdom and firm decision that we should use in judging others.

Let Justice exercise all her demands, and Mercy claim all her own. Let the spirit of haste be held back by the reins of patience, and let truth be maintained and righteousness be honoured by all and in all.

AN ADDRESS TO MOTHERS.

BY EMILY E. TEASDALE.

Do we, sisters, fully realize our position as mothers in rearing children to the Lord, and the heavy responsibilities that are entailed upon us in forming their minds and preparing them to take their stand among those who shall bear off the kingdom? Or do we regard them rather as a burden—as something to continually curtail our pleasure and sour the temper? If they do the latter, something is wrong, which generally originates in injudicious training, rather than in anything radically wrong in the child.

Children have many wants, which they naturally look up to the mother to supply. If she regard them in the true light in which mothers in Israel did anciently, as treasures from the Lord, more precious than fine gold, she will sympathize with their little sufferings, and chide all tendency to sin, as wisdom and the Spirit of God direct. Children are in reality our brethren and sisters from the spirit-world, entrusted to our care, to rear for our Father in heaven, and to instil into their minds principles of eternal truth. It is not with us as with parents in the Gentile world, who rear their children to a certain age, when all responsibility ceases, and the child for whom they have endured years of anxiety and toil turns his back upon them, and feels free to cast their love and counsels to the wind. No, sisters—mothers in Israel, no! You will never see the time when a child born under the everlasting covenant will receive his freedom thus. Strict laws were anciently observed against disobedient children. Shall they never be restored? When Abraham led forth his son to the altar of sacrifice, the latter went with the meekness of a child, although then forty years of age, having full confidence in his father. Remember, the manner in which we

conduct ourselves has great influence over the minds of our children. Let a mother be gentle and affectionate, or passionate and unkind, and her children will partake, more or less, of the same spirit. A mother must therefore learn to govern herself before she can reasonably expect much from her children. Gentleness, blended with firmness, will generally have the desired effect with them. They only require the rod when accustomed to that mode of correction, or when they have not been corrected in time. Many a mother allows her children their own way until they arrive at the age of five or six years. Perceiving then the annoyance they occasion her, she considers that the rod must be resorted to in order to effect obedience. They then have to suffer for her injudicious management. In other cases, mothers will bribe their children, and they soon suppose they are not to be expected to obey without a reward. To reward obedience is well, but not to bribe it. Again, they are continually threatened, and those threats are seldom or never executed. Cannot these things be rectified? It may, indeed, at first, occasion a great deal of patience; but the welfare of the child should have more weight than to allow this to be a matter of consideration.

Obedience is an eternal principle in the kingdom of God; and if a child be thus accustomed from infancy to obey, it will never become a burden or degradation to his manhood. Great will be our reward, if we train up our children according to the laws of God. We know not, when we clasp with fond embrace our infant son, what important mission God may have assigned him here. Little did the mother of Joseph imagine that she held in her arms the germ of the great

phet of the 19th century, chosen of God to open up the dispensation of the fulness of times! But this we know—some of the noblest spirits that have ever graced this earth are reserved to come forth in this generation. Sisters, do not your hearts swell with righteous ambition that some of these spirits may be intrusted to your care? If so, ask your hearts the question, Have we wisdom to rear them for their responsible positions? If not, seek until you obtain it; for God will assuredly send among Israel his noblest children, and great are the honours they will reflect. Encourage your children to place implicit confidence in you. Teach them to love, and only fear to grieve you. Consider for one moment how this course would pave the way to truthfulness! And oh, what a gem is a truthful child, who would brave punishment rather than open his lips to utter a falsehood! Did you ever punish a child who came with truth sparkling through his tears to confess an accident, because you felt vexed at your loss, without a pang of bitter re-

morse! Sister, you considered not that you were blighting truth in the bud, by checking that confiding love that came trusting in its candour to be forgiven. A moment's self-government, with gentle admonition to future care, might have developed it until it had shed a halo of light around your dwelling: but henceforth he plots an untruth to avoid censure. Nothing can be more beautiful than a child reared under the influence of love and firmness. It implants a confidence which leads to a spirit of enquiry; and this is the parent of knowledge. A mother in Israel should be akin to an angel of love and mercy, sacrificing self for the benefit of those she so dearly loves. And should she be permitted to rear her sons to manhood, what an ample reward for her to see them clothed upon with the holy Priesthood, and sealed up as "kings and priests to God, for ever and ever," while she shall receive a smile of approbation from her Eternal Father, and a welcome back to his Divine presence.

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

[March, 1843.]

Friday, 10th. I, with W. Richards, W. Woodruff, and many others, about seven p.m., discovered a stream of light in the south-west quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, south-west, raised to an angle of forty-five degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past seven o'clock, and at nine had entirely disappeared. As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof.

Last night, I dreamed that a silver-headed old man came to me, and said

there was a mob force coming upon him, and he was likely to lose his life. He had heard that I was a Lieutenant-General, having the command of a large force, and that I always sought to defend the oppressed, and that I was also a patriot and disposed to protect the innocent and unoffending; and he wanted that I should protect him, and had come to hear with his own ears what I would say to him. I told him I wanted some written documents to show the facts that they were the aggressors, and I would raise a force sufficient to protect him, and would collect the Legion. The old man then turned to go from me. When he got a little distance, he suddenly turned again, and said to me, "You must call out the Legion," and he would have the papers ready when I arrived. And, said he, "I have any amount of men, which you can have under your command."

A shock of an earthquake felt in Lan-

cashire, England, and on the Isle of Guernsey, producing considerable alarm.

The papers teem with accounts of singular phenomena. Fearful sights are seen in all parts of the world.

Saturday, 11th. Very cold last night. The water froze in the warmest rooms in the city.

At nine a.m., I started, in company with brother Brigham Young, to Ramus, and had a delightful drive. Arrived at brother McClary's at a quarter to four. Lodged with brother Benjamin F. Johnson. In the evening I pulled up Justus A. Morse, the strongest man in Ramus, with one hand, at pulling sticks.

It is reported in the papers that the workmen employed on the "General Pratt," (which was burned and sunk last fall near Memphis, in the Mississippi,) with a diving-bell, on the 3rd of January, found the wreck in about twenty-four feet of water. On that night was an earthquake. Next day the wreck had disappeared, no trace could be found, and the water was from 100 to 120 feet deep, and for about 100 feet no bottom; and in another place a bar was discovered where previously was deep water.

The *New York Herald* publishes "The Vision," in poetry, &c.; also Miss Eliza R. Snow's Festival Song;—an unusual act of liberality towards the Saints, for a publisher.

Sunday, 12th. I preached to the Saints in Ramus, in the morning, taking for a text 14th chapter of John, 2nd verse:—"In my Father's house are many mansions."

I found the brethren well and in good spirits. In the afternoon, brother Brigham preached. Staid at brother B. F. Johnson's all night.

Elder G. J. Adams having been called to Nauvoo, 1,200 inhabitants of Boston petitioned for Elders H. C. Kimball and O. Hyde to come and labour in that place. A similar petition was also sent from Salem, Massachusetts, by Elder Erastus Snow.

Monday, 13th. I wrestled with William Wall, the most expert wrestler of Ramus, and threw him.

In the afternoon, held a Church meeting. Almon W. Babbitt was appointed, by the voice of the people, the Presiding Elder of that place.

In the evening meeting twenty-seven children were blessed, nineteen of whom

I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren.

Mercury was three degrees below zero, at sunrise, in Nauvoo.

Mr. Ivins arrived at Nauvoo, and stated that Porter Rockwell came with him from New Jersey to St. Louis, when Porter was arrested by advertisement on the 4th of March, and put in St. Louis Jail.

Elder Hyde gone to Quincy to preach.

Newspapers report that iron filings and sulphur have fallen in the form of a snow-storm in five counties in Missouri.

Tuesday, 14th. Elder J. M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter.) The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.

Elder B. Young and myself returned from Ramus, and, after a severely cold ride in a heavy snow-storm, arrived in Nauvoo about four p.m.

Mr. Wilson, the Assessor for the County of Hancock, assessed a number of lots to Dr. Willard Richards, which he had previously assessed to me as Trustee in Trust, in order, no doubt, to collect taxes twice, for the benefit of his own pocket, or to make trouble to the "Mormons;" about which the following letter was written:—

"Mr. Bagby.—Sir,—I received an anonymous letter this morning, which was dated at Warsaw, requesting an immediate answer. I know not who to direct the answer to; but as it appears to be concerning taxes, I suppose it most probable that you are the person, and direct my answer accordingly.

I received your letter from Carthage, and requested Mr. Clayton to answer it, which he did, stating the facts in the case, which, in substance, I will repeat.

In the year 1842 I had no taxable property in Illinois, real or personal.

I never gave Mr. Wilson, the Assessor, a list by which to assess lots to me. If I ever gave him any list, it was to assist him in the information what lots to assess to the 'Trustee in Trust,' and for no other purpose; which Mr. Wilson *very well knew at the time, and now knows it.*

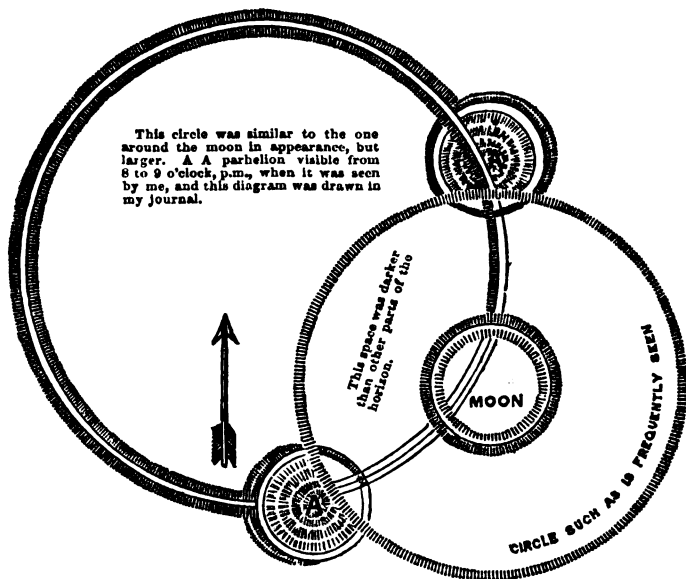
You ask, 'What shall I do with the lots?' I answer, They are lots which, on another part of your list, are assessed to the Trustee in Trust, or Mr. Smith; and, doubtless, it would be the most just and equitable course for the Assessor to correct his error, and let the matter rest where it was originally. But if this cannot be, you must take your

own course. It is not for me to advise you in your duty. But of this I can advise you—that I have not the first farthing of personal property liable to taxation in this county, or to be sold for taxes, this side of eternity.

Yours respectfully,

W. RICHARDS."

At about half-past seven o'clock in the evening, the sword which had made its appearance for several evenings past moved up nearer the moon, and formed itself into a large ring round the moon. Two balls immediately appeared in the ring opposite each other, something in the form of sun-dogs, as in the following diagram:—



The outer part of the parhelion was much more brilliant than the inner.

R. D. Foster says that at eleven o'clock the circles interwoven around the moon were innumerable.

The above is a diagram of one of the signs of the times, designed to represent "A union of power and combination of nations."

Wednesday, 15th. I wrote a letter to G. J. Adams, and signed several deeds.

In the Office most of the day. Gave the following name to the "*Wasp*," enlarged as is contemplated—"The Nauvoo Neighbour." "Our motto: The Saints'

singularity is union, liberty, charity." The following is an extract from the prospectus of this date:—

"We feel pleasure in announcing to our readers and the public generally, that we have determined to enlarge the *Wasp* to double its size, as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago, small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it

would not survive the sickly season. Many of its elder brethren, who thought that they had attained to the size of manhood, sneered contemptuously at the idea of their smaller and younger brother taking the field; and, like David's brethren, they thought he was but a stripling, and that he would certainly fall by the hand of some of the great Goliaths. But, on the contrary, while some of advanced years, noble mien, and possessing a more formidable appearance, have given up the ghost, the little *Wasp* has held on in the even tenor of his way, the untiring, unflinching supporter of integrity, righteousness, and truth, neither courting the smiles nor fearing the frowns of political demagogues, angry partisans, or fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birthday to put on him a new dress, and to make him double the size, that he may begin to look up in the world, and not be a-hamed of associating with his older brethren. And as he has acted the part of a good Samaritan, we propose giving him a new name. Therefore his name shall no longer be called the '*WASP*,' but the '*NEIGHBOUR*.'

I prophesied, in the name of the Lord Jesus Christ, that Porter Rockwell would get away honourably from the Missourians, and cautioned Peter Hawes to correct his boys; for, if he did not curtail them in their wickedness, they would eventually go to prison.

I dreamed last night that I was swimming in a river of pure water, clear as crystal, over a shoal of fish of the largest size I ever saw. They were directly under my belly. I was astonished, and felt afraid that they might drown me or do me injury.

The *Wasp* has the following editorial:—

"What reliance can be placed upon a legislature that will one session grant a charter to a city, with '*perpetual succession*,' and another session take it away? We expect, however, that this honourable body believe in the common adage—'*Promises and pie-crusts are made to be broken*;' and we have sometimes ourselves seen boys crying for their marbles again, after they have given them away.

We suppose, however, with them, that the words '*perpetual succession*' do not mean what they say. The house, in the dignity

of its standing, passes a bill, at the request of the people, telling them that they shall have a charter granting them several privileges, and telling them that it shall be *perpetual*, without any repealing clause. It is made a law of, and the grand seal of State appended to it. The people, on the good faith of the State, go to work and improve under the provisions of that charter. Companies are formed, buildings are erected, and money expended; but by-and-by they find out that they have been leaning upon a broken reed, that there is no dependence to be placed in Government, that they have broken their most sacred promises, violated their plighted faith, and wantonly and wickedly sought to injure thousands of men who relied on their promises, by an unprecedented, unconstitutional, and tyrannical law, trampling under foot the faith of the State, and virtually saying that the members of the Legislature that granted the charter were all fools or knaves, and that we, the pure representatives of the people, must break the plighted faith of the State to set them right."

The *New York Herald* gives a list of indebtedness of the several States who refuse to pay the same, as follows:—

Pennsylvania, \$29,129,123; Georgia, £3,184,323; Indiana, \$12,129,339; Maryland, \$20,901,040; Louisiana, \$21,213,000; Mississippi, \$5,500,000; Illinois, \$13,836,379; Alabama, \$9,843,536; Arkansas, \$3,900,000; Michigan, \$5,611,000; Florida, \$3,500,000.

A great fire at Valparaiso, unequalled in Chili. Damage, \$2,000,000.

Thursday, 16th. In the Office, reading papers, and gave counsel to brother Hyrum, Dr. Foster, and many others.

Friday, 17th. Part of the day in my office; the remainder at home.

Settled with Father Perry; gave him a deed for eighty acres of land and city lot, and prophesied that it would not be six months before he could sell it for cash.

At four, p.m., N. K. Whitney brought in a letter from R. S. Blenarhassett, Esq., St. Louis, dated 7th instant, concerning Porter Rockwell; which I immediately answered.

Reports reached us that new indictments had been found against myself, brother Hyrum, and some hundred others, on the old Missouri troubles, and that J. C. Bennett was making desperate threats.

The Island of Hong-Kong was ceded to Great Britain by the Emperor of

China, who opened five ports to the English trade by treaty.

Saturday, 18th. I was most of the forenoon in the Office, in cheerful conversation with Dr. Richards and others. Finished writing a letter to Arlington Bennett.

About noon, I laid down on the writing table, with my head on a pile of law books, saying, "Write and tell the world I ac-

knowledge myself a very great lawyer; I am going to study law, and this is the way I study it;" and then fell asleep.

Rode out in the afternoon with W. Clayton, looking at lots for Bishop N. K. Whitney, and afterwards played ball with the boys.

The French seized upon the Society group of Pacific Isles.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 16, 1858.

PREACHING MEETINGS.—The great God and Father of the human family has commenced in this age his most glorious, comprehensive, and important work among the children of men. In its progress it will surpass all other works performed upon the earth, and its destiny will absorb all other destinies. This work is none other than the "restitution of all things." It is of such importance in the economy of God, that Peter declared it to have been a theme of all the holy Prophets since the world began. Moreover, he also informs us that it would be connected with the glorious second coming of the Son of Man, thus classifying it as the crowning work of the Almighty in the probationary course of the earth. A new dispensation has been opened, and the keys thereof committed to man. It is none other than the "dispensation of the fulness of times," or the times when the great work of restitution would be accomplished. Paul, speaking of this dispensation, marks its importance and comprehensiveness by intimating that during its course God will "gather together in one all things in Christ, both which are in heaven and which are on earth." That everlasting and universal kingdom typified in the dream of Nebuchadnezzar, and which the interpretation of Daniel reveals to us as the great work of God in the last days, has been commenced. The germ of that mighty empire has been planted, and its embryo will ere long receive birth, start into national life, and grow until it shall ultimately fill the whole earth, and all dominions shall serve and obey the Lord. There are many details growing out of these great facts referred to, many of which have already been fulfilled; but the majority are in the future, or only partially fulfilled. Some of those details are as follow:—The Almighty has raised up his great Latter-day Prophet, and committed to him the keys of this dispensation of the fulness of times, for the accomplishment of the restitution of all things. That Prophet is Joseph Smith. Tens of thousands have believed in his Divine mission, and have embraced the work which he commenced, to whom the Spirit bears witness of the truth. Zion and the people of Zion have to be established: the Latter-day Saints have been engaged in bringing to pass this event for more than a quarter of a century. There has to be a great gathering together of a people from all nations in the last days: the Saints have been fulfilling this these twenty years. This people also have already a remarkable history filled with striking events. To trace out and do anything like justice to the events which will transpire would require a

thousand times more time and space than are at our command. We will add, however, that, connected with this comprehensive work, there have been revealed such a mass of principles, such a flood of light, and such a perfect system, that make the religion of the Latter-day Saints the grandest ever possessed by the human family.

Seeing that the editorial department of the *Star* is specially designed for the benefit and instruction of the Saints, perhaps some of the Elders and others have begun to wonder why we are glancing at things with which they are so familiar. They know immensely more than we have been able to hint at in the foregoing, both of the generalities and details of the work which the Lord has commenced upon the earth, and the mass of principles and light which he has revealed to the Church. Now, in this instance, that is the very reason why we are bringing the subject up and endeavouring to unlock, by a few key-remarks, the vision of their own knowledge and experience. The object is that we may bring the matter more forcibly home.

It is of vital importance that the world should hear of the great things that God is bringing to pass, and that the ears of the honest should be saluted with the sound of the Gospel and the wonders of the latter-day work. This is self-evident. The ends of the earth should hear of it: every nation, kindred, tongue, and people should have a sound of the warning and proclamation. The hearts of hundreds of thousands more must leap in ecstasy of faith and gladness, and their tongues send the glad tidings along, until every living ear shall have heard, and every knee have bowed in homage to the power that has commenced to reign. Again, the very fact that the Saints do know concerning these things, makes it imperative on them to endeavour to communicate their knowledge to others. Herein was our object in calling up their knowledge—namely, to bring before them their duty, and bid them lay the two side by side. We are persuaded that many will be ashamed, and the best of us humiliated, by the following questions:—

Have we done our duty to God and mankind in this matter? Have we sufficiently manifested our gratitude to him who has blessed us so much in the revelations and knowledge of the Gospel, and our appreciation of those blessings, by spreading the tidings thereof among the children of men? And lastly, have we done justice to our most holy and grand religion, by giving the proper views, principles, testimony, evidence, and arguments connected therewith?

To effect the above as far as possible is the design of our public or preaching meetings. At those meetings, the honest in heart and also the public generally should always be able to gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work which is being brought to pass. They are not designed for Presidents and others of the Priesthood to show off, “gab,” “talk,” and “spout.” Neither are they designed for the repetition of the same or very nearly related speech over and over again, until it has become like an often-told tale—very tiresome to hear, or like an instrument with only one chord in the hands of a man with only one idea. But they are designed, and must be held for the purpose named. To them the Elders and Priests usually called to preach in the Branches should all go *well prepared* with principles, arguments, evidence, testimony, and views concerning their religion, so that they may deal out *by the Spirit* what is suitable to the requirements of the occasion and the character of the hearers. *None others should be called to preach to a public assembly.* Above all other places, at these meetings justice should be done to our glorious and holy religion, and correct and broad views given of that work which has fired the souls of all the Prophets with inexpressible inspiration. They should be of such a character, that persons visiting them with a desire to understand should in a dozen meetings have presented

to them a moderately extensive, living compendium of "Mormonism." (We use this cognomen for brevity and significance.) At these meetings, though some should admire, believe, and rejoice, while others tremble, rage, and shudder as a flash of light passes over their dark, superstitious minds,—or though some, from perverted tastes and warped judgment, should be offended at the truths advanced, none should be bored or disgusted by the stupidity, mannerism, or incapability of the speaker.

It is the duty of the Presidents of the Branches to make the preaching meetings answer to the character which we have described. Their arrangements must be such as to accomplish that desired end. They owe it to God, they owe it to their religion, they owe it to the world; and, having the important obligation to discharge of faithfully watching over the best interests of the work in these lands, we feel it our solemn and imperative duty to demand of the Presidents to bring about such a state of things as far and as fast as possible. Let the Presidents of Conferences and Pastors also seriously attend to this matter, and especially see that they themselves answer to the spirit of our remarks. We hope by this time all the presiding officers understand that they have *assistants* among the Elders and Priests for the preaching of the Gospel to the world. We hope they have not to learn, after all we have said, that, though it is one of their privileges and duties to preach, it is their *special* duty to *preside*, and, by wise arrangements and solid and penetrating judgment, accomplish such tasks as the one which we now give to them in the name of the Lord. We do not expect perfection yet; but we feel it our duty to urge progress and approximation towards that state, especially when it deeply touches the interests of the cause, and is not a personal matter. Neither do we demand of the Priesthood to be in this or any other matter what they *cannot*, but what they *can* be. Nor do we believe it within the capabilities of all the human race now on the earth to bring sufficient eloquence, language, logic, arrangement, argument, ideas, illustrations, evidence, principles, testimony, power, and spirit, to tell the fulness of the Gospel and do justice to the work of restitution, with its connections. It is not within their present power to grasp, nor the compass of language to express it. Indeed, the heights, depths, length, and breadth never can be told in any written or oral language, nor can eloquence, logic, evidence, testimony, &c., lay it fully before the mind. It may be comprehended, but not told. It may be realized and seen in the vision of the spirit by perfected beings, but never embodied in any of those partial signs, forms, or methods named. If there are any who have foolishly imagined that they could do too much justice to the work, or fill their discourses too full of ideas, argument, illustration, arrangement, eloquence, and proof, they may be surprised at these remarks. Let it be a relief to them to know that there will come many things that will surprise them before they realise the comprehensiveness of the Gospel and the magnitude of this work.

DIVINE COUNSEL.

BY ELDER CHARLES F. JONES.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—DAVID.

This important truth, spoken by David, equally applies to men and nations. In proof of this, we have simply to take a retrospective view of the past, as recorded in sacred history; and, by so doing, we shall discover that those people and nations have always been blessed who have walked in the counsels of the righteous. On the other hand, we shall perceive that those who have followed the devices

of the ungodly have been subjected to all kinds of misery, and eventually have been punished for so doing.

When we speak of man, we do so as being the offspring of God; and when we consider that man is so related to a Being whose character, perfections, and attributes are so much superior to his own, we must at once realize the obligation he is under to listen to and implicitly obey the Divine counsels, whether given personally or through the medium of God's servants. But, alas! how seldom has he been thus acknowledged by his creatures! For, among those who in all ages have professed to acknowledge his supreme right to govern, many have been found whose worship was simply that of the lips, without the heart; which has always been an abomination to the Lord.

God's servants, who should have been received and acknowledged as his appointees to instruct mankind, have been made subjects of all kinds of cruelties—namely, hunger and nakedness, chains and imprisonments, banishment from homes, scourgings, and even martyrdom. And these punishments were inflicted because they chose to walk in the counsels of God rather than in the paths of the ungodly. But although we are informed that God is gentle, long-suffering, and full of mercy, we are at the same time informed that he is just, and will not allow his laws to be trampled upon with impunity, nor his servants to be always insulted by an ungodly clan. As an assurance of this fact, we have only to refer to Biblical history. The Psalmist says that the man whose "delight is in the law of the Lord" "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper."

The most striking instance recorded of this fact is in the life of Enoch, the son of Jared, who walked with God, and so strictly observed his counsels, that, when three hundred and sixty-five years of age, he was translated without dying.

The next person who was particularly favoured of the Lord was Noah, the son of Lamech, the tenth patriarch before the flood, who was a just man, perfect in his generation, and walked with God. In consequence thereof, God, before bringing the flood upon the ungodly world, commanded him to build an ark to save himself and family from the deluge.

Here we have another instance of God's blessing persons because they walked in his counsels. On the other hand, we see his just retribution upon the ungodly for rejecting his advice given through Noah, who was a preacher of righteousness for one hundred and twenty years. The traces of this destruction are still to be found in every country under heaven, as exhibitions of the effects of disobedience. Noah's descendants were greatly blessed, and they all spoke one language. So long as they followed the counsels of good men, they were thus favoured; but as soon as they allowed themselves to be influenced by Nimrod, they offended God. Because of so doing, he confounded their language, and thus prevented them from carrying out their design—namely, the building of the great Tower.

The Book of Genesis informs us that Abraham, because of his integrity in keeping the commandments of God, was pronounced perfect; so much so, that he was privileged to see God and converse with him as one man converses with another. When one hundred years old, he was promised that he should be exceedingly fruitful, and that nations should come out of him. This has been strikingly fulfilled, according to the scriptures; for, in less than five hundred years afterwards, one branch of the family alone amounted to the number of 600,000 men, besides women and children.

Lot, in consequence of hearkening to the counsels of the angels sent to him, escaped the flames of the cities of Sodom, Gomorrah, Admah, and Zeboim. His wife and neighbours perished because of rebellion and for following the devices of their own hearts, which were evil. The plain in which these cities stood was pleasant and fertile, but was full of slime pits; and, being very bituminous, readily caught fire. When consumed, the land was depressed 1,312 feet, and now contains the waters called the Dead Sea,—thus standing as a sample of God's vengeance upon the disobedient.

The children of Israel, after being in Egyptian bondage 430 years, were miraculously delivered through Moses and Aaron. They might have reached the land of Canaan in about two years. But, because of refusing to carry out the counsels of Moses, they suffered all kinds of privations and afflictions, besides being in the wilderness forty years.

Witness, again, Tyre, which was one of the most flourishing cities in ancient times, but is now reduced to a paltry village, where fishermen pursue their humble employment. All this happened according to the words of God's Prophets, on account of the Tyrians' disobedience.

The cities of new Tyre, Gaza, Ashdod, and others, were afterwards destroyed by Alexander. This God permitted, in consequence of their rejection of his servants and teachings, in fulfilment of the prophecies of Zechariah.

Egypt also was one of the most ancient and powerful kingdoms in former ages. But it likewise degenerated into luxury and debauchery, and consequently incurred the displeasure of God, who inspired his Prophets to foretell its destruction. Their predictions all came to pass.

Nineveh, an exceedingly great and mighty city, because of its degeneracy and refusal to receive the instructions of the Almighty, was also destroyed, according to prophecy. So complete was this destruction, that the place where it stood is with great difficulty discovered, even by the most accurate researcher.

Babylon, the glory of kingdoms and the beauty of the Chaldeans' excellency, was indisputably one of the first cities in the world. But the Prophets of God, when it was in its height of splendour, were inspired to foresee and foretell its downfall. In a few years after, it was attacked by its enemies, and has been for ages a habitation for wild beasts; and the place where it stood is now hardly perceivable.

Space will not allow the mention of Jerusalem and other cities and nations which have crumbled and been brought to a state of beggary, through rejecting righteous counsel and admonitions. But suffice it to say that disobedience to Divine counsel has caused much of this fair planet to be changed into a wilderness, sapped the foundations of nations, cast down thrones, brought powerful cities to mingle with the dust, drenched the earth with blood, introduced disease and misery in ten thousand forms, degenerated man, and made him in many respects far below the brute creation.

The same cause will always produce similar effects. God is a being who is justly jealous of his rights; and although he may wink at man's evils, and allow him for a time to reject his counsels and

usurp his right to govern, he nevertheless will in time assert his rights, even though it be to the causing of the destruction of the rebels.

The history of the past has so clearly pointed out man's inefficiency to govern himself, that the inevitable consequence of attempting so to do should be a warning to all future ages. This fact should lead men to honestly acknowledge that, by their own wisdom, they cannot find out God or his purposes. It is the right of the Creator to command, and the creature to obey; and the path of obedience is the only one of safety.

Joseph Smith, the illustrious Prophet of the nineteenth century, discovered that the boasted wisdom of the religious and political world was foolishness with God, and that the world was full of division, jealousy, envyings, and various evils too numerous to mention. Consequently, in the spring of 1820, like a wise man, he sought intelligence from a higher source to satisfy his noble mind, in compliance with that sage advice of the Apostle James—"If any man lack wisdom, let him ask of God." He received counsel from on high to leave the paths of the ungodly and the way of sinners, with a promise that, if faithful, he should be greatly blessed. In fulfilment of this promise, because of Joseph's obedience, the Lord frequently sent his angels to him, who gave him much valuable instruction, and at the same time pointed out to him the follies of men and the destitute state of all earthly governments and societies. In due time, through faithful observance of counsel, he became acquainted with God and with just men made perfect; and many things which had remained a mystery for ages were solved by him. He soared aloft, and gained intelligence not common to man. He had a deep understanding of things around him, and was able to read the hearts of men as the pages of a book, and was thereby able to discern their hypocrisy and deceit. At the same time, being filled with intelligence, he was able to impart instruction to those who sought it. By virtue of the Priesthood, which was duly conferred upon him, he preached the Gospel in its fullness, conferred blessings on the faithful, foretold the destiny of Emanuel's kingdom, and prophesied of the downfall of every government and institution that should fight against God and reject his

admonitions. He made particular mention of earthquakes, floods, tornadoes, diseases, and various calamities that should befall the American continent, because of its abominations and rejection of God's counsels; and these prophecies are daily fulfilling before the eyes of the world.

Joseph, like his brethren before him, for teaching righteous principles, suffered every kind of cruelty which his ungodly persecutors could invent, and closed his earthly career in martyrdom. His memory should ever be dear to the people of God, on account of the great good he accomplished. Of that good we daily partake; and it should often be an enquiry with us, whether we fully appreciate his worth and the blessings which his labours have conferred upon us.

To satisfy ourselves of this fact, we need only refer to his counsels and the revelations given through him, and see if our walk, conversation, and actions are in accordance with them. The publications of the Church of Christ, which contain the instructions referred to, are as worthy of our perusal now as they ever were. In fact, the Saint who will ponder over the Book of Covenants and the History of Joseph, &c., will find that many of the prophecies contained therein are being fulfilled daily. This should strengthen the faith of the Saints, and help to assure them that not a jot or tittle

of God's words will fail of being fulfilled in due time.

But whilst we are doing this, it is also necessary that we should give due heed to and faithfully observe the counsels that come through the medium of Joseph's successors. The discourses of Brigham and the Apostles should be carefully studied by the Saints; and we should daily examine ourselves to see if our lives are in accordance with their instructions. If not, we are not in the path of duty, and consequently are in the path of danger. And although it is good to look to a high source for counsel, it is at the same time necessary that all Saints should seek the advice of those more immediately over them. Pastors should follow the counsels of those above them, Conference Presidents their Pastors, and Travelling Elders and Branch Presidents their superiors. The same order should also be observed throughout the Church. This will create unity; and, as a result, the Church will possess strength enough to bind the Devil and overcome his power and influence.

Let the Saints do right, and observe the counsels of their leaders. Then will power and blessings descend upon them from on high. As the effects of disobedience have been evil, the effect of obedience will be good. It will perfect mankind and make the earth a Paradise.

THE LONG-LOST RECORDS.

In a letter lately published in the *Liverpool Daily Post*, written by the Rev. Dr. Baylee, Principal of St. Aidan's College, in reply to a "geological antagonist," who requests his "opinion of an alleged 'antediluvian well' discovered in White-side county, near Chicago," he says:—

"There appears to me no antecedent reason why we should not discover antediluvian architectural remains. . . . With regard, however, to the well referred to, I cannot see any good ground for assigning to it any very remote antiquity. In Ireland, human residences have been discovered many feet under the surface of bogs, which have certainly belonged to historic times. The American well was under a stratum 'of black vegetable soil.' One portion of the wall is broken off, and about an equal quantity of stones found at the bottom of

the well. The well was full of black vegetable soil and remains of cedar. The account is too meagre to afford materials for any decisive opinion; but it appears to me most probable that there was just such an occurrence as so often takes place in Ireland—a mass of soil carried by the force of water from one place to another. There remains, however, the very interesting question—Who dug the well? This is only part of the important inquiry into the aborigines of America. That they were a post-diluvian race is abundantly proved by the Mexican remains. Farther than that is still mere conjecture. Time will probably yet disclose to us her long lost records in that interesting continent."

We agree with the Rev. author of the foregoing, that there is no apparent reason "why we should not discover"

diluvian architectural remains;" and, like him, we would say that, "with regard, however, to the well referred to," we "cannot see any good ground for assigning to it any very remote antiquity." The fact of the well and its stone wall having been found "under a stratum of black vegetable soil," and itself "full of" the same kind of soil, is, we think, sufficient evidence to warrant the conclusion that it, like the "human residences" discovered under the bogs of Ireland, "belonged to historic times" of *post-diluvian* date; the presence of such kind of soil in the well as was found above and around it being, of course, easily accounted for upon the supposition of "just such an occurrence" as the one mentioned as "most probable,"—namely, "a mass of soil carried by the force of water from one place to another."

Although, then, "the account" alluded to may in itself be "too meagre to afford materials for any decisive opinion" as to the *particular period* of the construction of the well, it is, we think, sufficiently conclusive upon the point arrived at by the Dr.,—namely, that it was not of *antediluvian* origin. Thus, although "the very interesting question, *Who dug the well?*" cannot be fully settled by any process of reasoning based upon the "meagre" account of the discovery lately made, it appears sufficiently evident that it was "dug" by a *post-diluvian* people of no "very remote antiquity."

This leads to "the important inquiry into the aborigines of America."

The Dr. considers that the fact that "they were a *post-diluvian* race is abundantly proved by the Mexican remains;" but that "farther than that is still mere conjecture."

That the "aborigines" of the present *continent* of so-called "America" (we say "continent" advisedly,) "were a *post-diluvian* race," is not only "abundantly proved by the Mexican remains," but is also fully confirmed by other discoveries and facts which have from time to time been published, and which we purpose laying before our readers in a regular and connected form in future numbers of the *Star*. They will then be in a better position, perhaps, to judge of the correctness or incorrectness of Dr. Baylee's supposition, that "farther than that is still mere conjecture."

The Doctor, however, rounds off his

letter with the following significant hint:—"Time will probably yet disclose to us her LONG-LOST RECORDS in that interesting continent."

We here bear our humble testimony to the fact that those "*long-lost records*" have already been disclosed to us. Dr. Baylee may not be inclined to receive our testimony; but his doubt or rejection of it cannot in the least affect its truth. We tell him in all sober seriousness, and with a full consciousness of the sacred importance and weighty responsibility which such testimony must involve, that the historic records of ancient America—of which the BOOK OF MORMON is an abridged compilation—have in these latter days been brought forth from their long concealment by angelic ministration, and translated into the English tongue by that world-despised but heaven-inspired man of God, Joseph Smith.

From that volume of ancient records we learn that at the period of the building of the Great Tower in the city of Babel, a colony of persons (consisting of Jared and his brother Moriancumer, with their families, and also some of their friends, with their families,) migrated thence to the land now called America, crossing the sea in barges constructed upon a peculiar principle, and taking with them flocks and herds, according to their requirements, and a variety of seeds, &c., for propagation in their new settlement; where, we further learn, they increased and multiplied, and became a great and numerous people. They afterwards, however, degenerated, and at length became extinct.

We likewise learn from this book of ancient records, that at the period of Zedekiah's commencement to reign as king of Judah, another colony (consisting of Lehi and his family, who were Israelites, descendants of Joseph, together with others who accompanied them,) migrated from Jerusalem to the American continent, about six hundred years before Christ, where they multiplied and flourished, and became a mighty people; but were afterwards divided into two great nations—the Nephites and Lamanites,—the latter ultimately overcoming and destroying the former; the present tribes of (mis-called) Indians being the degenerate remnants of the Lamanite race.

The Book of Mormon, then, is an abridged history of the foregoing people.

It relates the principal circumstances connected with their migrations, settlement, and progress, their national prosperities and adversities, their troubles, joys, and sorrows, their wars, tumults, and commotions, and finally, the causes and means of their complete humiliation and downfall.

The fact of the so-called Indians being the direct descendants of the post-diluvian aborigines of America, is corroborated by numerous items of evidence derived from various sources; which, as before stated, we intend shortly to lay before our readers in a regular and connected form; and the fact of the Book of Mormon being a compilation of "the long-lost records" of that ancient people will become more and more confirmed in the mind of every reader of that work, as he examines successively its various pointed and conclusive evidences.

We therefore earnestly recommend all who take an interest in "the important inquiry into the aborigines of America," to study the Book of Mormon with an honest heart and an unbiassed mind; and if, under the sought-for influence of the

Spirit of truth, they do this, they certainly will not fail to acquire clearer conceptions and views of its sacred and inspired character, and to arrive at a conviction of its divine authenticity and truthfulness as a "long-lost" chronicle of the past. They will be, at the same time, at least none the less prepared to answer the "interesting question, Who dug the well?"

To the fact of the Prophet Joseph's having been in possession of the original hieroglyphic plates from which the Book of Mormon was translated, we have the personal testimony of eleven eye-witnesses, whose certificate signatures, with their declarations, preface the printed volume. These attestations are plain, pointed, and irrefutable; and while we thankfully accept the boon already proffered, and the mass of intelligence thus bestowed, we rejoice in the hope of ere long receiving additional historic treasures; for "*Time will probably yet disclose to us*" still MORE of "*her long-lost records in that interesting continent!*"

PASSING EVENTS.

GENERAL.—The south and west districts of Ireland were visited on the night of Sept. 18th with terrible and fatal floods: the injury and ruin of crops, destruction of various kinds of property, and other disasters, were ominous and appalling in the extreme. A frightful flood occurred on the 10th August in the Upper Indus, by which nearly the whole of the cantonments of Nossher were swept away. Several smart shocks of earthquake have occurred at Simla: they were also felt at Calcutta and Madras. A letter from Candia describes the country to be in a very disturbed state: armed Turks even traverse the capital, shouting "Death to the Christians." A great number of emigrants, provided with artillery, are being sent from Russia to colonise the banks of the Amoor. Fleets are constructing for the troops and sailors who are to form a French establishment on the shores of the Bay of Touraine, in Cochin China. The Gwalior rebels were defeated by General Roberts, with great slaughter, on the 14th August: they numbered 7,000 to 8,000: all their guns and ammunition were captured.

AMERICAN.—Storms passing over Georgia and South Carolina have done serious damage to the rice and cotton crops in those regions. Bad accounts are also received from Alabama. Yellow fever continues to rage fearfully in New Orleans, Charleston, and other places. A disease had broken out among the cattle in Honduras, and great numbers were dying: the deer also were dying off by hundreds. A great fire occurred at St. John's, Newfoundland, on the night of the 17th ult., when numbers of houses and other buildings were totally destroyed. Cholera was still continuing its ravages in Guatemala, the number of deaths averaging 70 per day. A strong party is reported to have been formed at Guatemala to overthrow Carrasa, who has been at the head of affairs there for 15 years. The coloured residents of Nassau have again attempted to fire the town of Belize; but their designs have been frustrated, and a number of the incendiaries captured. Affairs in Mexico are getting worse. Despatches from Fort Defiance state that military companies and a company of spies and guides were ordered to be in readiness in the event of a war with the Indians.

VARIETIES.

"My horse," said Foote, on one occasion, to a friend, "can stand faster than yours can gallop."

A CURIOUS FACT.—It is a curious fact that children are excellent judges of character at first sight. There is a true old Scotch proverb—"They are never cannie that dogs and bairns dinna like."

In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile apart. Dr. Jamieson states that he once heard there every word of a discourse at a distance of two miles.

NOVEL STEAMSHIP.—A new kind of steamship has been constructed by Messrs. Joyce, built of iron, with three separate moveable compartments,—the foremost for the crew, the hindmost for the engine, &c., and the middle for the cargo. The central section can be disconnected in a few minutes, and an empty hold substituted, so that an entire cargo can be left at any port, and the vessel at once start again on her route, either with a fresh cargo or in quest of one.

A BENEVOLENT SOUL.—The Countess of K——, who was a devout Catholic, passing one day from her devotions at a chapel in Dublin, passed through a street of beggars. Her ladyship's notice was particularly attracted by one fellow apparently more wretched than the rest, and she asked him, "Pray, my good man, what's the matter with you?" The fellow, who well knew her simplicity and benevolence, answered, "Oh, my lady, I'm deaf and dumb." "Poor man!" said the innocent lady; "how long have you been so?" "Ever since I had the *fuver*, last Christmas, ma'am," replied he. "Dear me!—poor man!" cried her ladyship, giving him half-a-crown; and she went on her way, piously commiserating his misfortunes.

A UNIVERSAL MAN.

I love the noble majesty of mind,
That dares to soar on independent thought,—
That, seeking Deity and truth to find,
Has not among the earth-bound slaves been
bought.

I love the man who bows to Truth alone,
Who worships her for her intrinsic worth,
Who hears sweet music in her every tone,
And by each note receives diviner birth.

Give me the spirit that demands its right—
The great prerogative which God has given,
To choose his own, and not another's light,
And with his kindred make a kindred heaven.

I love the freeman and the truly proud,
That will to others give the right they claim,
And blush to ask of man or God aloud
To give them aught, if they withhold the same.

Give me the simple, universal soul,
That sees some loveliness in every field,
And hears in nature one harmonious whole,
And everywhere beholds a truth concealed.

I love the heart that beats for humankind,
Nor ask its owner's nation, rank, or creed:
If he but labours truly for mankind,
I'll waive the difference, to admire the deed.

Such men are brothers! Clasp each kindred hand!
There is with them Freemasonry of soul!
I long to see them linking every land,
And making man again a fam'ly whole.

Though minds do vary, be their actions good,
We'll lay the platform of the broader plan;
And, mounting it as one great brotherhood,
Then greet each other by the name of man.

E. W. TULLIDGE.

ADDRESSES.—E. D. Miles, No. 6 Canton, Cardiff.
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He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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PROGRESSION.

BY ELDER GEORGE TAYLOR.

Man is an intelligent being, endowed with reasoning and perceptive faculties; and there exists in him an ever-active faculty, called mind, or intellect. By this he examines the things around him, traces effects to their causes, and calculates the relative bearings of different objects. By it he ascertains truth from error and distinguishes between virtue and vice. By it he systematizes, discovers, invents, and prepares for emergencies and contingencies. By its power the practised astronomer guides his telescope to various parts of the heavens, sweeps the vast arch of the firmament, draws from their obscurity planets and worlds, names them, weighs them, and calculates their rates of speed, their densities, and gravities. Through its power the lightning has been tamed, and its vivid fire made the messenger of man. The old stage-coaches and dusty turnpike roads have had to yield the palm to iron rails and the power of steam. Before the development of intellect witchcraft and many false dreams of the ancients have disappeared. Ten thousand odd notions and superstitions have fled like dew before the sun as the boundary of man's knowledge has increased, and during the lapse of years mankind have grown wiser. Man's progress in intelligence or knowledge of things is gradual, and a question arises as

to whether the capacities of man are dilatable to receive an eternal amount of intelligence, or whether they have their bounds, and, having received a given amount of knowledge, can receive no more.

Sectarianism's God, to whom is ascribed the attributes of omnipotence and omniscience, is said to know all, and can know no more: he has come to a standing-point. But the Latter-day Saints believe in a God of omnipotence and omniscience, who, while he knows and comprehends all present, can increase in wisdom and knowledge eternally.

Life must be one of two things—the bare perpetuity of existence alone, with a limited amount of knowledge, or otherwise a continual increase in all good and true principles. Does the spirit live on itself, growing older after its knowledge has arrived to a given point? or does the time never arrive that the righteous shall cease to progress in intelligence? Reason, experience, analogy, and revelation, all point to the fact that to the righteous progression is unceasing and eternal.

What, among the living beings of earth, is more desperately helpless than an infant,—its tiny mind appearing, when placed in competition with the polished intellect of a Newton or a Herschel, a mere blank.

The wisest man that ever breathed had his days of infantile mental weakness. But as he grew older, and observed things transpiring around him, and traced effects up to their causes, and applied himself to the arts and to study the faculties of his mind, he became developed, and the mental dwarf would merge into the intellectual giant. In him would be observed progression. And say, does his intellectual development stop here? Shall we have eternity of years with a finitude of knowledge, an advancement of observation, and experience of facts transpiring around, without a corresponding increase of advancement in wisdom? Sectarianism answers in the affirmative, while the voice of truth thunders, "No!"

But then, it may be said, Does not a man, when he gets old, begin to get weak in mind and to return to "second childhood?" To this it may be answered, that as human beings merge into old age, they certainly do lose their vigorous recollections, and to all appearances decrease in intelligence and mental power. What is it in man that cogitates and reflects? It is the spirit. And as the steam-engine is the medium through which the steam displays its power, so is the body the medium through which the spirit manifests itself. And it no more proves, because the body loses its tone and becomes enfeebled by disease, that the spirit is past progression in knowledge, than it proves that steam has lost its elastic force because the apparatus through which it has been used to manifest its power has become cracked and worn out.

We have a constant experience here in this life that advancement in years brings experience with it. And as we observe this, and it become tangible to us, let us proceed to enquire if, when we shall have stepped behind the veil, the same accumulation of wisdom will be perpetuated. Have we any record or experience of any being of our species progressing in infinite wisdom? We have an instance—even Jesus, our elder Brother. Having found one instance, analogy indicates that there may be others. For we are formed like him: his spirit was mantled in human flesh like ours. Like us, he passed through his infantile state; his weak memory became strengthened as he grew, like us, from infancy to manhood; and with his growth

of years there was a growth of mental power. But that fleshly tabernacle was not capacitated to give vent to all the vast powers of his mind: neither are ours. But when his spirit was clothed with his resurrection-body, all the vast powers of his mind could be brought into requisition. Being untrammelled by their earthly tabernacles, and having a substitute fitted to give vent to their intellectual powers, the resurrected Saints can increase as their elder Brother has increased; and as he ascended, can they ascend, and gather around them a lasting and eternal increase of life, wisdom, and power.

Suppose, then, some faithful Saint comes forth in the resurrection of the just; he ascends on high, is clothed with the royal apparel of the Priesthood, and wields the sceptre of power as a God. He is commissioned to go forth and take of the eternally pre-existent materials which lay scattered in boundless profusion in the abyss of immensity. A world is formed and peopled; it bides its time; eventually his children die; they are resurrected, and have bodies like him. Many are exalted to the Godhead: these in their turn go forth, organize the elements, and create other planets and worlds. In turn, their children also reach the same exalted sphere. Thus can untold universes be formed, lit up with resplendent suns; and as these increase in number, so will the Father's glory increase: and as it calls forth more wisdom to control and regulate ten planets than one, so his capacious mind would stretch out; wisdom and knowledge would increase; and as his children perpetuated his works, so would his glory be enhanced.

Said Jesus, "Be ye perfect, even as your Father in heaven is perfect." Did he mean this? Then he meant that the finite should become infinite. And he certainly meant that we are to aspire to the perfections of his Father, or have nothing. Sectarian theology teaches that angels are the zenith, the *ultimatum* to which human beings can reach. But more angels are not Gods; and Jesus taught that we are to become perfect as the Father. But it may be argued, If we become perfect, we can do no more. That depends upon the construction placed upon the words, "Be ye perfect." Brigham Young speaks of perfection thus:—"The Lord God Almighty has decreed this principle to be the great governing

law of existence; and for that purpose we are formed. Furthermore, if man can understand and receive it, mankind are organized to receive intelligence until they become perfect in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs; but the greatest intelligencies in existence can continually ascend to greater heights of perfection." Jesus taught the doctrine of continual progression. "The Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." Here the Son plainly asserts his prerogative to follow in the footsteps and do the works of the Father, or works of a like nature. Are we not all sons of God? And will a benevolent parent show partiality to one son, permit him to tread the path to glory, and refuse the same boon to his other children? No! Jesus came to point the way to his brethren and sisters. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Here, then, it appears that the righteous will tread in the footsteps of Jesus, and be permitted to mount the ladder of exaltation after him, step by step, and to overcome as he has overcome, and sit at his right hand as he sits at the Father's.

Man rises high, as he supposes, in the scale of intelligence, in this life. But what is the low smattering of intelligence he can gain here, when placed in competition with that which we shall be enabled to amass when we have bodies capacitated to allow the full, free, and untrammelled development of the mind.

As before remarked, man has been enabled to bring to light, through study and research, many valuable and important truths, and to benefit society by his discoveries. But what knowledge man has now will not count as a drop in the bucket, compared with the vast ocean of eternity, when the Saints have power over

the grosser elements. Fourteen tons of atmospheric pressure rest like a mighty incubus on the body of every full-sized man. Says P. P. Pratt on this subject—"Now, if it were possible to overcome the resisting elements, so as to increase the speed of conveyance for your body,—that is, if there were no resisting elements to be overcome, your will might dictate, and your body would move through actual space with the speed of light or electricity." And of a being having such power he thus speaks:—"Behold him as he speeds his way on the upper deep, and launches forth in the clear and boundless expanse bespangled with millions of resplendent orbs. He calculates his distance and regulates his course by observing the relative positions of those most familiar to him." Thus "planets will be visited, messages communicated, acquaintances and friendships formed, and the sciences vastly extended and cultivated." Who, then, shall tell the limits or prescribe the boundaries of such a being's mind. That gigantic mind and deeply-penetrating vision will then be enabled to see high and low, far and wide, in the boundless heights and depths of unfathomable immensity. Worlds and systems of worlds, "system after system will rise to view in the vast field of research and exploration! Vast systems of suns and their attendant worlds, on which the eyes of Adam's race in their rudimental sphere have never gazed"—these will all be understood—their manner of creation—their times and seasons of revolution. This, then, will be knowledge high as heaven, deep as hell; and as the faithful sons and daughters of God go forth and create more worlds and people them, so will the glory of the great Eloheim be continuously perpetuated, and his sons and daughters increase. And as cycles close, and more worlds are redeemed and glorified, and as they rise and new worlds are formed, so will the glory and knowledge, might and dominion of the faithful increase while eternity lasts. And as eternity's last day will never be ushered in, so the sun of glory, knowledge, and progressive intelligence will never set.

A new sect has been formed at Wurtemberg, under the name of "Friends of Jerusalem," and with the object of reconstructing the Temple of Jerusalem, so as to fulfil the prophecies. It has already sent out a commission to undertake the rebuilding of the Temple.

NECESSITY OF PRESENT REVELATION.

BY ELDER WILLIAM BATLISS.

"Surely the Lord God will do nothing, but he revealeth his secret to his servants the prophets."—*Amos*.

When we carefully look over the dispensations of the providence of God to his people, perhaps there is not another principle spoken of in the history of his dealings with the children of men of more importance than immediate or present revelation; for by it holy men in all ages have learned the mind of the Almighty in every point of view, both temporally and spiritually. In fact, without such a principle, men could not possibly have known anything, seeing that God is the fountain of light and the source of all intelligence. This being the case, mankind are indebted to him for everything they know.

And if we look at the Bible, that old record which gives the professing Christian world all the spiritual information they possess, we find that it gives us a great number of accounts respecting the Almighty and the means by which he has instructed the children of men on various occasions for their good; and we have a great many striking illustrations of the benefits derived from having such a principle in their possession; for by it they learned the various arts and sciences that flourished in the early ages of the world. It was the Almighty that taught our first parents how to till the earth, how to dress the garden, plant the trees, and sow the seeds that flourished in that beautiful garden which the Lord God made and placed his offspring in to enjoy. Not only did he teach them the art of husbandry, but, after the fall, when Adam and Eve complained of being naked, the Bible informs us that "the Lord God made coats of skins and clothed them." Afterwards, the earth became corrupt,—so much so, that the Lord determined to deluge it. He instructed Noah, a righteous man, how to make an ark to save himself and family in. He gave him all the particulars—the height and depth, the length and width, and also what kind of timber he should use. Thus we discover how the art of ship-building came into existence, and also the great benefit of present revelation to the people; for

Noah and his family were absolutely saved by it. Again, in the case of Sodom and the cities of the plain, we see how Lot and his family were saved by the revelations of the Almighty; and so might hundreds have been, if they had believed them.

Still following on, and taking a slight glance at things, we find the Almighty instructing Moses how to deliver Israel from Egyptian bondage, how to make the tabernacle, arrange all the furniture, make the ark of the covenant, overlay it with gold, make all the priests' garments, the font, and, in fact, giving all the necessary instructions relative thereto. Passing over a great number of events that transpired with the house of Israel, we find the Lord again giving instructions for that great work of art, Solomon's Temple. He instructed Solomon how to build the same, and of what kind of material it should be composed, and, in fact, gave all the necessary information from the foundation of it unto its completion. Thus we see that the Lord revealed the science of architecture to his people on earth.

Revelation has not only been beneficial in such things as those already named, but it was enjoyed by the house of Israel when going to war with the nations around them. The Almighty informed them when they should go against their enemies, and when they should not. He informed them, at the same time, when they should succeed and when they should be overcome. Thus, in every respect, we discover that this heavenly principle is the very means by which all true intelligence has been obtained by the people of God, when led by Prophets and holy men.

Neither was it in what the world calls temporal things that this principle of present revelation was beneficial; but we also find that mankind have been indebted to the Almighty for all the intelligence they have ever received concerning heavenly, or what is called spiritual things; for we read that it was the Lord who first instructed the children of men how

they should approach him, and what kind of duties should be observed so as to be acceptable with him. He instructed Abel to offer the firstling of his flock, thus setting forth a type of the Divine offering that should be made in the person of his Son Jesus Christ. And again, we find him doing the same with Moses: he instructed him in all matters of burnt offerings and sacrifices of every kind, and in all the worship of God. Indeed, it was the only means by which the knowledge of the only true God was obtained and perpetuated on the earth.

We may also see the deplorable condition of the house of Israel when they fell into transgression and lost that heavenly principle of present revelation. Look at them in the days of Eli, when Samuel was called of the Lord; and again in the days of Saul, and in numbers of other cases related in the Bible and in the Book of Mormon. Look, again, at the divided condition of society when John the Baptist came, the forerunner of the Saviour, preaching repentance and remission of sins to the Jews. Oh the darkness that pervaded the minds of that once enlightened people! And why was it so? It was because the lamp of Divine revelation had ceased to shine amongst them. They had killed the Prophets and stoned them that were sent unto them, and God had left them unto themselves for a season, to try what they could do without him, or how they would manage with their own wisdom; and what was the result? Instead of light, they had darkness; instead of being full of knowledge, they were ignorant; instead of being united, they were divided; and all this because they had rejected the means of receiving intelligence from the proper source, and leaned to the traditions of their fathers: they had substituted human wisdom and learning for the revelation of God, and thus darkness pervaded the whole of the sectarian world; and the Saviour told them that they loved darkness rather than light, because their deeds were evil.

Having taken a glance at things as they existed in the days of the Jewish Prophets, and also when the Saviour came, we will turn our attention to our own day. And what do we find in this enlightened age of ours? Perhaps there is not another principle of the Gospel that meets with more opposition than "present

revelation;" and yet, strange to say, the world almost universally make great pretensions to preaching the Gospel, and exclaim, "This is the day of Gospel grace!—the glorious blaze of Gospel day!—an enlightened age! The Gospel is now preached in its purity and fulness! Christianity is now in its full development!"

Such exclamations as these have often been heard from professing Christians; but, with all their pretensions and Bible reading, darkness covers the earth, and gross darkness the minds of the people; so much so, that the glorious light of truth appears to the world of mankind as a dark vision of the past. When the true principles of the Gospel, with its accompanying spiritual blessings, are presented, they meet with all kinds of opposition, and the Christian world declare that such things as inspiration, revelation, and other spiritual blessings of the ancient Gospel were merely intended to establish Christianity, and are now no longer needed.

They will readily admit that the Lord did speak to his people in ancient times by means of Prophets and inspired men—that he did occasionally send angels to visit, comfort, and instruct them; but the idea that he will do so again appears to them preposterous. In fact, they declare that everything necessary for the salvation of the human family is contained in the books of the Old and New Testament: and although God is represented in those very books as an unchangeable being, yet they say he will never again speak to his people, either by his own voice or by heavenly messengers, revelations, visions, dreams, or any supernatural agencies whatever, although these things were once enjoyed by those who obeyed the Gospel of Christ. In making such assertions as these, it is in effect saying that men are wiser without the Holy Ghost than with it.

The Saviour, when on earth, said, in his prayer to his Father, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It was comparatively an easy matter for the people to know Jesus when he was with them; but it was not being personally acquainted with Jesus that gave his disciples that knowledge, or else the world might have known him. That knowledge was obtained by revelation!

How did John, the forerunner of the Saviour, know him? The Spirit revealed to him, and the voice of God declared it, after he had baptised him, that Jesus was the beloved Son of God; and when Peter declared his true character, Jesus said to him, "Flesh and blood hath not revealed this unto thee, but my Father who is in heaven."

If, then, the Apostles themselves only knew their Lord by the revelations of his Father, how is it possible for mankind to know either the Father or the Son, when they discard the principle by which that knowledge is to be obtained? And how is it possible for us now to know him on any other principle or by any other means than present revelation?

When we look at the present divided state of the Christian world, with its multiplicity of opinions concerning God's being, perfections, and attributes, we find that, notwithstanding the many differences of opinion, all profess to gain a knowledge of God by reading the accounts given of him in the Bible. But if reading the Scriptures would give men a knowledge of God, we might have thought that a number of learned and pious Christian men would not have had to puzzle their brains for so many years to have made the grand discovery that he was an incomprehensible being, possessing neither body, parts, nor passions!

How indispensably necessary, then, is the principle of present revelation! It was by it that the foundation of the Church of Christ was laid; and if the "fathers" of the so-called Christian Church had been actuated by the same principle, and those who profess to have followed in their footsteps had been guided by it, instead of the present divided forms of Christianity, there would be throughout the religious world but "one faith, one Lord, one baptism, one God and Father of all, who is above all, and through all, and in all." But, alas! professed Christians are destitute of that heavenly principle, and consequently of that order of Church government which existed in apostolic times; and they are likely to remain so; for divine knowledge is not to

be obtained in the halls and colleges of modern Christendom.

But are we left to despair? Verily, no. The Lord, according to his promise to our fathers in olden times, has remembered his covenant—has again burst the heavens, which have been as brass for centuries, and has revealed himself to his servants the Prophets of this our day,—first calling Joseph Smith, while he, like Samuel of old, was but a youth, but in whom dwelt a noble and God-like Spirit, and informing him that all men had gone out of the way—that the true Church of Christ was not on the earth, but that, if he would be faithful, he should be an instrument to lay the foundation of his Church again upon the earth—that Church and kingdom which will never be thrown down nor given to another people.

Joseph Smith possessed the heavenly principle of present revelation, and it was by it that he organized the Church with Apostles, Prophets, Evangelists, Pastors, and Teachers, for the work of the ministry and the edifying of the body of Christ, so "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive." It was by the principle of present revelation that he held communion with the Almighty, enjoyed the society of angels and holy men who had left the earth, told numerous things that should befall the Saints, organized the various quorums of the Priesthood, and thus fulfilled his mission on the earth, died a martyr to the cause, and passed behind the veil. By the same principle the Church still exists on the earth, being upheld and sustained by the Almighty; and it will continue to exist, and will grow and thrive till it becomes great and mighty and fills the whole earth.

Let us, then, as subjects of that kingdom, seek to honour its laws, uphold and sustain its officers, and in every way seek to honour and magnify our calling, never bringing disgrace on the holy Priesthood, or tarnishing that holy name by which we are called.

THE EARTHWORM.—The soil is almost alive with the common earthworm. Wherever mould is turned up, there these sappers and miners are turned up with it. They are, indeed, nature's ploughmen. They bore the stubborn soil in every direction and render it pervious to air, rain, and the fibres of plants. Without these auxiliaries, the farmer would find that his land would become cold, hard-bound, and sterile.

HISTORY OF JOSEPH SMITH.

(Continued from page 664.)

[March, 1843.]

Sunday, 19th. Rode out with Emma and visited my farm; returned about eleven, a.m., and spent the remainder of the day at home.

D. B. Huntington started for Chicago, with a letter to Mr. Justin Butterfield, U. S. Attorney, concerning Orrin Porter Rockwell.

Received a letter from Elder P. P. Pratt, giving a synopsis of his mission to England since August, 1839, in which I find he has published, since April, 1841, (when the remainder of the Twelve returned home,) 1,500 "Hymn Books," 2,500 "Voice of Warning," 3,000 Tracts, entitled "Heaven on Earth," 3,000 copies of Elder Hyde's Mission to Jerusalem," 10,000 copies of "A Letter to the Queen," and some other works, and continued the "Star" monthly. He left England October 20, 1842, and, after a voyage of ten weeks, arrived in New Orleans, being ice-bound on the river; and having a dislike to the outlaws who govern Missouri, he wintered at Chester, Illinois. On the news of his arrival, he was warmly pressed to preach, which he did several times, and baptised two men in that place.

Sir James South, Sir John Herschel, and other astronomers in Europe have published notices of the sword seen in the heavens on the eve of the 10th and several successive evenings. They represent it as the stray tail of a comet, as no nucleus could be discovered with the most powerful instruments.

At Paris, M. Arago communicated to the Academy of Sciences, on the subject of the comet, that the observations of the astronomers were not complete, the nucleus not being discovered.

Monday, 20th. I rode out to see Hiram Kimball; with Mrs. Butterfield, about a deed for the Lawrence estate. Met with Robert D. Foster, and gave him a note to balance all demands; and afterwards acknowledged about twenty debts to different individuals, which occupied my time until about three, p.m.

A letter appears in the *Millennial Star*,

giving particulars of the passage of the ship *Swanton*, from Liverpool, and arrival at New Orleans, loaded with Saints, in which the power of the holy Priesthood was manifested in the healing of the sick:—

"The steward of this vessel was so injured by a blow from one of the crew, that his life was despaired of; and I stood over him for some time, and thought that life was gone. The captain had administered to him all that he could think of in the way of medicine, but to no effect; and after they gave up all hopes of his recovery, at twelve o'clock at night, he sent for Elder Lorenzo Snow; and by anointing him with oil, and the laying on of hands, in the name of the Lord, he was there and then raised up and perfectly healed. For this token of the Divine favour we will praise the God of Israel."

Tuesday, 21st. Was in the Office about nine, writing orders. About noon, started with William Clayton for Shokoquon. Dined at brother Russell's, and then resumed our journey to Libeus T. Coon's, sixteen miles, when I returned.

Wonderful signs have been seen in the heavens during the week.

"This night, about twelve o'clock, the pilot and officers of the steamer *William Penn*, on the Ohio river, between Anrora and the rising Sun, Indiana, observed a great light in the sky, in the form of a serpent. It turned to a livid, bright red, deep and awful, and remained stationary among the stars for two or three minutes, and then in a gradual manner formed a distinct roman G: in about a minute-and-a-half, it turned into a distinct O, and afterwards changed to a plain D, when it turned into an oblong shape, and gradually disappeared."

Wednesday, 22nd, was spent in visiting my friends.

Elder E. D. Woolley writes from Westfield, Massachusetts, that he has baptised twenty and organized a Branch in Little River village.

Elder James Burnham died in Richmond, Massachusetts, aged 46. He had been on a mission to England and Wales about two years, and was then on a mission in the Eastern States, and, through excessive labour and exposure, brought on

quick consumption. He left a wife and several children to lament his loss.

Thursday, 23rd. Spent the day in visiting my friends.

At seven-and-a-half, a.m., the heavens exhibited a splendid appearance of circles, accompanied by mock suns. For further particulars, see *Times and Seasons*, page 151.

The sword has been seen for several nights past; also, on the opposite side of the horizon, a black streak about the size of the light one. While the one is as black as darkness, the other has considerably the appearance of the blaze of a comet; but it is not a comet, for it appears about seven o'clock, and disappears about nine.

Friday, 24th. I took a ride to Camp Creek; met brother Clayton; returned to Libeus T. Coon's, where we warmed for an hour, and then returned home.

In the evening, two teams arrived from Lima, loaded with provisions; also one load from Augusta.

The *St. Louis Republican* says:—

"At Point-a-Pitre, Guadeloupe, one of the West India Islands, 2,000 persons ran together in the public square, when the earth opened and swallowed the whole mass."

The papers report that General Napier, with 3,700 English troops, gained a brilliant victory over the Belochee army of 22,000 men, on the 17th ult.

Saturday, 25th. In the Office at eight, a.m.; heard a report from Hyrum concerning thieves; whereupon I issued the following

PROCLAMATION.

To the Citizens of Nauvoo:

Whereas it appears, by the republication of the foregoing proceedings and declaration, that I have not altered my views on the subject of stealing: And

Whereas it is reported that there now exists a band of deperadoes, bound by oaths of secrecy, under severe penalties in case any member of the combination divulges their plans of stealing and conveying properties from station to station, up and down the Mississippi and other routes: And

Whereas it is reported that the fear of the execution of the pains and penalties of their secret oath on their persons prevents some members of said secret association (who have, through falsehood and deceit, been drawn into their snares,) from divulging the same to the legally-constituted authorities of the land:

Know ye, therefore, that I, Joseph Smith,

Mayor of the city of Nauvoo, will grant and insure protection against all personal mob violence to each and every citizen of this city who will freely and voluntarily come before me and truly make known the names of all such abominable characters as are engaged in said secret combination for stealing, or are accessory thereto, in any manner. And I would respectfully solicit the co-operation of all ministers of justice in this and the neighbouring States to ferret out a band of thievish outlaws from our midst.

Given under my hand at Nauvoo City, this 25th day of March, A.D., 1843.

JOSEPH SMITH,

Mayor of said City.

Received a letter from Grand Master A. Jonas, requesting the loan of cannon, to celebrate the organization of the new county of Marquette, which I granted.

Also received a letter from U. S. Senator Young, with a bond for a quarter section of land.

I baptised Mr. Mifflin, of Philadelphia.

Issued a writ for the arrest of A. Fields, for disorderly conduct. He was brought in drunk about noon, and abused the Court. I ordered him to be put in irons till he was sober.

The High Council, with my brother Hyrum presiding, sat on an appeal of Benjamin Hoyt, from the decision of David Evans, Bishop; which was, that brother Hoyt cease to call certain characters witches or wizards, cease to work with the divining rod, and cease burning a board or boards to heal those whom he said were bewitched. On hearing the case, the Council decided to confirm the decision of Bishop Evans.

The *St. Louis Gazette* reports "an awful gale" within the last six weeks. 154 vessels were wrecked on the coast of England, and 190 lives lost; on the coast of Ireland, 5 vessels and 134 lives; on the coast of Scotland, 17 vessels, 39 lives; and on the coast of France, 4 vessels and 100 lives: value of vessels and cargoes, roughly estimated, \$4,125,000.

The Thames Tunnel completed and opened for foot passengers, when 30,000 persons passed through the first day.

Elder William Henshaw, who has encountered considerable opposition since he commenced preaching in South Wales, organized the Pen-y-darran Branch, and ordained William Rees Davis, Priest, who commenced preaching in the Welsh la-

guage, which caused opposition to increase and a considerable number to receive the Gospel. While he established that Branch of the Church, brother Henry supported himself by work in the coal mines. Sunday, 26th. At home, the weather being too severe for meeting.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 23, 1858.

A PROPER SPIRIT.—We have already informed the Saints that reformation in their meetings is needed. Of none is this more true than of those set apart for the preaching of the Gospel. We should long before this have brought the matter forward, had not internal development and government absorbed general attention, coupled with the fact that public operations were for a time suspended. But now we feel strongly impressed to give the matter a thorough treatment and to urge on all concerned this needful reformation.

Experience teaches that no important movement can be brought about by a passing touch, but must be dwelt upon until the desired object is accomplished. Error after error must be cleared away, and proper view after view given, until a thorough understanding is obtained and necessary steps are taken to bring about the desired state of things. Besides this, it is also necessary, for the successful issue of any movement, that all concerned should be worked into its spirit, and given to drink deeply of its fervour.

While we are endeavouring to bring about an important object, we hope the Elders and Saints generally will, on their part, enter into the matter with a proper spirit—with honesty, goodwill, and earnestness. Each should endeavour to see his own error, profit by the experience of the past, and apply the counsel to his own case. All must enter into the matter with a Saintly goodwill, avoiding personal reflection, desiring only the general improvement and the advancement of the cause. They should take hold with an honest whole-heartedness, with the design to bring about an important object. Instead of any feeling hurt by their errors being touched, they should be glad that they are pointed out. Thankfulness for the opportunity of throwing away those errors and acting upon more advanced views should be their feelings; for such will not only tend to the general good, but also to their own exaltation, usefulness, and merit. If, on the other hand, they take offence, or be self-willed and tenacious in holding on to those errors, they will stand, not only in the way of the cause and general progress, but also in their own light. By acting thus, they will, as it were, dress themselves in unsuitable garments, which will make them appear ridiculous and somewhat resembling scarecrows. If, while others are advancing and entering into the matter with heartiness and goodwill, they take an opposite course and feel great tenderness for their own dignity rather than that of the cause, they will not only lower the dignity of our holy religion, but draw a not very flattering attention to themselves, and give rise to unpleasantness. Sustaining the dignity of the cause and showing our grand religion in its true character is the better way to exalt ourselves and sustain our own dignity. Instead of pulling down God and truth to their own level, noble minds will see the littleness of self, and desire to grow nearer to the Divine standard. To discover that the pinnacle is

much higher than the point which they have reached and to find that God and truth are much better than themselves will give to each increasing joy and confidence. With pleasure they will take all the imperfections and errors, and place them to their own account. They will be right glad to find that it is they that are ordinary and poor, but their dearly-loved religion very beautiful and rich. Too often, however, do men offer themselves as the embodiment of infallibility. They do not thereby make themselves appear more divine or infallible, but rather make the divine appear more human and imperfect. Let but a flaw be found in their works, or a hint be given that improvement can be made in *their* fields of labour, and they are touched to the quick, and bitterness and venom boil within. Sometimes, also, most excellent and valuable men will be thus affected, through a morbid sensitiveness. If a flaw is pointed out, improvement urged, the law of progress insisted upon, and broader views offered, they are painfully excited, and take it all as so much reflection upon themselves. Their morbid sensitiveness whispers to them that they are treated with contempt and held up as fools, and their works picked to pieces. At the same time, perhaps, they are much respected and valued by those whom they imagine are hitting at them. The flaws, also, might not be of their making, while imperfection is something naturally belonging to a probationary state; the enlargement of views, the result of experience; progressive development, the order of God's economy; and the urging of the law of progress, the duty of all the holy Priesthood. But their tender feelings receive every word upon such subjects with pain, and the absence of a garland of praise to their special glorification makes everything distasteful to them. As an antidote to this morbid personal sensitiveness, we advise such to obtain an extra quantity of sensitiveness for the wellbeing of the cause and love for the progressive nature of our grand, beautiful religion. This is necessary; for this is not the time for praise and self-glorification. The cause! the cause! is the theme of the present; and reformation and general advancement are the watchwords of the times.

Before entering further upon the important task before us of bringing about a thorough reformation of meetings, we have deemed it wise to urge upon all concerned the necessity of taking hold of the matter with honesty, earnestness, and goodwill, or, in other words, with "a proper spirit." That this "proper spirit" is indispensable to the bringing about of the desired state of things is certain; for, destitute of such a spirit, the process of reformation of meetings must necessarily be such as to touch to the quick the Priesthood and Saints generally. The undertaking will embrace the method and fitness of preachers, the subject and quality of discourses, the prayers and testimonies of officers and members, the proceeding of Councils, and the general conducting of all meetings. All, therefore, will be included; and unless the proper spirit be entertained, personal feelings are liable to be wounded, and self-conceit offended. We believe, however, that reformation of meetings will be generally entered into with a good, thankful, and earnest spirit. The ground being thus far prepared, we will lead our readers more into the heart of the matter.

In the last number of the *Star* we called the minds of the Saints and Priesthood to their imperative obligations concerning the preaching of the Gospel. A glance was taken at the extent, grandeur, and fulness of the work of God, and also the knowledge and testimony which they have received concerning it touched upon. By the side of this was laid the importance of having presented to the world proper views of our holy religion and of the honest hearing of the wonderful things being brought to pass. In this appeared prominently the first great duty of every partaker of salvation. Preaching meetings were then brought forward as part of the principal means to accomplish the great end; and their general design was drawn out and their

genuine character stamped. Our progress, then, has naturally brought us to the following important question, namely—*Do our preaching meetings answer to their design, and show the character which properly belongs to them?*

This question deserves an answer; and we fondly hope to see the day when it will be satisfactorily answered by the reformed and advanced state of our preaching meetings. This question, though nothing more were said by us on that point, is significant and full of suggestions. It is a sermon in itself. For the present, we shall leave it with our readers to ponder over and digest. Let them study our editorial on "Preaching Meetings," and while marking the character and design there given to them, bring before their minds the present state of things. Then let *all concerned* in this part of the reformation ask, "Do our preaching meetings answer to their design, and show the character which properly belongs to them?" All those *not* concerned in this part of the work will please wait for similar questions suitable to themselves, which will follow in their order. Doubtless all concerned in the answering of the proposed question will be prepared with their answers when we return to the subject with our answers and remarks.

PUBLICATIONS OF THE CHURCH.

BY ELDER F. L. SLOAN.

"To do good is the duty of all" ought to be the motto of every Latter-day Saint; and with this beaming on my mind, I will endeavour to lay before my brethren a few hints upon a matter of vital importance to them, to me, and to all who bear the name of Saint. We have learned enough to know that if ever we attain the position we are all hoping and struggling for, it must be by progression, physically, morally, and mentally. To prepare us for the society of those exalted ones with whom we yet hope to associate, we must store our minds with useful knowledge, learn the will of God concerning us, and keep pace with the movements of that body of which we are individually members.

There are two general ways of communicating knowledge—by speaking and writing. For the first of these, the Priesthood, inspired by the Spirit of God, are qualified; and by their teachings, orally, we can learn very many of our duties, more particularly of a local character, suited to our individual requirements. For the second, the publications of the Church are fully prepared to teach us principle and doctrine, gradually unfold the grand panorama of the last days, place within our reach the revelations that have been and are being given, and,

by making us acquainted with the predictions of the Prophets, prepare us for the "coming events," as in rapid succession they rise, and, opening up the ultimate destiny of the world, leave us free from doubt and anxiety regarding that future which is so dark and mystically shadowing to the world. The periodical or serial portion of these now stand first in order, as by them we are truthfully acquainted with God's workings, doings, and dealings with the children of men; and the momentous events that are rapidly transpiring are faithfully delineated as well as recorded, while their pages teem with the choicest counsels and teachings suited to our present progressive condition. Circumstances have transpired of such a character, that, of those available to us, there are now only the *Star* and the *Journal of Discourses*. These, the only publications of that class in Europe available to the English reader, are joyfully hailed by every Saint who has the true spirit of the work of God burning within him.

The importance of such a class of publications is clearly manifested by the vast amount of cheap serials that are being launched forth from the press, aided by the mighty power of steam, to satisfy the cravings of the masses. But these many

of more than useless sheets invariably pander to the vitiated tastes of their readers; accumulation of wealth being the first object in view with proprietors and editors, the advancement of genuine knowledge and truth being the last consideration of a venal and corrupt press. What are the imaginary troubles and adventures of some maudlin sentimental hero or heroine of romance to men and women who have the stern battle of life to face? What benefit do we derive from the namby-pamby tales, passion-struck ravings, and contortions of truth that crowd such pages? What equivalent blessings of light, knowledge, and moral culture do their producers award in return for the unbounded wealth they receive? All such are alike unworthy of the patronage of the Saints; and the pennies they throw away upon them would be better buried in the earth or cast into the mighty deep; for then they would not aid in strengthening the kingdom of darkness. See with what reluctance they make tardy concessions to the unequalled heroism of the Saints, when it is wrung from them, and how they gloss over the iniquitous persecutions they have suffered, while their pages are teeming with all manner of falsities against us; and ask yourselves if it is right to lend support to such sources of error and corruption, and if it is not iniquitous to do so and neglect that fountain of intelligence we possess weekly in the *Star* that shines with the light of heaven. If we carefully studied its contents, and made ourselves masters of the counsels and principles contained in it, we should be repaid a hundredfold for all its cost, even though we bestowed it upon some friend or enquirer after the plan of salvation. Well do I remember, when searching after truth, going some miles for works illustrative of the doctrines of the Church; and when a few *Stars* were loaned me, with what eagerness I devoured their contents, lying stretched upon my bed at the hour of midnight, and studying the principles contained in them as I read!

Very many of the Saints do not look upon the *Star* with that understanding of its importance which it demands, depending almost solely upon the Priesthood that more immediately lead them, never realizing that the Priesthood are drinking in intelligence from a source that is within their reach at so trifling a cost, and that if they perused it with the

same eagerness and avidity as the leading Priesthood do, they would meet that Priesthood half-way in their duties, and, acquiring an extensive store of real knowledge, be enabled to magnify their own callings and lead others in the upward road that endeth in eternal glory, themselves walking by the light, not being blindly led. Of this class many take a *Star* because they see others take it, carry it home, and lay it aside. Ask them how they liked that beautiful editorial on "The Harvest and the Labourers," and they will quietly say they have never looked at it. Such persons profess the most profound respect for President Calkin when speaking of him, but virtually pay him the greatest disrespect by treating with such coolness his wise instructions. Nay, more,—they have never discovered that the pathway to glory is in the highway to knowledge, and that the Priesthood is upon the earth to lead and guide men and women now, that we may "live by every word that proceedeth out of the mouth of God."

What an interest do all the Saints take in the life and actions of our beloved and martyred Prophet! How they will hail with joy any one who has had the privilege of mingling in his society! And how they could sit for hours—aye, days, listening to his sayings being recited, or anecdotes of his life! But in man we have a being whose memory may play him false, who is liable to forget, and who looks upon everything according to his peculiar organization, while in the *Star* we have a silent witness of all the Prophet's life. His many acts for the salvation and exaltation of man are faithfully recorded, and his private thoughts laid before us, clothed in his own language. Even the secrets of the closet, sacred against the prying eye of curiosity, are there. The mute journal of his life, penned under his own inspection, lays bare, with unerring finger, the desires, prayers, hopes, anticipations, and strugglings of the greatest man that ever graced the earth, save the Son of God himself. But, further, in that eloquent record we have his public teachings, immensely important to us as progressive beings; and there, too, are the revelations from the courts of glory, that strike us with awe, while our hearts thrill with hosannas to God for all his loving-kindness towards his erring children.

I might dilate, dear Saints, upon the importance of other portions of the *Star*

with equal truthfulness, quicken your desires by pointing to the ever-welcome news from "Deseret," or the chance of learning how the great work is progressing in different parts of the earth, through the letters received from the various Elders, and other matters connected with the important work in which we are individually engaged. But if you read the *Star*, you will know all this for yourselves. What I more particularly aim at is to prompt those who read it to testify and preach of its worth, that all may realize its importance, and that, changing an old couplet,

Those may read who never read before,
And those in turn who read now read the more.

To those of the Saints who are not in the habit of reading the *Star*, if this short address should meet their eyes—and I trust it may, through the instrumentality of those who do read it—I would say, you are and necessarily must be a long way behind in the progressive march of truth, and are weekly robbing yourselves of a mighty portion of the spirit of advancement, while you are not living up to your privileges.

As Saints, we profess to form the nucleus of a mighty empire overspreading the extended limits of the earth, whose giant arms shall grasp the poles, and whose noble breast shall stretch from torrid to frigid zones!—an empire that shall comprise within its mighty bounds the noblest, the wisest, and the best!—an empire whose provinces shall be the lands that now groan under the proudest sceptres wielded in the world. And of that empire, the Saints of God, who have faithfully trod the path of duty, stood firm in the trying hour, and filled themselves with knowledge from the eternal worlds, shall be the rulers, governors, legislators, and statesmen. If, then, you ever considered the exalted future of the latter-day kingdom and the bearing it would have upon the destinies of the world for a thousand years, you would have become painfully alive to the important truth that you were robbing yourselves of your privileges, raising a suicidal hand against your future greatness, and laying the axe at the root of your hoped-for exaltation, by carelessly and continually neglecting that medium of knowledge and intelligence weekly placed within your reach in the *Star*. As the ever-progressing kingdom of God changes its features, and new phases appear, in its

inspired pages you will find instructions and counsellings to fit you for future positions and make you useful in your generation, by having your latent talents drawn out, cultivated, and properly applied.

Again, there are many of you who have families growing up of say three, six, or more children, who will soon be called upon to play a conspicuous part in the affairs of the age; yet you content yourselves in taking one *Star* and one *Journal* for the whole. Instead of such a course, you ought to teach your growing sons and daughters that, if they are earning money, they ought to supply themselves with these periodicals, that they may store their minds with the matter contained in them, and have them as a source of future reference. Look how eagerly we hunt back among the old volumes for something of importance—some doctrine, principle, or item of intelligence to be found there alone; and reflect that a few years will have the same effect with those now publishing; and while so reflecting, remove the difficulty of obtaining them by procuring them now. Many, too, could and should take more than one copy, if for nothing else than lending or bestowing, as they are a mighty engine in the hands of intelligent persons for doing good and spreading the principles of truth. Let them feel that while the editor is straining mind and intellect to bless us with the richest gems of knowledge, we should be steadily bent on sustaining him in his noble efforts.

A word, in conclusion, to all. There are many endowed with talents, who could exercise them to the benefit of all, by carefully putting together their ideas, whether in prose or verse, and forwarding them, the same as I do this, to the Office, there to be used to the best advantage, if found suitable. All should endeavour to carry into effect the saying that commences this address—"To do good is the duty of all," and thus do all the good they can in this respect as well as in every other, and sustain the periodicals of the Church by every legitimate means they can, with the fullest assurance that they are purchasing for themselves priceless blessings by keeping open the fountains of eternal knowledge that shall water the seeds of truth, till on its expanded branches we may climb into the presence of the Infinite, and be crowned with glory in the mansions of eternal bliss.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

Liverpool, October 7, 1868.

Dear President Calkin,—I gladly embrace the present opportunity of giving you a brief sketch of my travels since my last letter, dated August 9. I have attended the following Conferences—namely, Norwich, Reading, Land's-End, Cheltenham, and Manchester. In addition to which, I have attended Priesthood meetings in the London Pastorate, and visited Birmingham and Paris in company with yourself. I have enjoyed much of the good Spirit, and can report the Conferences I have visited in good order and working well for the general interest of the kingdom of God, as their works testify to you at the Office month after month.

The Pastors, Presidents, and Travelling Elders are endeavouring, to the best of their ability, to practically observe the counsels imparted to them upon every subject. Yet there is room for improvement in several little matters—the circulation of the *Star*, for example. There are Conferences, numbering eight hundred members, who take 400 *Stars*; others, of five hundred members, who take 150. We find one or two honourable exceptions, where a Conference of 1,200 members sell 900 *Stars*. Still they might improve on that, with a little attention. The brethren should let this matter have their careful attention; not that we wish them to give large orders for *Stars* from the Office, and have them piled up in the Agents' hands, and thereby create another book debt; but the Saints should be taught the importance of becoming regular subscribers and of making a small deposit in advance, the same as if they subscribed to any other publication.

I am very glad to see the old book debt getting beautifully less. The London Pastorate has reduced its book debt, during the past three months, the sum of £374 3s. 0½d. Several Pastorates have done as well as London in this respect, and deserve credit for the good work accomplished; and we must continue in the good work until our old enemy (the book debt) is fairly conquered.

The Penny Fund will now require the attention of the Priesthood. Much might be done by the Saints for their individual deliverance, by the saving of their pennies weekly; and as each Branch is now furnished with books for that purpose, it is to be hoped that the subject will be placed prominently before the Saints, and that they will cheerfully respond to the counsels of the brethren on this important subject.

The conducting of meetings has been lately brought before the Priesthood in the editorials of the *Star*. A reformation is really needed here; and I feel assured that the inspiration from on high has dictated the instructions given. We require to seek for the spirit of the meeting we attend. If for business, let business be done; if for testimony, exhortations, and practical teaching, let such be attended to; if for preaching, let the spirit of preaching be sought after. In all these things the spirit of progress is with the Priesthood, and your instructions will be observed by them to the best of their knowledge and ability. The Lord is blessing your labours in the British Mission. And that continued prosperity may attend your efforts for the upbuilding of our Father's kingdom, is the prayer of yours, very faithfully,

J. D. ROSS.

PASSING EVENTS.

GENERAL.—A dreadful storm visited the Peninsular coast on the 26th ult., inundating many houses and other buildings, destroying ships, and damaging various kinds of property in all directions. The accounts from Naples have deepened in shade at every post: no man feels himself safe from arrest: the police often enter the houses of peaceful citizens at night, and carry off inmates from their agonized families: in the province of Salerno

alone there are 12,000 persons under the surveillance of the police, for political reasons. Advices from the province of Bagdad state that the tribes of that region are still in revolt, and that the army has been nearly decimated for want of provisions. A complete ministerial revolution has taken place in Persia: the situation of affairs is deplorable: the province of Azerbidjan has revolted, and that of Asherban has been invaded by the Turcomans, who have destroyed forty villages and carried off the inhabitants into slavery: a famine rages in Khoracan, and Herat is surrounded by various hostile tribes. Intelligence from Hong-Kong states that in the punishment of the late outrage at Namtow, Gen. Van Stranbenzee, with 300 men, had sacked and burned the place. The steam-ship *Austria* was destroyed by fire on the 13th ult., on her way to New York: 471 persons on board perished.

AMERICAN.—A severe shock of earthquake was experienced at San Francisco on the 18th of August, which was followed by several others of less severity. New gold discoveries have been made on the Arkansas, on the heads of the Kansas, and on the south fork of the Platte, embracing an extent of country of more than 300 miles. The *Alta California* says that a fight had taken place between a party of Frenchmen and the Indians, in which ten Indians were killed, and that a general uprising of all the tribes was anticipated: great excitement prevailed. A fire took place at the town of Indian Diggings, in El Dorado county, on the night of the 27th August, by which the entire business portion of the town was consumed. The number of United States troops in Texas and Arizona is represented to be quite inadequate to the present emergency. Hostilities have commenced in Oregon and Washington against the Indians. Gen. Castilla has been elected President of Peru. Captain Marcy arrived at Washington from Utah on the 23rd ult.

VARIETIES.

A TRUE PROVERB.—A Chinese proverb says, "A lie has no legs, and cannot stand; but it has wings, and can fly far and wide."

THE FRENCH *Medical Gazette* states that charcoal has been discovered to be a cure for burns. Lay a bit on the burn, and the pain will cease: in an hour the wound will heal.

A YOUNG MAN, the other day, while carrying home a cradle which he had just purchased, was met by a friend of his, an old maid, who, laying her hand on the wicker cradle, remarked, "Ah, John, this is the fruit of matrimony!" "Oh, no," replied he; "the fruit is at home: this is only the fruit-basket!"

FACTS FOR THE CURIOUS.—If a tallow candle be placed in a gun and shot at a door, it will go through it, without sustaining injury. If a musket-ball be fired into water, it will not only rebound, but be flattened as if fired against a solid substance. A musket-ball may be fired through a pane of glass, making the hole the size of the ball, without cracking the glass: if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate.

THE EXACT COACHMAN.—In an action in the northern circuit against the proprietors of the Rockingham coach, the coachman was called and warned by the cross-examiner that he must give a precise answer to every question, and not talk about what he thought the question meant. The examination proceeded. "You drive the Rockingham coach, do you not?" "No, sir, I do not." Why, man, did not you tell my learned friend so this moment?" "No, sir, I did not." "Now sir, I put it to you once more: Upon your oath, do you not drive the Rockingham coach?" "No, sir," replied the coachman, unabashed; "I drive the horses."

FATE OF THE ANCIENT SAINTS.—History records the following:—"St. Matthew suffered martyrdom, or was put to death by the sword, in the city of Ethiopia; St. Mark was dragged through the streets of Alexandria, in Egypt, till he expired; St. Luke was hanged upon an olive tree in Greece; St. John was put into a cauldron of boiling oil at Rome, and escaped death; he afterwards died a natural death at Ephesus, in Asia; [Query!] St. Peter was crucified, head downwards, at Rome; St. James the Great was beheaded at Jerusalem; St. James the Less was thrown from a pinnacle or wing of the temple, and then beaten to death with a fuller's club; St. Philip was hanged up against a pillar at Hieropolis, a city in Phrygia; St. Bartholomew was flayed alive, by the command of a barbarous king; St. Andrew was bound to a cross, whence he preached till he expired; St. Thomas was run through the body with a lance, near Malibar, in the East Indies; St. Jude was shot to death with arrows; St. Simon Zelotes was crucified in Persia; St. Matthias was stoned and then beheaded."

ABSENCE OF MIND.—The effect of absence of mind is well exemplified in an incident which happened some time ago to a well-known gentleman of Magdalen College, Cambridge. He had taken his watch from his pocket to mark the time he intended to boil an egg for his breakfast, when a friend, entering his room, found him absorbed in some abstruse calculation, with the egg in his hand, upon which he was looking intently, and the watch supplying its place in the saucepan of boiling water.

A THOUGHT UPON ITALY.

Yes, sleeping in beauty, in sunshine, and flowers,
There lie the fair scenes of Italia's bowers;
And sleeping in dust and in darkness unknown,
Now lie the proud Cæsars that once filled her throne.

How fading that glory, by Priesthood unblessed!
How swiftly the moments of splendour roll by!

How soon by the grave are the fairest caressed,
And tear-drops quick start in the love-laughing eye!

Then live for the glory that ever endures,
And live for the sealing that sceptres all time—
That heaven and earth in its bosom secures,
With all that is lovely, great, good, and sublime.

Rock of Prophecy, Mount Brigham, Sept. 19th, 1858.

JAMES WOODARD.

DIED—Aug. 2, at Payson City, of inflammation of the lungs, Richard Spencer, son of Richard and Mary Spencer, formerly from England, aged 24 years. The deceased had only been married fifteen days, and has left a young and amiable wife and a large circle of friends to mourn his loss.—*From the "Deseret News."*

ADDRESS.—Charles R. Jones, 145, Abbey Street, Derby.

MONEY LIST SEPTEMBER 25—OCTOBER 8, 1858.

William Jefferies (per G. Teasdale).....	216	7	6	Brought forward.....	2659	11	1
Willet Harder (per do.)	10	10	8	P. J. McComie (per J. M. Comie)	65	13	34
John Kessell (per do.)	4	5	3	A. N. McFarlane (per do.).....	29	10	0
E. L. T. Harrison (per J. D. Ross)	90	4	7	George P. Ward	0	8	8
B. W. Brindle (per W. Budge).....	66	18	7	John K. Grist (per G. P. Ward)	0	6	6
Henry Brown (per do.)	45	18	8	R. J. Philip (per T. Wallace)	9	11	4
John Clarke (per do.)	59	7	5	W. B. Child (per do.)	5	12	34
George Armstrong (per do.)	17	1	64	Henry Hobbs (per do.)	1	5	19
William Brownlow (per C. F. Jones) ...	68	13	54	Edward Oliver	50	10	74
William Shires (per do.)	54	2	94	W. H. Perkes (per E. Oliver)	46	10	64
William Halls (per do.)	27	6	10	W. H. Perkes (per J. McGhie)	3	9	24
William Carnie (per do.)	31	14	0	M. H. Forscutt (per E. Oliver)	9	8	84
Thomas Smith (per G. Taylor)	2	5	84	J. A. Jeffery (per W. Bayliss)	43	6	144
Lewis Bowen (per do.)	2	6	0	Edwin Scott (per do.)	37	15	14
Thomas Clarke (per do.)	3	0	0	John Davies (per B. Evans)	6	1	64
James Oakley (per J. Cook).....	18	8	2	E. D. Miles (per do.)	3	0	0
Thomas Birt (per do.)	7	2	84	William Ajax (per do.)	13	3	10
John Mellor (per do.)	15	8	7	Thomas Rees (per do.)	5	2	9
James Rogers (per G. D. Keaton).....	3	4	04	Henry Harries (per do.)	11	9	2
William Moss (per do.)	2	0	0	Edwin Price (per do.)	1	15	6
Charles Astle (per do.)	10	0	0	Hugh Evans (per do.)	0	16	11
John Hunter (per J. M. Comie)	103	4	7				

Carried forward.....2659 11 1

21,004 15 14

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XX.

Saturday, October 30, 1858.

Price One Penny.

THE PRESENT CHRISTIANITY.

BY ELDER WILLIAM B. BARTON.

That we are living in one of the most important and eventful periods of time in the world's history cannot be denied. This, therefore, needs no comment. The signs of the times, past and present, cause us to pause and wonder; and when we look around and see the world we live in and the condition of kingdoms and thrones, we are led to exclaim, These are truly the latter days! Yet far greater and more important events have to transpire in this the 19th century. Events, political and religious, which can find no parallel in any former history of the world, will cause a mighty revolution in both spiritual and temporal affairs. It is true, many things have been predicted, but none so great and important as those pertaining to the setting up of the kingdom of God, the restoration of the Gospel, its establishment upon the earth, the progress it will make, the opposition it will meet with before it accomplishes its mission—namely, the establishment of universal righteousness upon the earth, the preparation of a people to receive the Son of God and rear a temple to his name, the gathering of the Jews, the rebuilding of Jerusalem, the redemption of Zion, and the going forth of the word and law of the Lord to the ends of the earth. Looking at the present position of the world, with its thousand different creeds,

the almost universal dissatisfaction that exists in the minds of the people in respect to religion and politics, the disunion that exists among the different nations of the earth, although hid under the cloak of peace, all proclaim to us the greatness of the work to be performed.

It is most true that great and rapid strides have taken place in the various arts and sciences. Astronomy, through the medium of the telescope, has revealed great and important facts pertaining to the starry heavens, and placed in order the various planets and systems, as far as they are known in the vast extent of space, and thus give us some idea of the greatness and magnitude of the works of the Gods.

Geology has revealed and brought to light the wonders of the earth's foundations. The microscope has revealed myriads of animals that now exist, which cannot be detected by the human eye, to such an extent that we are led to wonder and exclaim with astonishment, There is no end to the works of God; for all nature teems with life! Modes of travelling have been devised, by which we can with safety move from place to place at the rate of sixty miles per hour. Venturesome spirits have descended into the bowels of the earth, and have brought forth some of its richest contents. Tra-

vellers have explored the different portions of the globe. Men have ascended thousands of feet above *terra firma* through the use of balloons, and have learned something of the atmosphere that surrounds the globe. Electricity has been tamed and put into practical use, so that news can be sent with the rapidity of lightning to all the important nations of the earth. The various productions of nature and art can be rapidly exchanged among different nations by means of steam. Manual labour in many instances has been superseded by the use of machinery. That mighty engine, the press, has also met the requirements of the age. Thus we see that all things have received a great impulse: the mind of man has been enlarged, his ingenuity has been put to the test, and his exertions have in many respects been amply rewarded; and thus it is now heralded to the world, with the voice of a trumpet, by statesmen, lecturers, and learned divines, that we are living in one of the most enlightened periods of the world's history.

Yet, with all these great improvements—with all the wisdom of mankind, they are in one all-important point sadly deficient; and in this, generally speaking, they evince an astonishing carelessness,—namely, that pertaining to their eternal salvation. It is most true that we have thousands of professing Christians—many pious and devout men, who are untiring in their efforts to benefit mankind and bring them to a sense of the duty they owe to their Creator. It is also true that many noble spirits have appeared in different ages of the world, who have endeavoured by precept and example to benefit the people. But, alas, they have failed; for, being destitute of heavenly authority, and surrounded by tradition, superstition, and bigotry, they have in many respects failed. And why? They have been destitute of the holy Priesthood; and thus the channel of communication between heaven and earth has been closed. How far have they succeeded? How much has Christianity (so called) progressed during the past seventeen centuries? If we look at the picture presented to us, we shall most assuredly come to the conclusion that, unless a superior power be given, ages must elapse before the present Christianity can bring to pass any part of the prophecies mentioned in the beginning. Let us look at England alone.

What a vast amount of crime is every day committed? Murder, robbery, swindling, forgery,—in short, vice in all its hideous forms reigns in all the towns and cities of Christendom. It is not the uneducated alone that are degraded: many of those moving in high circles have been instigators and perpetrators of some of the most heinous crimes,—which fact the record of our courts of justice abundantly prove. Thus education has enabled this class to act with more subtlety, while their seeming respectability has been a cloak for their more refined villany.

What, then, can be the cause of all this? Is it the want of money, talent, education, or anything of this kind? No; for there are in this country alone more preachers, professors, writers, lawyers, doctors, and lecturers, than would be necessary to direct three or four worlds like ours the way to heaven and the road from destruction.

Yet they fail in a small place like England. Money is no object. Salaries ranging high in the thousands are given to bishops, while poor curates must be content with £60 a year! There has been expended, (independently of Missionary Societies,) for the religious, secular, and moral training of England, thousands of millions. Yet all efforts fail to produce any visible improvement in the great mass of the nation. If this is the result and production of the present Christianity, we must certainly come to the conclusion that it is not destined to fulfil the prophecies.

In order, therefore, that the words of the Prophets might have their literal fulfilment, and the world be somewhat prepared for the great events of the last days, and be left without excuse, it is necessary for a superior power to interfere to save the people and bring them out of the darkness they are grovelling in at the present time. Angels weep over the fallen condition of man. Good men are filled with sorrow when they find their efforts scorned or turn out fruitless. The earth itself groans in pain to be delivered. O man, how fallen—how degraded—how far removed from what thou once wert! But let us dwell on a more exalted theme.

It has pleased the great Author of our salvation to look with pity upon fallen man. That same Being who in the greatness of his mercy gave his only

begotten Son for the sins of the world has restored once more to the earth the Gospel, bestowed upon men the holy Priesthood, and revealed unto them those glorious principles of truth which will exalt them eternally in the heavens.

Joseph, the honoured instrument of God in this the 19th century, has by Divine command proclaimed the message of Jehovah to the earth. It is replete with wisdom, intelligence, and salvation to all that obey it. The power that characterizes it proves its superiority over every creed and invention of uninspired men. It shines upon the understanding like the noon-day's sun, and whispers in the ears of mortals, "This is the way: walk ye in it." It has no alliance or connection with any sect, but speaks with Divine authority; and all nations, kindreds, tongues, and people are required to obey.

And what has this work accomplished? The world has boasted of the union of great nations, especially the joining of England and America by telegraph. But it can be said that with the Church of God or the Saints of latter days there is an infinitely superior power that bound them together long before the existence of the Atlantic cable—namely, the Priesthood. What effects has it produced? The members of this Church have in a great measure forgotten their nationality. No matter from what quarter of the globe they came, all join in the one great object—the building up of the

kingdom of God. All unite their efforts for the spread of the everlasting Gospel. By the protecting care of their heavenly Father, they have been enabled to visit many nations, and have brought forth his sons and daughters from nearly all lands, and many have gathered home to the bosom of the Church. It is to Zion where the eyes of the people of God are directed. And soon the nations will gaze at them with intense surprise; for the wisdom, knowledge, and power of God will so descend, that monarchs on their thrones will wonder at "what the Mormons are doing." What the world calls "Mormonism" is a great fact—a living system, growing more formidable day after day. Thoughtless people may sneer at us; but while they sneer, we are adding to our numbers, and become more zealous in proportion to the slights put upon us; and most assuredly it will ere long be a knotty problem for them to solve, "What is to be done with the Mormons?"

Saints of God, then, let us live our religion, learn to walk always in the line of our duty, and uphold the Priesthood. Angels will assist our efforts, and God be pleased to see his children walking in righteousness, holiness, and truth. We shall, if faithful, see, and the whole world will as certainly know that "Mormonism" is the truth. Their boasted Christianity will crumble to naught, while our kingdom will thrive and grow, and will prove its vast superiority over every man-made system.

A SUCCESSFUL PRIEST.

BY ELDER JOHN HYDE.

"History is philosophy teaching by example."

Persecution, fierce and relentless, pursued the Saints of former as those of latter days. Their deeds were slandered and their persons hated, because of the faith they loved, the God they worshipped, the principles they taught, and the objects they proposed to accomplish. So Lucifer and his priesthood have ever sought to retard the triumph of truth. Too often they have succeeded. Flourishing churches planted by ancient ministers of God in Asia have passed away, leaving scarcely a trace behind.

Satan does not always prevail. Persecution once so raged in Jerusalem that Saints and ministers were compelled to fly thence for safety. One of the latter took refuge in Samaria. Full of the spirit of his holy mission to the inhabitants of that populous city, he preached the words of life. The Samaritans were hated and despised by Jewish sects of every name and class. Those outcast people gladly and attentively listened to that fervent Priest while he proclaimed the love of God to man.

At that time a magician of celebrity had imposed his dark sorceries upon the people, and many thought him "the great power of God." "Be slow to decide," they thought, and therefore heard both sides and persecuted neither. Before them truth and error grappled, and truth prevailed. They believed that faithful Priest, and were baptised, "both men and women." In the city there was great joy; and the Lord confirmed the teaching of that Priest by many "signs and miracles."

Their sins were remitted—a *negative* blessing, but still a great one. Humanity feels itself sinful and breathes its anxious cry, What must be done for salvation? The Hindoo answers, Hurl yourself beneath the spiked wheels of Juggernaut, or plunge yourself into the Ganges' waves! The Moslem answers, Believe in Mahomed, fast and pray at the sounding of the muezzine call from the lofty minaret of the mosque! The Brahmin answers, Stand before a fire till the roasted skin peels off, or gaze upon the sun until its blazing rays shall blast your sight! The South Sea Islander answers, Go, slay your purest friend, and his virtues shall become your own! The Persian sage exclaims, Go, worship fire! And to the crocodile or sacred bull the Egyptian priest compels your adoration!

But how does Christendom reply? The Papist, with scowling brow and downcast eye, fresh from the Inquisition, with his faggots and his rack, says, Confess to a priest, and from him obtain absolution! The Calvinist, with soul-depressing melancholy, says, If you be among the elect, the day of power and pardon will inevitably come! The Methodist, with lengthened face and hollow groan, says, Sorrow and pray, and perhaps some time the Lord may please to send remission! The primly dressed Quaker says, Calmly contemplate! While the Ranter, tearing "passion into rags," says, Groan, shout, and pray,—shout, pray, and groan,—and God must come down and pardon!

The Pentecost preachers, however, answered humanity's question thus—"Repent, and be baptised every one of you in the name of Jesus Christ for remission of sins." The preacher at Samaria answered the question in the same manner. Led by one spirit, ministers of God all teach alike. Truth, like God, changeth

not by lapse of time. Upon the Samaritan Saints the Holy Ghost had not yet fallen. Their faithful Priest and preacher of course felt anxious that they should have the blessing. Did he call them together, and, like sectarians, agonize and pray for the Holy Ghost to descend upon them? No. Did he lay his own hands upon their heads for the reception of that gift? No. He knew that such an administration did not belong to his Priesthood. He therefore sent intelligence to the authorities at Jerusalem. With joy they appointed two Elders to visit Samaria, who prayed and laid their hands upon the heads of these humble, believing, and baptised people, and they received the Holy Ghost. Such was the true order then, and such it must be now. Such was the Church of God then, and such it is now.

The magician listened, believed, and was baptised. But when he beheld the Holy Ghost conferred by laying on of hands, his corrupt heart thought, if he had but that power, what a money-making speculation it might prove to him! He at once offered the Elders gold to bestow on him similar power. The answer to him was, "Thy money perish with thee! Thou art in the gall of bitterness, and the bond of iniquity is around thee! Thy heart is vile, and in the matter thou hast no part or lot!"

Baptism only brings a greater curse upon him who is not humble of heart, penitent and contrite of spirit, and pure in motive.

"Him that honours me I will honour," saith the Lord. An angel from on high to that faithful Priest bore another mission. "Arise," said he, "go to the south—to the desert country." He journeyed thither, and in the distance he beheld a caravan, costly in array, approaching. Drawing nearer, he perceived a personage who was high in authority under the queen of his country; and as the chariot rolled along, he sat intently reading Isaiah's prophecies. The Spirit whispered to the Priest to join that chariot and speak to the rider. He did, and heard him read the burning visions of the son of Amos. The Priest enquired, "Understandest thou what thou readest?" Many personages so circumstanced would have ordered an attendant to reprimand him for what they would have pronounced his impertinence. Not so this high, yet humble personage. He promptly replied, "How

can I, unless some man should guide me?" Then, feeling in his soul that this stranger could aid him in his studies, he desired him to come up into his chariot and sit with him. The lowly and foot-sore Priest at once accepted the invitation and seated himself in the great man's chariot by his side. The passage read was as follows:—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth." "Who is this of whom the Prophet speaks?" enquired the great man. Under the afflatus of the Divine Spirit, the servant of God explained how Jesus became little that we might become great!—how he stooped to manhood to lift us to God!—how the organizer of the universe became a helpless babe!—how he that gave laws by which suns and systems wheel in their spheres became a tenant of earth!—how, in his humiliation, his judgment was taken away, and he had to grow in stature and in wisdom like another of Adam's sons! With a glowing heart and eloquent tongue, he spoke of the life Jesus lived, the miracles he performed, the motives he enforced, the principles he taught, the Church he had established, the laws he had instituted, the officers he had ordained, the shame he had endured, the death he had suffered, and finally his triumphant resurrection! He told how, as a conqueror, he had marched to the gates of death and hell, and threw open their gloomy portals; and how he will one day return to earth, hurl the usurper down,

and reign with his Saints thereon. The great man listened and was entranced in joy. "See," cried he, "here is water: what doth hinder me from being baptised?" The servant of God replied, "If thou believest with all thine heart, thou mayest." The great man, with prompt fervour, answered, "I believe that Jesus is the Son of God." Sectarian preachers would hereupon have said, "Glory to God, thou believest: nothing more is needed: thy sins are remitted." Not so the angel-sent Priest that rode with and taught him. He preached to him the entire plan of salvation; and on descending from the chariot, they both went down into the water, and the repentant believer was "buried with Christ in baptism" for the remission of his sins! Perchance, after this act of obedience to the requirements of heaven, the future rose before his mind,—perhaps a wrathful queen, insulting compeers, his position lost, his prospects blasted, and himself the scoff and scorn of all! He scanned the perils that his thoughts presented, and fully counted the cost; and, resolving to battle with and brave the worst, he joyfully went his way.

Such was the character and power of the ancient Gospel, and such is "MORMONISM" now! The examples are before us. May we be stimulated to spread around us its holy and divine principles, and ever strive to emulate the spirit of the faithful servant of God—the successful Priest.

HISTORY OF JOSEPH SMITH.

(Continued from page 681.)

[March, 1843.]

Monday, 27th. I dictated the following letter to Sidney Rigdon, Esq. :—

"Dear Sir,—It is with sensations of deep regret and poignant grief that I sit down to dictate a few lines to you this morning, to let you know what my feelings are in relation to yourself, as it is against my principles to act the part of a hypocrite or to dissemble in anywise whatever with any man. I have tried for a long time to smother my feelings and not let you know that I thought that you were secretly and under-

handedly doing all you could to take the advantage of and injure me; but whether my feelings are right or wrong remains for eternity to reveal.

I cannot any longer forbear throwing off the mask and letting you know of the secret wranglings of my heart, that you may not be deceived in relation to them, and that you may be prepared, sir, to take whatever course you see proper in the premises.

I am, sir, honest, when I say that I believe and am labouring under the fullest convictions that you are actually practising deception and wickedness against me and the Church of Jesus Christ of Latter-day

Saints; and that you are in connection with John C. Bennett and George W. Robinson in the whole of their abominable practices, in seeking to destroy me and this people; and that Jared Carter is as deep in the mud as you, sir, are in the mire, in your conspiracies; and that you are in the exercise of a traitorous spirit against our lives and interests, by combining with our enemies and the murderous Missourians. My feelings, sir, have been wrought upon to a very great extent, in relation to yourself, ever since soon after the first appearance of John C. Bennett in this place. There has been something dark and mysterious hovering over our business concerns, that are not only palpable but altogether unaccountable, in relation to the Post Office. And, sir, from the very first of the pretensions of John C. Bennett to secure to me the Post Office, (which, by-the-bye, I have never desired, if I could have justice done me in that department, without my occupancy,) I have known, sir, that it was a fraud practised upon me, and of the secret plottings and connivings between him and yourself in relation to the matter the whole time, as well as many other things which I have kept locked up in my own bosom. But I am constrained, at this time, to make known my feelings to you.

I do not write this with the intention of insulting you, or of bearing down upon you, or with a desire to take any advantage of you, or with the intention of laying one straw in your way detrimental to your character or influence, or to suffer anything whatever that has taken place, which is within my observation or that has come to my knowledge to go abroad, betraying any confidence that has ever been placed in me. But I do assure you, most sincerely, that what I have said I verily believe; and this is the reason why I have said it—that you may know the real convictions of my heart, not because I have any malice or hatred, neither would I injure one hair of your head; and I will assure you that these convictions are attended with the deepest sorrow.

I wish to God it were not so, and that I could get rid of the achings of my heart on that subject; and I now notify you that unless something should take place to restore my mind to its former confidence in you, by some acknowledgments on your part, or some explanations that shall do away my jealousies, I must, as a conscientious man, publish my withdrawal of my fellowship from you to the Church, through the medium of the *Times and Seasons*, and demand of the Conference a hearing concerning your case; that, on conviction of culpable grounds, they will demand your

license. I could say much more, but let the above suffice for the present.

Yours, in haste,

JOSEPH SMITH."

And sent it to him by Dr. W. Richards; to which I received the following reply:—

"President J. Smith.

Dear Sir,—I received your letter by the hand of Dr. Richards a few minutes since, the contents of which are surprising to me, though I am glad that you have let me know your feelings, so as to give me a chance to reply to them.

Why it is that you have the feelings which you seem to entertain, I know not; and what caused you to think that I had any connection with J. C. Bennett at any time is not within my power to say.

As to the Post Office, I never asked Bennett one word about it when I made application for it. If he ever wrote to the department at Washington anything about it, it was and is without my knowledge; for surely I know of no such thing being done at any time; neither did I know, at the time I applied for the office, that you intended to apply for it; nor did I know of it for some time afterwards. As far as the Post Office is concerned, these are the facts. I wrote myself to the department, offering myself as an applicant, and referred the department to several members of Congress to ascertain my character. This is all I ever did on the subject. I never wrote but one letter to the department on the subject; neither had I at the time any acquaintance of any amount with Bennett, nor for a very considerable time afterwards. He never was at our house but very little, and then always on business, and always in a hurry, did his business, and went off immediately. I know not that Bennett ever knew that I had applied for the office; and I am quite satisfied he did not till some time after I had written to the department on the subject; and if he ever did anything about it, it was and is to this day without my having any knowledge of it.

As to the difficulties here, I never at any time gave Bennett any countenance in relation to it, and he knows it as well as I do, and feels it keenly. He has threatened me, severely, that he could do with me as he pleased, and that if I did not cease to aid you and quit trying to save 'my Prophet,' as he calls you, from the punishment of the law, he would turn against me; and while at St. Louis, on his way to Upper Missouri, he, in one of his speeches, made a violent attack on myself, all predicated on the fact that I would not aid him. Such are his feelings on the subject and his threatenings.

As to Jared Carter, if there is anything in his mind unfavourably disposed to you, he has, as far as I know, kept it to himself; for he never said anything to me, nor in my hearing, from which I could draw even an inference of that kind. He was here yesterday, when you came, much dejected in spirit in relation to his temporal affairs, and commenced telling of the great injuries he had received by his son-in-law, and the great losses he had sustained by him, and seemed greatly dejected on account of it; but he never mentioned any other subject.

When I went to La Harpe on Friday, it was purely in relation to temporal matters, making arrangements for provisions for the ensuing season and to regulate some matters in relation to property only. While there, I heard the report of the new indictments; and Mr. Higbee told me, the day before I went out, that I was among the number of those who were to be demanded. In relation to this, I made such enquiry as I thought would enable me to determine the fact, but failed in the attempt. I confess I felt some considerable interest in determining this fact, and felt anxious to know if I could find out how it was.

Now, on the broad scale, I can assert in truth, that with myself and any other person on this globe there never was nor is there now existing anything privately or publicly to injure your character in any respect whatever; neither has any person spoken to me on any such subject. All that has ever been said by me has been said to your face, all of which you know as well as I.

As to your rights in the Post Office, you you have just the same as any other man. In the new case which occurred yesterday, I have examined all the laws and rules in this office, and find but one section in relation to it, and that indirectly, but gives the Postmaster no right to abate the postage, nor make any disposition of the letter or letters; but address the department, and they will give such instruction in the case as they may deem correct. I have written on the subject to the department.

I can conclude by only saying that I had hoped that all former difficulties had ceased for ever. On my part they were never mentioned to any person, nor a subject of discourse at any time nor in any place. I was tired hearing of them, and was in hopes that they slumbered for ever. While at La Harpe the subject was never once mentioned. The only thing was the enquiry I made myself to find out, as far as I could, whether the report made to me by Mr. Higbee was correct or no, and this in relation to myself only. If being entirely silent on the subject at all times and in all places is an

error, then I am guilty. If evading the subject at all times, whenever introduced by others, be a crime, then I am guilty; for such is my uniform custom.

If this letter is not satisfactory, let me know wherein; for it is peace I want. I have been interrupted a great many times since I began to write, by people calling at the Office.

Respectfully,

SIDNEY RIGDON.

P.S. I do consider it a matter of just offence to me to hear about Bennett's assisting me to office. I shall have a lower opinion of myself than I now have when I think I need his assistance.

S. R."

Opened Court to try Field for drunkenness and abusing his wife. I fined him \$10 and costs, and required him to find bail of \$50 to keep the peace for six months.

A Conference held at Hartland, Niagara County, New York. Three Elders and one Priest were ordained, and five added to the Church.

It is estimated that the Chinese loss, in their recent war with England, was 15,000 men, 1,500 pieces of cannon, and a great portion of their navy.

Tuesday, 28th. I removed my office from the smoke house (which I have been obliged to occupy for some months,) to the small upper room in the new brick store.

Josiah Butterfield came to my house and insulted me so outrageously that I kicked him out of the house, across the yard, and into the street.

Elder B. Young visited George A. Smith, who was very sick.

Wednesday, 29th. Sat with Orson Spencer on a case of debt, and gave judgment against Dr. Foster, the defendant.

Thursday, 30th. In the Office, in relation to a new bond presented to me by Dr. Brink, which I rejected as informal, and told Charles Ivins he might improve my share of the ferry one year, and cautioned him that if he did not consider Brink good for heavy damages, he would be foolish to be his bondsman.

Brink afterwards took an appeal to the Municipal Court, to be tried on the 10th of April.

Elder Hyde returned from Quincy, having delivered ten lectures and baptised three persons.

At half-past one, p.m., I was called to sit as Justice of the Peace, with Alderman G. W. Harris, on the case of Webb v. Rigby, for forcible entry and detainer. During the trial the Court fined Esquire O. C. Skinner twenty dollars for insulting a witness, and would have fined him ten dollars more for his contempt of Court, but let him off on his submissive acknowledgments. The trial closed about one o'clock on Friday morning.

Friday, 31st. At ten a.m., I opened Court for trial of Amos Lower, for assaulting John H. Burghard. After hearing testimony, fined Lower \$10.

Spent the afternoon at Mr. Lucian Woodworth's, in company with brother Hyrum, H. C. Kimball, O. Hyde, W. Woodruff, and brother Chase, with our wives; had a good time, and feasted on a fat turkey.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 30, 1858.

PROPER OFFICERS.—There is perhaps not a faithful man of any length of standing in the Church who is not also a member of the Priesthood. In a general sense, it may therefore be emphatically said that there are in the Church good and suitable officers. But between the facts of there being such men in office and the Mission being properly officered there is an immense difference. It is possible for all the officers to be good and intelligent men, yet every one to be in the wrong office and labouring at a general disadvantage, and perhaps to the positive detriment of the interests of that community. A nation might be full of vital energy, but yet the national pulsation weak, because of its functions being feebly or improperly worked by a diseased heart and an imbecile or deranged brain. It might abound with administrative capacity, and yet its arrangements be non-adapted to the wants of the people and the spirit of the times, and the action of its administrative body be impotent and fruitless. The nation might contain the men capable of making the best officers in the world, and a sufficient number of them to officer the whole world, and yet be itself the worst officered of all nations. It shall overflow with talent and be thickly sprinkled with large minds and gigantic characters—it shall possess such an amount of soul-force as to be sufficient for the moving, not only of itself, but many nations besides, and yet itself be ruled by incompetent rulers, and nearly every man be in the wrong place, and its affairs be ingeniously mismanaged—a body with all the faculties, senses, and means of life, yet most of them performing the wrong functions, and the body languishing for want.

For a nation to be properly officered would, in the full sense, imply that it was properly organized and governed. Such a condition involves the whole science of society. That science, considered in its various classifications, embraces the domestic, social, religious, and political organizations, states, and conditions. National existence takes in all belonging to this classification,—in other words, takes in the whole science of society. Therefore, the properly officering a nation involves the whole of that science. And it is obvious that to affirm in the full and perfect sense that a nation is properly officered would be tantamount to affirming that it is properly organized and governed; for with such an administration carrying on its functions, such a state of things would necessarily be implied. But we will not dwell upon the immensity

of subject involved in the perfect affirmation of the fact of a nation's being properly officered. We shall speak now of the fact itself and its immediate connections, rather than of all the conditions and extent of subject which it involves.

That nation or community which, it can be affirmed, is properly officered will have reached comparative administrative and governmental perfection; that is to say, it will have reached a proper state and condition of things according to its sphere of government, stage of development, and order of being,—what in the Scriptures is termed “perfect in its day and generation.” There is no other sense in which anything or any being can reach perfection, from a nation to a universe—from a man to a God. When a nation or community has become properly officered and is carrying on all its functions of government, it has reached the perfection of its sphere and day. For a community to be properly officered, therefore, is the great *desideratum* in its organization and administration.

Of course, such a state of things is a great *desideratum* in the administration of this Mission. To properly officer it and properly carry on its functions of government should be the aim of its administrative body. In fact, this is comprehended in the work of administrative reform and progress in which the Elders and Priesthood generally have of late been so zealously and successfully engaged. But that work will not be completed until the Mission is properly officered and *all* its functions are healthful and perfect in their action—indeed, until it has reached that condition where it may be said to be perfect in its day. Until this is brought about, not only in the business department, but in all its branches of government and operations—until everywhere throughout the Mission proper officers shall be properly acting in every department of our Church system and properly embodying the principles and spirit of our holy and perfect religion, it will be necessary to urge administrative reform as well as general progress. It is the duty of all the administrative body, and particularly the presiding Elders, to travel as fast and as near as possible to the desired state of things; and we especially warn the latter *not to stand in the way themselves*.

Taking up the subject where the administering of that part of the system of perfect government applicable to this Mission begins, the first condition we come to, for the Mission to be properly officered, is, that there should be proper officers. And here we are brought to the very interesting and important consideration of the conditions constituting a proper officer of this Mission. The first is that he should be legally called and ordained. This point is generally understood, but many others connected with it are not. The second condition is that he be a suitable man for his calling. We are now speaking of the fundamental offices of the Priesthood belonging to this Mission. Out of these grow other branches and departments in our Church government and operations. Not only does it come within the sphere of the administrative body to call and ordain men to the offices of Elders, Priests, Teachers, and Deacons, but the administration has also to assign to them their special departments and to set them to work. The Eldership, for instance, has a large scope in which it can legally administer; but in that scope there are many departments and portions of the work to be performed. A man may be suitable for and worthy of the office of an Elder to act in some given part of its many callings and duties; but that does not say that he is adequate to the duties of a Pastor, a President of a Conference, a preacher, a clerk, an editor, an author, or other departments belonging to that office. All these are comprehended in the sphere of Eldership. The administration, therefore, has to grapple with them all, besides the other offices and the departments which grow out of them. We have, then, to take into consideration the *parts of the work* as well as the fundamental offices. This point has not commanded the discriminating

attention which it deserves; and this is a matter to which we call the attention of presiding Elders in their future operations. For a man to be a proper officer, it is necessary not only that he should have the authority to act in any of the various duties of his Eldership, &c., but also that he be suitable for the given department and work. For instance, a Pastor should be suitable and qualified by authority, endowment, experience, governmental capacity, worthiness, and every other element necessary to constitute a proper Pastor. If he is not such, he is not fitted for that office, and we should feel at once justified and bound to remove him to some other and perhaps equally honourable and important position in the sphere of Eldership, where he would be truly a proper officer. The same would apply to the President of a Conference. Again, in sending out a Travelling Elder, a man should be chosen who not only holds the office of an Elder, but who is also suitable and likely to be efficient and to do good in that sphere. Moreover, it should be considered if circumstances and wisdom justified it. If a business man be the one in requisition, a person should be selected whose peculiar talents, habits, opportunities, and avocation of life render him fit for that department of the work. If it is to preach the Gospel, one should be set to do that part who is ordained, gifted, and prepared for that branch. In giving invitations to our readers to contribute for the *Star*, we should expect those whose turn of mind, abilities, time, and duties rendered them serviceable, to engage in that department; and those who attempted poetry, we should expect to have the gift and inspiration of the poet. All these and like conditions are comprehended in the idea of proper officers. We hope the presiding Elders will act upon the principles involved in these considerations.

The second principal condition necessary to be observed in properly officering the Mission is, that every department should be filled, and every part of the work belonging to this administration be in active operation. Those departments must also be properly filled, and those parts properly done. And to accomplish this, those men who are proper officers by authority, capacity, experience, fitness, and worthiness should be placed in those various departments: in other words, the right men should be in their right places as regards both their authority and their fitness.

The third principal condition is, that every one of these proper officers should be set to work, given their proper parts of the work, and made responsible for its being properly done. Out of this grows the fact that each should be operating in his due order and be subject to those above him. Every department and part also must be under a proper supervision; and each presiding man must not only do his own particular work, but see that those under him properly do theirs, and moreover see that every particle of work given to his charge be in active operation. Now, doubtless, this Mission has, on the one hand, every proper office and function of government pertaining to it, and, on the other, proper men to fill those departments and carry on those functions; but between this fact and the one that those departments are filled and those men carrying on those functions, there is an immense difference. There is plenty of work and to spare needed to be done, and needed to be done properly: but between this fact and the one that every person in office has plenty of work given him to do and is doing it properly, there is also an immense difference. The first facts we have never doubted; the second we are not so sanguine about. When both answer together, then the Mission may be said to be perfect in its day. When all its departments and callings are thus filled with the proper officers, and all its functions are thus brought effectively and perfectly into action, then it will be properly officered.

Now, this kingdom does largely possess the men capable of becoming the best officers. It is full of administrative capacity, thickly sprinkled with large minds and characters capable of making striking marks among the wonderful events of the last days; and as for energy, will, perseverance, powers of endurance, and, indeed, every quality of soul-force, no people have equalled them. It is true that many of these men are as rough diamonds, but still they are diamonds. They can be polished and properly set; and while their polishing and setting will bring out and enhance their qualities, they will throw the glory of those qualities around and give a dignity to the administration in which they are inlaid. They can be put where they can obtain the polish of experience and can labour efficiently—where they can honour their calling and prepare themselves for the more responsible positions for which God designs them. Is this fact—namely, that the Church does contain such men, duly appreciated and taken advantage of in this Mission? Having the material for the best officers, is the Mission properly officered with those fitting men? If it is not, let it be distinctly understood that we would have it so, and that we expect the presiding Elders throughout these lands to labour in that direction—to find fitting men for every work given, and to properly officer the Mission.

THE LORD'S SUPPER.

“And he took bread, and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup, after the supper, saying, This cup is the new testament in my blood, which is shed for you.”—JESUS CHRIST.

In order to celebrate the sacred ordinance of the Lord's Supper aright, acceptably to God and beneficially to ourselves, it is unquestionably necessary and essential that we have a proper understanding of its real nature and use. It was instituted by our Lord and Saviour Jesus Christ as a Gospel ordinance, emblematical and commemorative of his sacrificial death. Hence, on giving his disciples the bread, he said, “This is my body, which is given for you,” thus showing its *emblematic* character. He then immediately added, “This do in remembrance of me,” which thus shows its *commemorative* character.

Various opinions are entertained in the professing Christian world as to the intended meaning of the words, “This is my body.” It will be unnecessary to particularize them. But the most remarkable one is that held by the Roman Catholics. They profess to believe that the words really and truly signify that the bread eaten by the disciples was the veritable body of Christ. Hence they believe that the eucharistic wafer, when consecrated by the priest, is actually transmuted into the literal flesh of Jesus Christ; and that the wine contained in the cha-

lice, when consecrated by him, is completely changed into the literal blood of Christ; and therefore that he who eats the wafer and drinks the wine thus consecrated really eats Christ's flesh and swallows his blood, and literally fulfils the words of Scripture, “Whoso eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.” (John vi. 56.)

To enter into a refutation of this very absurd dogma of the Romish Church (called “transubstantiation”) would be levying too heavy a tax on the reader's patience and forbearance. We can only lament that so large a portion of the professing Christian world should have sunk so direfully low in the scale of rationality as to countenance an interpretation of Scripture which is so far remote from the plain, common sense import of the words figuratively employed by the Divine speaker.

“This is my body, which is given for you.” This evidently signifies that the bread which Jesus had blessed, broken, and given to his disciples, was *emblematical* or *representative* of his body, which was about to be offered as a sacrifice for the sins of the world. Again: “This cup is the new testament in my blood, which is

shed for you." This evidently signifies that the cup of wine, which Jesus likewise blessed and gave to the disciples, was emblematical or representative of his blood, which was soon about to be shed sacrificially for the remission of universal sin.

The act of eating and drinking is the necessary process by which food is received into the system for its support. The eating and drinking of the sacramental emblems, therefore, signify our acceptance of the work of redemption and atonement wrought by Christ on our behalf—our appropriating to ourselves the benefits resulting from his mediatorial death. This is what is meant by the words of Christ recorded in John vi. 47—56. He told his disciples that he was the "bread of life," because he came to bless mankind with the offer of "immortality and eternal life," purchased by the sacrifice of himself. Said he, "I am the living bread which came down from heaven: if any man eat of this bread, he will live for ever: and the bread that I shall give is my flesh, which I will give for the life of the world." The Jews, fancying that he meant (what appeared very absurd to them, but yet is adopted by professing Catholics as his actual and intended meaning,) that he would give his body to be *literally eaten by them*, exclaimed among themselves, "How can this man give us his flesh to eat?" Jesus, however, carrying on the figure, said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." As the atonement of the Son of Man was the Divinely-appointed means by which the redemption of the world was to be accomplished, the *exercise of practical faith* by which we *receive, adopt, and appropriate*, or *avail ourselves* of the proffered boon, is clearly denoted by the simile of eating and drinking the "flesh" and "blood" of the Saviour, and by partaking of the significant emblems of his flesh and blood at the sacramental table.

The Lord's supper is also a MEMORIAL—an ordinance *commemorative* as well as significative of the death of Christ. The bread and wine (or its temporary substitute, water,) are memorials to remind us of him who died for us and of the solemn

covenant we have made to serve him. This "remembrance" tends to invigorate and renew our faith, our hope, and love,—tends to re-animate our spirits, to increase our gratitude, and to stimulate us to perseverance in our onward course of duty.

The Apostle Paul, in reference to this sacred ordinance, says, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord." And again—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself," &c. (1 Cor. xi. 26—30.) An important point for consideration is this! He who approaches the table of the Lord and partakes of the sacred symbols unworthily is guilty of the sin of profanation, and is thereby damning his own soul! They who are living in known sin—in the violation or neglect of the known law of God, or who hold malice, enmity, or hatred to any of their brethren and sisters, or whose hearts are impure and faithless, and yet, with heedlessness and irreverence, partake of the sacred memorials of the Saviour's dying love, are guilty before God of profaning and desecrating that holy ordinance, and of making a mockery of those solemn pledges of allegiance and faithfulness which they outwardly profess to renew at the sacramental altar.

How careful, then, should we be at all times, lest we unworthily rush to and prostitute the holy supper of the Lord, and thus incur the penalty of self-damnation! We should, as the Apostle says, "*examine*" ourselves before we "eat of that bread and drink of that cup" of the "communion of the body and blood of Christ;"—for this is not to be regarded as a light and idle ceremony, but as a devout and solemn act of worship, by which we professedly celebrate and "show the Lord's death till he come" again and "drink" of the "fruit of the vine" with his faithful people in his "Father's kingdom." Self-examination will tend to check our heedlessness and carelessness of conduct in this respect, and to induce that becoming steadiness and due seriousness of mind on such occasions which should characterize every one who professes to be a Saint of God.

FOREIGN CORRESPONDENCE.

FRENCH MISSION.

41, Parade Place, St. Heliers,
Jersey, Sept. 29, 1858.

President Calkin.

Dear Brother,—It is now a little over four months since you sent me to take charge of this Mission. I feel it a pleasing duty to give you a brief account of the position and prospects of the work here. I arrived in Jersey on May 26th, in company with President Budge. We had a kind reception from brother Thomas Liez. Quite a number of the Saints were very glad to see us. We met together in council, when President Budge made a careful investigation of the affairs of the Mission.

I feel that President Budge was not here one day too soon. The wise and cautious course pursued by him, prompted by the Spirit of God, has been the means of turning the scale in our favour. The dark clouds are passing away, and our prospects are brightening. There is an improvement in the feelings of the Saints in general. We have a few really good men and women who are doing their best to carry out my intentions, and the light of truth rests upon them because of their willing obedience. We have also a few who are cold and careless, taking no interest in the work. As a matter of course, they are overwhelmed in darkness, doubts, and fears, and are feeling poor and miserable all the time.

But I believe that those who are doing well will do better, and that some of those who are in darkness will come to the light, ere long, and take hold with us and help to build up the kingdom of our Father. I feel blessed in my labours, and my faith is that we shall prosper. We have baptised a few and cut off one, and a few have left to seek employment in England or elsewhere.

Our Financial Report is as good as I could expect under our present circumstances. Some of our good brethren are suffering for lack of employment. Wages are very low; and we have but

very few who attempt to honour the law of Tithing. We are certainly far behind the times, when compared with the Church in Great Britain.

Another visit from President Budge would be a great blessing to us; for we have circumstances and influences to contend with in these islands, and also in France, that are not known in Britain.

Our book debt is quite respectable, and we have not been able to make it anything less. There is a large amount of stock in hand, mostly in the French language. They will all be found useful yet.

The Branch Tithing Records, Penny Fund Account Books, and Blank Report Sheets came to hand last Saturday, 25th inst., via Southampton. I shall take pleasure in carrying out your instructions concerning them as far as I possibly can.

I met in Council last night in St. Heliers, and laid the Penny Fund Emigration before the brethren. There was quite a oneness of feeling on the subject. I intend to bring it before the brethren in Goree Branch on Sunday morning, 3rd October; and I shall visit the island of Guernsey next week, and Alderney the week following. I do not expect to visit France for a considerable time to come. Our finances will not admit of it. Travelling in this Mission is very expensive.

I had a letter from Paris a short time since. Brother Huber writes in an excellent spirit. (He told me of yourself and brother Ross being there.) He had some trouble with a brother by the name of Heriel, who had appointed himself President of the Paris Branch. He had drawn away some of the brethren with him, two of whom have seen their error and returned to the Church. I have given instruction to cut him off and all who take part with him, except they humble themselves forthwith.

I have given all particulars as far as I know at present. With a desire for your continued prosperity and the prosperity of the work in general, I subscribe myself your brother and servant in the Lord,

MARK BARNES.

WHENEVER we have occasion to utter a rebuke, it is better for our words to be soft and our arguments hard.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Swansea, October 9, 1858.

President Calkin.

Dear Brother,—According to your desire, I forward you a few lines to give you an insight as to how things are proceeding at the present time in the Welsh Conferences.

In the first place, I am happy to inform you that I and my Counsellors are in perfect union and determined to continue faithful in the work of God, to benefit the Saints, and in every way to consecrate ourselves and powers to the building up of this kingdom. Also, I can say of the Presidents of the Conferences and Travelling Elders, that I have found them unexceptionally good men—men prompt in action, and who with the greatest alacrity obey the counsel of the Priesthood above them, and have always been found ready to obey every call and requisition that has been put on them. Without omitting the Presidents of Branches and the Saints in general, I can say that they have exerted themselves well in the last quarter.

By this I do not mean to say that we have not those in our midst who are inclined to see things going on wrong and to view every scheme and plan for the advancement of the kingdom of God as naught, except they have had a voice and a finger in their construction. They, in many instances, have tried to force such a spirit into others, but, failing in their attempts, have settled themselves down, as it were, alone to sleep, not thinking that this kingdom in its progress is increasing in the rapidity and largeness of its strides, and that when they awake it may perhaps be far beyond their reach.

I am all the time doing my best to instil into the minds and hearts of the Saints the spirit of the Presidency of the Church in these isles, by teaching and having translated and published in the *Udgorn Seion* your principal articles on business, &c., which appear in the *Star*. And I know that the Saints have been greatly edified by this.

I often compare the Conferences in Wales to a clock, and think that you have

appointed me to look after it and keep it in order, and to see that it keeps its time regularly and true. But I tell the Saints that it is not London nor Greenwich time that I want them to keep, but to look at me as I endeavour to keep the *Liverpool* time, and that I also watch the movements of every wheel and listen to every beat by the spirit and light of the *Millennial Star*.

Of late, the Saints have been rather slow in throwing their pence, &c., into the Penny Fund; but, after they have seen the books that are now introduced, my faith is that this wheel will have a swifter motion than it has had from the establishment of that fund in Wales. They are beginning to stir. The Branches' Tithing Records and the Penny Fund Books will be put into operation in every Branch through the Conferences by the end of this month.

Humbly praying the Lord to bless you and your Counsellors for your valuable instructions and strong counsels,

I remain yours faithfully,
BENJAMIN EVANS.

NORWICH PASTORATE.

Chapel House, St. Paul's Opening,
Norwich, October 6, 1858.

President Asa Calkin.

Dear Brother,—I now give you a brief sketch of the Norwich Pastorate for the quarter ending September 30th.

The work appears to be moving steadily along; not many being baptised, but I think a decided improvement amongst the Saints in point of faith and good works,—that is to say, amongst the faithful. The Saints have responded to the call made for the old book debt in a noble and praiseworthy manner. I feel a great desire to see the debt paid off, and I shall continue my exertions until I see the Pastorate square. The amounts paid for the book debt from the Pastorate for this quarter are £111 13s. 6d., as you will see by the money I have sent you; and although I had anticipated having in some £50 more, yet I feel thankful that we have been able to accomplish so much.

I am also happy to inform you that we

have paid off about all the debts from this Pastorate, some of which have been on for a length of time.

The Saints in this Pastorate are mostly of the poorer classes. There are but about half-a-dozen who earn the sum of £1 per week throughout the Pastorate;

and many men work all the year round for about 9s. per week.

I will now close, hoping that the past quarter will be satisfactory to you. We will try to do our best for the future.

Yours,

WILLIAM BATLISS.

LIST OF DEBTS DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL
CONFERENCES AND OTHERS, FOR THE QUARTER ENDING
SEPTEMBER 30, 1858.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London	E. L. T. Harrison ..	£689 6 53	Brought forward.....		£3,142 14 54
Glasgow	John Hunter ..	194 17 74	Channel Islands.....	W. Chevalier ..	26 0 44
East Glamorganshire..	John Davies.....	191 16 8	Wiltshire.....	William Jefferies ..	25 2 64
West Glamorganshire..	Thomas Rees ..	159 18 0	Late Herefordshire ..	John Preece.....	24 17 9
Herefordshire	Lewis Bowen ..	127 8 10	Dorsetshire	Charles Astle.....	24 6 6
Bedfordshire	T. A. Jeffery ..	124 15 94	Durham	W. B. Child.....	21 0 64
Cheltenham	Thomas Clarke..	124 11 0	Preston	M. H. Forscutt..	14 2 24
Monmouthshire.....	William Ajax ..	116 13 10	Denbighshire	Hugh Evans ..	8 8 34
Lincolnshire	William Halls ..	100 8 6	Flintshire	Edwin Price ..	7 19 8
Warwickshire.....	Henry Brown ..	97 8 7	Pembrokeshire	John Gibbs.....	4 9 04
Reading	William Moss ..	96 9 32	Dyffryn Conway	T. R. Jones.....	2 0 9
Birmingham	B. W. Brindle ..	96 8 9			
Norwich	Edwin Scott ..	90 6 5	BRANCH.		
South	Wilket Harder ..	89 6 84	Derry.....	Hugh Sheppard..	6 15 7
Edinburgh	F. J. McComie..	85 8 11			
Belfast	George F. Ward ..	73 10 8	MISSION.		
Hull	William Carnie..	63 14 7	Australian	A. J. Stewart ..	305 11 94
Sheffield	W. Brownlow..	61 5 3	Swiss and Italian ..	Jabez Woodard ..	276 12 4
Newcastle-on-Tyne ..	R. J. Philip ..	59 0 44	Cape of Good Hope ..	Richard Provis..	102 9 114
Worcestershire	Thomas Smith..	64 13 7	Sandwich Islands ..	P. B. Lewis ..	78 12 54
Dublin	John K. Grist ..	53 17 64	Scandinavian	C. Widerborg ..	31 13 7
Staffordshire	John Clarke.....	50 18 14	Bombay.....		21 3 34
Shropshire	G. Armstrong..	48 12 64	East India	J. P. Meik.....	10 8 64
Southampton	James Rogers ..	45 10 54	Malta.....		5 7 2
Leicestershire.....	John Mellor ..	41 6 1			
Carlisle	Henry Hobbs ..	39 9 84	F. Merryweather ..		1 1 0
Dundee	A. N. McFarlane	36 18 10	Isaac Whiteley ..		1 0 4
Land's-End	John Kessell ..	36 15 53	J. W. McLellan ..		0 17 9
Derbyshire	Thomas Birt ..	31 6 10	Frederick Mackay ..		0 5 3
Bradford	William Shires..	31 1 3			
Cardiff	E. D. Miles ..	29 13 24			
Carried forward.....		£3,142 14 54	(Errors excepted.)		£4,143 1 12

PASSING EVENTS.

GENERAL.—The first anniversary of the National Association for the Promotion of Social Science (which was launched into existence at Birmingham a year since, under the presidency of Lord Brougham), was held at Liverpool during the week ending the 17th inst. Lord Brougham is also president for the ensuing year. The great comet which has been so clearly seen by the naked eye for some weeks past, descended below the horizon on the 9th inst., its tail being 100,000,000 miles in length. A severe shock of earthquake was experienced at Calcutta on the 24th August: the Supreme Court, which was sitting at the time, was so shaken that judge, lawyers, and prisoners all rushed out of the building together.

AMERICAN.—The American papers say that Col. Harbin had been obliged to call upon Gen. Johnston for an escort of soldiers to protect the herds of cattle he was driving to California, and that the Indians have declared their intention to rob every mail and to stampede the stock of every emigrant train that attempts to cross to California: Col. Lunder had arrived at Salt Lake City, and reported that the waggon road under his superintendence was progressing rapidly and would be completed before the winter snows set in. The papers also state that Brigham Young still remained in privacy, and that business was resumed in the city, and traders were coming in with their goods.

VARIETIES.

A LAD belonging to a ship of war at Portsmouth had purchased a magpie, which he carried to his father's house, and was at the door feeding it, when a gentleman in the neighbourhood, who had an impediment in his speech, coming up, said to the lad, "T-T-T-T-Tom, can your mag-p-p-pie t-t-t-t-talk yet?" "Aye, sir," said Tom, "better than you, or else I'd soon wring his head off."

QUERY.—In an examination of the Boy's National School at a village about six miles east of Nottingham, the following question was put to the third class:—"Who was Adam's eldest son?" First boy, no answer; second boy, no answer; third boy, no answer: the fourth boy was asked, "Who was Adam's eldest son?" It was evident, from the sparkling eyes and triumphant looks of this urchin, that he was wiser than the rest, and was confident of getting up to the top of his class; and so, with a move in that direction, he immediately answered, "Jack the Giant Killer, sir."

At a party, of which Dr. Brand made one, many most marvellous stories of a questionable character were related by one of the gentlemen. A pause occurred in the conversation. The doctor said, "Gentlemen, I will now tell you a tale. In a country village lived a butcher, who had the curiosity, one day, to view the adjacent country from the top of the village church tower. For that purpose, he was shown up by the clerk of the parish. Soon after they had reached the top, the bells began to ring, which caused the tower to rock from one side to the other with such velocity that the butcher, unable to bear the effect, leaped from the top of the tower into the churchyard; but, reflecting, on his way down, of the imminent risk he ran in alighting, he suddenly drew his knife from its sheath, stuck it in the wall, and there hung dangling by it, like a hat on a peg, till some persons obtained a ladder and lifted him down." "Oh, that must be a lie!" exclaimed the person who had before amused the company so much. "Yes," said the doctor: "and pray what have you been telling the whole evening?" The gentleman was mum.

ADDRESS TO THE LION.

"And the lion shall eat straw like the ox." (ISAIAH XI. 7.)

What makes thee king of the forest wild?

What makes thy voice like the thunder's roar?

Thou'rt surely nature's proudest child,

From mountain top to ocean's shore!

See the bellowing herds, how they fly and roll,

As thou rendest the ox like a paper scroll!

But the time will come when the lambkin's play

Shall cheer thee round thy rock-built den,

And thirst for blood shall pass away,

Alike from lions and from men;

For Jesus will come and all good will restore;

Then the king of the forest will be cruel no more.

JAMES WOODARD.

ADDRESS.—R. F. Neslen, 11, Cheyne Street, Stockbridge, Edinburgh.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 45, Vol. XX.

Saturday, November 6, 1858.

Price One Penny.

LIBERTY.

BY ELDER E. L. SLOAN.

Liberty! The very word is euphony. It sounds like sweet music borne on the wings of the gentle breeze, across the far off plains of Ind or Araby, laden with the perfumes of a thousand flowers. Such are the thoughts that flash across the mind when the heavenly boon is brought to our recollection; but as the mind pauses to dwell on the subject, and memory recalls the hundred wrongs wrought under the sacred name of liberty, we are led seriously to ask ourselves if anything but the *sound* exists, and if mankind are cheating themselves with a visionary illusion, while the blissful reality is unknown and unappreciated.

I would not wish to be understood as endeavouring to depreciate the amount of freedom guaranteed by the more enlightened constitutions to man. But when we see the crushing despotism practised by aristocrats of birth and purse—employers, and those clothed in “the pomp of a little brief authority,”—mobs rising in the wild sublimity of madness, to wrest from those who differ from them in opinion the sacred rights of free and intelligent agents before the Creator of man,—high-placed authority mocking every claim of right and justice to enforce its iniquitous determinations,—magisterial power lending its aid to the same unholy cause, and man raising the

bloody fratricidal hand against man to quench the light divine within him, in lands professing “freedom,”—we are led anxiously to enquire if the noble principle is understood, or if it is anything better than a cry raised by a few, and senselessly bandied from mouth to mouth, from pulpit and press to platform and forum, without meaning or reality.

Reason, in a thousand instances, has become the handmaid of fancy, every charlatan in polemics, science, or philosophy being ready to advance “a reason” for his speculative vagaries. So liberty is degraded to purposes the most worthless and disgusting. The superstitious bigot looks with awe-struck wonder, or raises the cry of “Blasphemy! Blasphemy!” when the onslaught of truth shakes the rotten foundation of his hoary fabric of error, and mourns over the “latitudinarian tendency” and “licentious freedom” of the principles advanced. The poor son of toil looks in vain for any extension of his rights, whilst the peer, the landowner, the merchant, and the manufacturer raise the front of opposition in defence of their “ancient privileges and immunities.” The demagogue may, with bursting chest, blow the trumpet of freedom; but, in reality, it reduces itself to this—“Give me power!” True, his schemes, when presented in the garb of

sophistry, may appear more beautiful and truthful: but let the blood-red page of the past tell its tale. Kings talk of liberty when they carry fire and sword into the peaceful homesteads of those over whom they have no right of control. Governments boast of liberty while they arm and pour forth mercenary bands of licentious soldiery to overwhelm and destroy, and this under the garb of Christianity and civilization, caricaturing with fearful effect the sentiment, "Ye are free whom the truth has made free."

It is both interesting and instructive to observe the struggles of a people who have been writhing under the tyrannical hand of aggravated oppression, rising in stern determination and bursting their slavish chains. The hoary summits of Switzerland proclaim such a tale with majesty and sublimity. The man-cursed valleys of Piedmont sing, too, a song of deathless strife for freedom; and the names of the Pilgrim Fathers will float down the stream of time, encircled with the halo of nobility. But the degeneracy of the sons of such noble sires is painful to contemplate, and irresistibly leads us to the conclusion that though man may struggle and die for his own and his country's rights, yet, if his efforts are not based upon the broad principles of Gospel freedom and blessed with the wisdom, power, and authority of the Eternal, he struggles and dies in vain; for the fruit of his labour is blasted and withers under the degeneracy of successors, whose highest aim is the gratification of a mean, miserable selfishness. Where now is the spirit of Swiss freedom, when her sons are the mercenaries of despots and her magisterial authorities deny the freedom of thought and action to the few honest hearts amongst her children? Where now the spirit that stood nobly against the bigotted and cruel crusades of Rome, when the Waldenses and Albigenes preferred the caves and fastnesses of their own native hills and valleys to having their consciences coerced, and while among their descendants a servant of God, clothed with the Priesthood of heaven, must scatter the rays of celestial light amid persecution and suffering, and by stealth? Where now the feeling that actuated the Pilgrim Fathers, who, sooner than submit to the wrongs heaped upon them, wandered in the forest, traversed trackless wastes, and faced death in a

thousand forms, while their descendants refuse the commonest rights of justice to their fellows; trample with unholy feet on the sacred form of liberty, persecute to the death their fellow-citizens, and hurl insult and indignity upon God's ambassadors to the nations, merely because they claim the privilege of worshipping him according to their consciences and his revelations to them?

Truly, when we gaze upon the kingdoms of this world, and with clear vision witness their imbecility, corruption, and selfishness, we are led to exclaim, "Ichabod! Ichabod! The glory is departed!" But when gazing with the eagle's eye over the earth's despotism and mockery of freedom, our glance is arrested by an isolated people shut up in the cloud-capt bulwarks of the Far West, whose present history teems with living instances of mental and physical heroism equalling and excelling the time-honoured heroes of yore, and whose principles of truth, equity, and freedom, launched with a force and wisdom superior to aught that has preceded them, are striking conviction to every honest heart and gathering together a phalanx of earth's truest nobles. Yet this people who had been for years the sport of persecution and the butt of all manner of indignities, and who have just weathered the fierce storm of an iniquitous crusade, must even now be made the target for the slanderer to point his envenomed arrows at. Still their power and wisdom are growing apace and striding rapidly forward, that "He may rule whose right it is to rule."

Constitutions may be framed which are founded upon the most correct principles of justice, and institutions may spring into existence as the offspring of man's greatest wisdom and highest abilities; but while *man* remains unchanged — while selfishness, intolerance, and duplicity characterize all his dealings and actions, those constitutions and institutions will in reality be worth no more than the paper upon which their regulations and determinations are written.

Man, under that influence which now rules the world, is the enemy of true liberty. To free him from that influence, to point out and lead him in the way to universal freedom and redemption, to exalt man in his social, physical, and moral condition, to free the world from the degradation and misery under which it is

labouring, to redeem it and its inhabitants from the blighting curse that now hangs upon them, and to make a heaven upon earth, by making earth into heaven, are some of the noble works which that isolated people have commenced to do, and which, under God, they will perform, in spite of all and every opposition that may be raised against them. The fervid anticipations of all God's holy Prophets, the reiterated promises of the Almighty, confirmed by his sacred oath, the freedom for which the Son of God, joined with an Abel, a Peter, a Paul, a Joseph, a Hyrum, and a Parley, bled and died, must surely be wrought out! And now the long-looked-for time has arrived; the mighty struggle between truth and error has commenced, and cannot cease till the broad folds of the white banner of peace and liberty float triumphantly over the earth, and error be driven back to its own dark regions as the bitter portion of the wicked and ungodly.

The Gospel of Jesus Christ and the laws of the kingdom of God accord perfect

freedom to all to do right, and permit mankind to choose the path of darkness and of death, but will not protect them from the punishment awaiting such a course, nor permit the exercise of iniquity within its pale. Halt, then, ye professing Saints who would do wrong and then hide up your evil doings! Pause at the threshold of the palace of sin. Remember, you voluntarily covenanted to do right and abide the laws of God; and that covenant has to be abided by. Yours is the liberty of those who love righteousness and who will be protected in the exercise of it, under the *egis* of God's power upon the earth. But if you forget your covenants, turn renegades to your faith and profession, and seek, by practising wickedness, to infringe on the rights of others, the eagle eye of Justice is upon your conduct; and when with sweeping wing she traverses earth's plains, your names will be found recorded in the calendar of crime, and your punishment will be sure and proportionate to your evil doings.

DIVINE AUTHORITY.

(A Sequel to the Article entitled a "Real Representative of the Most High.")

BY ELDER E. L. T. HARRISON.

In the article above referred to, one side of an important subject is taken into consideration. It is there endeavoured to be shown what a man must be, to ensure his own real progress and to enable him to give to the world the full benefit of his calling—a Priest indeed. But there are to all great truths attendant facts and principles just as important as the one in hand. The one now to be brought forward is that of the value and power of "Divine authority" considered apart from the private virtues or errors of those who hold it.

It has been said that it takes a possession of the attributes of God to constitute a man a real representative of God. That it takes all this to make him *fully* a representative, would be the more proper expression. As far as the legitimacy of a man's authority goes, and as far as *other* people are concerned, whether a man seeks for the graces, the

adornments, or the accomplishments of his office, or not, he is to *them* still, and under all these circumstances, the actual Priest of God and true representative of Jehovah. Although he may not, to the satisfaction of his Father, represent him, and although he may not be so efficient a workman in the building up of righteousness as he might be, because of the dulness of his weapons, the loss is principally to himself—the dissatisfaction rests with his God.

The man who neglects to acquire the full powers of his office, by clothing himself with the qualifications that gather influence and command respect and love, has simply robbed himself of the means of increasing and perpetuating his greatness. The people under him are affected only to the extent that the blessedness of living under the influence of such principles is kept back from them; but still the Divine authority held by that man

is the same unalterable, eternal, omnipotent thing that it would be, were it surrounded with all the beautiful properties that live with him from whom the authority has come forth.

It is true that the efficiency of an administration is hindered by the want of its true accompaniments; but the sheer sovereignty of a position in the Priesthood cannot be affected by their absence. With God authority is always the same eternal thing. It rests by its own weight, and stands upon its own footing. The man who questions the acts of those in authority, because he conceives they are not supported by proper virtues in those who execute them, even should he be right in his conception, is a rebel still: he is grappling with that which has eternal vigour and strength of its own, and which, supported or unsupported, will crush him in the struggle.

Who has a right to gauge the perfection of the Priesthood? Who may apply the tests of the perfection with which its individual members may be clothed, or say to what extent they are or are not enriched by celestial qualities? Certainly only those who hold it (in judging for themselves,) or those under whom it is held. They only may take up that question. With all others it is a useless as well as an illegal proceeding.

Divine authority, when once bestowed, is one of those things that need no other qualification to make it legal, or holy and true. Wherever it exists, the *whole* of it is there. Adorned or unadorned, naked or glorified, it is Divine authority—it is Priesthood, and must be obeyed. It is the almighty law of eternity, which *for itself* must be respected and succumbed to. Truly it takes with it a glorious code of principles that will, like judicial robes, dignity and grace the wearer. They are its proper dress; but they may be unworn, and authority be still the same. Those robes of individual righteousness are one thing, and Divine authority is another; and it can live alone, although not so happy or so glorified in its effects and operations, and not so powerful for good, but still powerful enough to command obedience and demand respect.

Truly we are taught that the power of God grew out of his righteousness and complete adherence to all the laws of truth. They gained and rivetted his greatness and consolidated his throne;

but still his holiness and perfection did not constitute him God. They prepared his claim—they ensured it to him; but he was not what he is until *authority* crowned his graces and pronounced him King. Then in him was vested the strength of eternal attributes, combined with the right to govern. The one gave him power to act, while the qualities ensured its continuance and endless increase.

As far as we, who are subjects of Divine authority, (and who are not?) are concerned, we have only business with one question—namely, Does divine authority exist with our leaders? If so, we must obey. The question as to characteristics must be put by God and by those whom he delegates to enquire for him. And we may rest satisfied that it will be answered faithfully and truly. In his own due time, God will remove all appearances of stains or blots upon the authority which he has given us. A cobweb can no more effect an iron rod than the acts of men can the Divine authority of the Priesthood. Men may stain themselves, but they have not power to touch or mar the vested authority of Almighty God, or to deprive it of its rights. Let every soul, then, yield always to this eternal authority of God as borne by his servants, remembering that in its source it welled up from a pure and stainless fountain. And whether all the intermediate vessels through which it may have passed to us have been *fully* cut, chased, and adorned after the pattern of the original fountain, or not, that is “neither here nor there” to us. It is the water of life still, and will both refresh and save.

The day will come when every Saint must learn to walk by sheer naked principles alone, without bringing either men or their individual actions into the question at all.

Such is the side of the question that presents itself to us all as subjects of the holy Priesthood; but to us, as rulers or possessors of it, there is the same stern necessity—the same iron law. If we will be saved by our Priesthood as well as empowered to act by it at present, we *must* work out its attributes in our daily lives—we *must* possess the spirit that will draw it down upon us and cement it to us for ever, or there will come a day when we and our Priesthood will part company.

TRUE NOBILITY.

BY EMILY E. TEASDALE.

Say they not that it is better to be good than great? But to be good is to be great—great in soul and noble in acts. A man may sway a sceptre, yet never be great. The mind, not position, constitutes greatness. Many a noble spirit, that would have graced a throne, has dragged out an existence in obscurity and toil, and though well calculated to alleviate his fellow-beings, suffers wrongs; but birth has placed him low. Clasped with a monarch's diadem, the mean, contracted soul, with his progeny, is proclaimed noble. But of what does the world's aristocracy consist? Its history is pregnant with vice. Generally, at best, its origin has been valour upon the battlefield, inspired by love of fame. But this state of things will not always endure. A time is nigh at hand when nobility of spirit shall be acknowledged in men whose every impulse shall be fraught with aspirations to be great in doing good. For this cause the Saints of God endure suffering and derision, that experience may expand the mind and prepare them to take their stand among the nobles of heaven, who "came out of great tribulation," having "washed their robes and

made them white in the blood of the Lamb." Be of good cheer, then, ye faithful ones; for a time will come when your brow shall be encircled by a wreath whose lustre shall excel yonder beauteous gems that deck the brow of night.

Birth cannot confer a crown like this! The wearer must first win it, and then his glory will be eternal. And oh, sweet thought! grim death cannot intrude then! No: his icy garments can never be trailed over the cherished forms of those we love. The holy tie of friendship shall be cradled in purity and matured by affection. No discord then shall cloud the brow radiant with Godlike dignity. The lips shall utter the language of the soul, pure and free as the mountain stream. No harsh, cold word shall fall upon the ear to mar the bosom's peace and send back the life-blood to the heart. All will be purity and love.

Fly, ye moments,—fly still faster;
Let the happy moments dawn,
When we shall behold the Saviour
And the great millennial morn.

Rapt the moments, rich in pleasure,
Thus to contemplation given:
Oh! to realize them ever
Would be sure foretaste of heaven!

HISTORY OF JOSEPH SMITH.

(Continued from page 696.)

[April, 1843.]

Saturday, April 1st. Called at the Office about ten, a.m., for "the Law of the Lord;" and about noon I heard read "Truthiana," No. 3, from the *Boston Bee*. At two, p.m., I started, in company with O. Hyde and W. Clayton, for Ramus. The roads were very muddy. We arrived about half-past six, p.m., and were very joyfully received by brother Benjamin F. Johnson, where we slept for the night.

Elders B. Young and John Taylor went to La Harpe.

The *Times and Seasons* contains a well-written editorial upon the signs of the times. (See page 153.)

A Conference was held at Augusta, Lee County, Iowa Territory; Elder John Smith, President of the Saints in Iowa, presiding.

James Brown was appointed the presiding Elder of the Augusta Branch, which numbered eighty-four members in good standing, including two High Priests, eleven Elders, four Priests, two Teachers, and one Deacon. Twelve persons united with the Branch. Seven Elders, two Priests, and

one Deacon were ordained. One of the Elders was a Lamanite of the Delaware tribe. A resolution was unanimously passed to uphold the First Presidency and follow their counsels, and to use their utmost endeavours to build the Nauvoo House as well as the Temple. A number of discourses were preached during the Conference, and several persons requested baptism at the close.

Elder P. P. Pratt writes:—

"Alton, April 1, 1843.

Dear Brother,—Brother Lorenzo Snow arrived at St. Louis, last Wednesday, from England, with about 250 emigrants. They are now lying on a boat bound for Nauvoo as soon as the river opens. They sailed from England some time in January, and bring a copy of the *Millennial Star* and some private letters, under date January 1st. From these we learn the painful fact that our dear brother and fellow-labourer, Elder Lorenzo Barnes, is gone to be with Christ. He lingered some weeks with a fever, and at length died in the triumphs of faith.

He died on the morning of the 20th of December last, at Bradford,—the first messenger of this last dispensation, who, for Christ's sake and the Gospel's, has laid down his life in a foreign land.

In this dispensation of Providence, an entire people are called to mourn. Brother Barnes was everywhere known and universally beloved as a meek, humble, and zealous minister of the Gospel, who has laboured extensively for many years with great success. Such was his wisdom and prudence, and such his modesty and kindness, that he won the friendship not only of the Saints, but of thousands of various sects, and of those who made no profession. In short, his was the favoured portion which falls to the lot of but few men, even among the great and good. He was loved and esteemed by many, and hated by few, in all the wide circle of his acquaintance. But, in the midst of a useful career on earth, he is suddenly and to us unexpectedly called away to a higher and more glorious field of action, with the spirits of the just, in the high council of the King of kings. His spirit now justly claims an honoured seat: his voice is now heard in the deliberations of the high and mighty ones, who are the principal movers in the great events of the dispensation of the fulness of times, whilst his body lies sleeping far away from his native shore, on a distant island of the sea.

No father, or mother, or kindred were near
To receive his last blessing or drop a kind tear,
With heart-broken anguish to weep o'er his tomb,
Or adorn it with roses of richest perfume.

Yet he was lamented with many a tear,
By hearts full of sorrow—by souls as sincere,
Who in solemn procession repaired to the grave,
To mourn for the stranger no kindness could save.

'Twas a tribute from souls he had won for his Lord—
Yes, brothers and sisters made nigh by his word,
Whose love was as strong and whose friendship as pure—
Whose grief was as heartfelt as heart can endure.

His name and memory will be dear to thousands, and will be handed down to all generations as one who has devoted his time from early youth in the service of his God and of his fellow-creatures, and has laid down his life for Christ's sake and the Gospel's, to find it again, even life eternal.

The Saints in England seem to be still rejoicing in the truth and increasing in numbers.

The emigration to Nauvoo is gathering as a cloud; yes, they are flocking as doves to their windows from all parts of England and the States. The ice remaining so late in the river has congregated them in St. Louis in great numbers, some from Ohio and the East, and from various places. I think that thousands will land in Nauvoo in the course of the spring. Yes, as soon as the ice is out, they will throng to Nauvoo in swarms. The people in Missouri are beginning to be more and more astonished, and are expressing great fears that 'Joe Smith' will yet prevail, so as to restore the supremacy of the laws in that dark corner of the earth, where a gang of robbers and murderers have so long controlled a State.

I long to be with you on the 6th of April, but fear that the ice will prevent.

I am, in haste,

Yours in the new covenant,

P. P. PRATT."

A short sketch of the rise of the "Young Gentlemen and Ladies Relief Society" is published in the *Times and Seasons* of this day.

In the latter part of January, 1843, a number of young people assembled at the house of Elder H. C. Kimball, who warned them against the various temptations to which youth is exposed, and gave an appointment expressly for the young at the house of Elder Billings; and another meeting was held in the ensuing week at brother Farr's school-room, which was filled to overflowing. Elder Kimball delivered addresses, exhorting the young people to study the Scriptures, and enable themselves to "give a reason for the hope within them," and to be ready to go on to the stage of action, when their present instructors and leaders had gone behind the scenes; also to keep good company and to keep pure and unspotted from the world.

The next meeting was appointed to be held at my house; and notwithstanding the inclemency of the weather, it was completely filled at an early hour. Elder Kimball, as usual, delivered an address, warning his hearers against giving heed to their youthful passions, and exhorting them to be obedient and to pay strict attention to the advice and command of their parents, who were better calculated to guide the pathway of youth than they themselves.

My house being too small, the next meeting was appointed to be held in the hall over my store. I addressed the young people for some time, expressing my gratitude to Elder Kimball for having commenced this glorious work, which would be the means of doing a great deal of good, and said the gratitude of all good men and of the youth would follow him through life, and he would always look back upon the winter of 1843 with pleasure. I experienced more embarrassment in standing before them than I should before kings and nobles of the earth; for I knew the crimes of which they were guilty, and knew precisely how to address them; but that my young friends were guilty of none of them, and therefore I hardly knew what to say. I advised them to organize themselves into a society for the relief of the poor, and recommended to them a poor lame English brother (Maudesley), who wanted a house built, that he might have a home amongst the Saints; that he had gathered a few materials for the purpose, but was unable to use them, and had petitioned for aid. I advised them to choose a committee to collect funds for this purpose, and perform this charitable act as soon as the weather permitted. I gave them such advice as I deemed was calculated to guide their conduct through life and prepare them for a glorious eternity.

A meeting was appointed to carry out these suggestions, at which William Cutler was chosen President, and Marcellus L. Bates, Clerk. Andrew Cahoon, C. V. Spencer, and Stephen Perry were appointed to draft a constitution for the society, and the meeting adjourned to the 28th of March, when the said committee submitted a draft of a constitution, consisting of twelve sections. The report was unanimously adopted, and the meeting proceeded to choose their officers. William Walker was chosen President; William Cutler, Vice-President; Lorin Walker, Treasurer; James M. Monroe, Secretary; Stephen Perry, Marcellus L. Bates, E. A. Alfred, William H. Kimball, and Garret Ivans, were appointed a committee of vigilance. The meeting then adjourned until the next Tuesday evening.

The next meeting was addressed by Elders Brigham Young, Heber C. Kimball, and Jedediah M. Grant, whose instructions were listened to with breathless attention.

The *Boston Weekly Bee* has the following:—

"MORMONISM.

Sir,—On Thursday evening, March 23rd, agreeable to appointment, Elder Adams addressed a large concourse of people on the Character and Mission of Joseph Smith the Prophet. In speaking of him, he bears a positive and direct testimony to the divinity of his mission. He does this without hesitating, just as if he meant what he said and said what he meant. He does not say he hopes Joseph Smith is a true Prophet, but says he is positive that such is the fact. On Sabbath, March 26th, during the day, he introduced Elder E. P. Maginn, and gave him a high recommendation as an able minister of the fulness of the Gospel, who is to take his place in Boston for the present. He also spoke of Elder Orson Hyde, one of the Twelve Apostles, that would probably visit them this spring; and, according to Adams' account of him, he must be a perfect Apollo in learning and eloquence. The Boylston Hall was a perfect jam during the day and evening. On Tuesday evening he gave his farewell lecture. That was a rich treat indeed, embodying the outline of the faith and doctrine of Latter-day Saints. But on Wednesday evening, at the great tea party, was the time it was clearly manifested that kindest feelings existed in this city towards the Mormons. There were present on that occasion over five hundred people; three hundred and fifty sat down at the first table. After supper, Elder Adams delivered a very appropriate and eloquent address. It was listened to with profound attention, during which time we saw the tear start in many an eye. During his remarks, he spoke very beautifully of 'the marriage supper of the Lamb,' that was to wind up this last dispensation, cause creation to cease to groan, and usher in the long-looked-for period when universal religion, liberty, and toleration shall be proclaimed from "mountain-top to mountain-top, and every man in every place shall meet a brother and a friend."

Yours truly, (not a Mormon, but) one of the many friends to that much abused people,

D. W. R."

Boston, April 1, 1843.

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 6, 1858.

PREPARATION.—Throughout the whole of his probationary course, man is under the law of preparation. The law fits everywhere and belongs alike to the general and special economy of God. Indeed, a probationary state is essentially of a preparatory character. But the law of preparation extends farther than the limits of time, and takes in more than the present order of things. It endures with eternity and runs through all the progressive series of existence. At certain points preparation and progression become so nearly akin as to be almost identical, and in no case can there be the one without the other. To prepare is to progress and become fit for the higher degree. Not to prepare is to remain stationary and unfit for the higher degree, or to decrease and go loaded backwards. Preparation leads on to fitness, exaltation, and happiness, and is at once the means and path of progression. Indeed, it might be said that everything done, every step taken, and every state of being has its preparatory conditions and workings-up. Whether the tendency be backward or forward, to increase or decrease, to a progressive or a stand-still state, to happiness or misery, the law of preparation holds good. If a man goes backward, that course has been prepared, either by his actions, inexperience, or untoward circumstances; if he goes forward, he advances by the steps of preparation. If increase attends him, the seeds of that increase have been sown before; if he decreases, a preparatory mildew has been gathering around him. If he has an Eden for his dwellingplace, that Eden has been prepared and its beds of variegated beauty planted; if he has a vile den of filthiness and guilt, there has preceded the preparation. If the mind is soaring in a progressive sky, knowledge has cut the ignorance that bound it, and on the wings of preparation it mounts higher and higher; but if the man is in a stand-still state, then either incumbrances have been thrown around him and fetters forged to enslave him, or, by slighting his opportunities and neglecting his gifts, he has made his own bonds. Every action, state, or thing has its preparation; and this is brought about either by ourselves or others, or else by the general workings-up, action, and modifications of society. But in either case it amounts to the same: the law of preparation is marked on all.

At the moment a person obtains the full preparation for any blessing, honour, object, or state, that moment he reaches the thing sought for. In preparing to be wise, a man actually becomes wise. By preparing to be rich, he grows rich. In entering into goodness, he is transformed into the good. While he is sowing his seeds of happiness, happiness springs up within him and around him. In travelling to greatness, he becomes great. In mounting the ladder of exaltation, he becomes exalted; and in his preparation for heaven, his heaven is conceived. The last step of preparation brings us to the goal; the last moment of time completes the preparatory period for eternity's beginning; and the final course of a probationary state leads us into the eternal one. In the gathering of the Saints of God, the last step brings each to the gathering-place, and the final preparatory act for the consummation of the great

work of the last days will bring in that consummation. Thus is brought out the all-importance of preparation, seeing that it is at once the means and the path by which every end is reached.

In reality, a man never does obtain that for which he is not prepared. He never is that which he is not,—never does that which he cannot do,—never accomplishes that for which he is not qualified and fit,—never enjoys that for which he is not capacitated and prepared. He may *seem* to be that which he is not, *appear* to accomplish more than he does, pass for more than he is, and obtain the *shell* of that for which he is not prepared; but it is illusion and not reality. In a temporary, accidental, and unnatural state of society, things may seem to be upside down, nature's nobles may be clothed in rags, and the ignoble and poor in soul be sitting in the seat of royalty and aping the character of majesty. But this incongruity belongs to the arrangements, appearances, or accidents: the reality is not touched thereby. The essential agreement in the economy of God and nature remains. Nothing is worth more than its real value, and no man can properly be that for which he is not endowed and prepared. Remove those artificial arrangements, make void those accidents, and sweep away those illusive appearances, and things will be found standing on their right side: the noble peasant will be the noble, and the beggar-king will be the beggar.

Under this probationary economy, the arrangements of God are also not fitted to the essential character of men. But his arrangements have *due reference to that character* and a wise design for their justification. This is a state of trial; and the Divine will has placed men in their various positions both to prove and to prepare them. But there is another great object in view. It is, that in making the eternal arrangements everything may be fixed according to its *ascertained* value, and every man put into that place for which he has shown himself worthy. Thus will be exemplified the wisdom and justice of the Supreme, and the law of preparation be universally and grandly illustrated. Indeed, this state of things is designed altogether as a preparatory one to the next; and the temporary and probationary arrangements of God are made subservient to the adjustment of the eternal state of things. Hence we see that the Prophets, Saints, and nobles of nature have almost invariably been cast out from among men or thrown in their wrong spheres. But their essential character stood; and though they were tried, the great design was that, by passing through much tribulation, they should be *prepared* to enter the kingdom. Thus we see that all these Divine arrangements have a preparatory design, and that they will enhance the eternal state of things.

It has been said, "There is no royal road to learning." The whole truth is, there is no royal road to any essential and eternal state or condition. The man that is prepared for greatness is great; but if he is not prepared, position does not make him great. He must drink deeply of the fountain of wisdom to be a wise man. Though the ignoramus may be robed in the garments of wisdom, he is only an ignorant man unsuitably clothed. Give to a person a position, and unless he is prepared and qualified for that position, he cannot fill it with efficiency and honour. Place ten crowns on the head, and they will not give it the quality of majesty. Even though a person may be gathered to Zion, unless he has the spirit and ideal of Zion within him, in reality he never reaches Zion; and even if he were to be taken to heaven, if he was not prepared for that state, it would be no heaven to him. Thus we see the importance of preparation. Its law is eternal, and circumscribes every condition, and runs through every state.

Perhaps it will seem to some of our readers that we have been dealing with truisms

and writing proverbs. Be that as it may, they are too generally practically contradicted, and the principles which they embody slighted. Moreover, if we succeed in fixing upon the minds of our readers the importance of preparation, we shall have accomplished our design. It is time the Saints should thoroughly understand this important law, and especially should it be stamped on the hearts of the Priesthood. This is indeed important, for that law is a fundamental one in the whole economy of God and the plan of salvation. To the mind of an enlightened Saint, the building-up of the kingdom no longer resembles the building of castles in the air, but is a reality that has to be prepared for and worked out. Such a one will look at his exaltation as a ladder which he has to ascend, and his future glory and position as something for which he has to be fitted and qualified.

Whatever might have been their past views, henceforth let all make *preparation the basis of their every hope, every action, and everything which they expect to be*. If any man expects to be wise and full of the knowledge and revelations of eternity, let him seek for wisdom, store his mind with knowledge, and live in communion with the Spirit. Does he expect to be enlarged and to comprehend the purposes of God? Then let his mind grow and his soul delight in the works of God. Does he expect increase to be his portion and eternal riches his treasure? Then let him sow the seeds of good works, and lay up for himself treasures in heaven. If he expects to be great, let him prepare for greatness. If he looks forward for position, let him qualify himself for that position. Does he anticipate becoming a ruler among the nations? Then let him become a ruler indeed, and prepare himself to sit in the seat of government. Does he look forward to be numbered among the saviours upon Mount Zion? Then let the spirit of salvation grow within him and the principles of salvation be illustrated in his works. If he anticipates being crowned as king and priest of the Most High, let him magnify his present calling and prove himself worthy of that high honour. Does he expect to be among the Gods? Then let him cultivate the disposition and quality of God. If the Saints look forward for a Zion, let them make a Zion here, have Zion in their eye, and carry a Zion wheresoever they go. If they hope to dwell in heaven, let them fit themselves for that state. Do they long to see Israel the head of the nations? Then let all endeavour to make themselves superior, so that when Israel's children are brought together their superiority may be felt. Do they expect to be gathered? Then let all *prepare* to bring about their deliverance.

Those who are not building their hopes and expectations upon the basis of preparation are rearing their fabric on sand; for, though God should open their way and come to their aid in a time of need, unless they prepare, their lot will be disappointment. The Lord helps those who help themselves. Let the Elders especially understand, in all their future administrations and expectations, that inefficiency, failure, loss, and dishonour will certainly attend them, unless they work to the principle of *Preparation!*

THE "DESERRET NEWS."—We have received at this Office several numbers of the *Deserret News*, with date as late as September 8th. Evidently society "at home" is resuming its wonted state of calm and happy sociability. Scarcely a remnant of the Utah Expedition can be found in the "News," and it is happily oblivious to politics. The true mission of "Mormonism," namely, the moral, social, intellectual, and religious elevation of the people, commands the attention of the editor, and we presume the community generally partake of the same spirit.

REDEMPTION OF THE EARTH.

BY ELDER RICHARD HERIVELL.

This earth was formed, not as many assert, out of nothing, but out of pre-existing elements. Adam was placed upon it, (how long after its formation, revelation does not inform us,) and Eve with him, as also the different kinds of animals, &c.; and the earth produced food for all living creatures.

Ignorance is the cause of many absurd conjectures and jarring errors among religious professors in reference to the *redemption* of the earth as well as its creation. They cannot do otherwise than conjecture and dispute on such a sublime subject; for, according to Paul's statement, "the things of God knoweth no man, but the Spirit of God." They will not humble themselves to receive the Spirit of truth in the appointed way, so that it is no wonder they do not understand the things of God. They trust in their own wisdom; but, says the Lord, "I will destroy the wisdom of the wise and bring to naught the understanding of the prudent."

The majority of professing Christians believe that this earth is doomed to be entirely annihilated. They derive this conclusion from the words of Peter in his 2nd Epistle, where he says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up." But the very same inspired man says also that, after the end is come, there will be a "new earth." Is God, then, going to destroy this earth in one day, and in the same day create a new one? If the end spoken of is the entire destruction of this earth, such must be the case; and if the inhabitants of this earth are to enjoy a "new earth" after its destruction, the end is not yet coming, or else that new earth is made or prepared unknown to us. If it is not made and prepared, and if it is to be made by the same process by which this was made, it will probably take a few thousand years to form it. Then the wicked will feel strong to ask, "Where is the sign of his coming?" When any-

thing is said concerning the end, it is to encourage the Saints, that they may not despair. If now the righteous are cast down—if now the wicked prosper, while good men are in adversity,—if, through intrigue, malicious schemes, and evil machinations, the wicked become exalted, while the righteous toil to obtain an honest living by the sweat of their brow, while tears run down their cheeks because they cannot sufficiently provide for the wants of their families, and because the torrent of sin is so strong against righteousness and uprightness, yet it will not always be so; for the time allotted to the inhabitants of this earth for their probation will come to an end. The mighty angel clothed with a cloud, and having a rainbow upon his head, will set his right foot upon the sea, and his left foot on the earth, and swear by him that liveth for ever and ever, that time shall be no longer. There will be no more time for the wicked to commit their abominations. The righteous will look for the wicked and find them no more, for they will be destroyed, root and branch. Although they may have been verdant as a green bay tree, they will wither and be dried up. The condition of the righteous will then be far different to that hitherto experienced. Their tears will be wiped from their eyes, and they will sorrow and mourn no longer. Thus, in very deed, there is an end coming,—thanks to God for it,—but not an end of this earth. It is destined for better and higher uses. It has, however, to be burned, and its works burned up, according to the declaration of Peter—"The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." But if it is to be burned, it is not to be annihilated: it has to be purified. (See Mal. iv.) As gold and other metals are purified by fire, so will the earth. It has been polluted by sin and wickedness, and by fire it will be purified.

What, let us enquire, was God's design in causing this earth to be made? The

Scripture tells us that we are God's offspring. (Acts xvii. 28.) The earth was formed for the eternal habitation of God's offspring. At the creation everything was made good; but by sin everything has been perverted, and has to be redeemed. To redeem is to bring back—to restore, after satisfaction has been given. Christ died to redeem man and the earth also. Since the fall, the ground has brought forth thorns and briers; but before the fall it was not so. If it produces food for man and beast, it is because of the great care and toil of its inhabitants, with the blessing of God upon it; but before the curse was pronounced upon it, it produced of itself. The new earth of which we read in the Bible will be the same that we now inhabit; but a great change will first take place. Sin and sinful men will be banished, and wickedness be swept from it; the lion will lose his ferocity, and the serpent its

venom; discord and falsehood will have no place therein, and truth and righteousness will everywhere prevail.

The inspired writers could not see that this earth was to be destroyed, for they give us a very different account. Solomon says, "One generation passeth away, and another generation cometh, but the earth abideth for ever." (Eccles. i. 4.) David asks, "Who laid the foundations of the earth, that it should not be removed for ever?" (Ps. civ. 5.) He also declares, more than once, that the people of God are to "inherit the earth" for ever.

What a blessing, then, is it for the people of God to have his holy word in their possession, that they may learn his great designs concerning the earth which they inhabit, and that their eyes may be opened to the realities of the glory to come! They will thence learn that as this earth was before the fall so it will be after the resurrection.

HOME CORRESPONDENCE.

LETTER FROM ELDER J. D. ROSS.

11, Cheyne Street,
Stockbridge, Edinburgh,
October 19, 1858.

Dear President Calkin,—About five months since, in company with yourself, I visited the Scottish Pastorate, when we found the brethren here a little behind the times. I am now happy in being able to report the business arrangements, the intelligence, and faithfulness of the Priesthood, with the good works of the Saints, as second to none in any Pastorate of the Mission. If the brethren deserved censure before, they most certainly deserve praise now for the good work performed.

I feel assured that the spirit of progress is with the brethren here; and a continuance in the faithful discharge of their duty will enable the Scottish Conferences to resume their former position among the Conferences in the British Mission,—that is, in the front ranks.

We held Conference in Glasgow on the 10th inst.; and although the weather was extremely wet and stormy, many of

the Saints walked through rain and mud several miles to be present, and we had a really good time together. The Spirit of God rested upon the congregation. The Conference was reported in good condition. We also held Conference in Edinburgh on the 17th, when we had really a profitable and instructive time. This Pastorate under its present administration is bound to progress. When men submit to reproof and profit thereby, in my humble opinion they give evidence that true nobility of spirit dwells within them.

Reformation in business and in meetings is in progress; but reformation of certain obnoxious habits in some Conferences is tardy indeed in its movements,—tobacco smoking for example. I am almost inclined to believe that in some places the people are retrograding instead of progressing in this particular. The Elders ought to remember that they are responsible for the conduct of many, inasmuch as their example leads to the obnoxious habit. Never mind preaching about it. Set a proper pattern before the people, and they will follow their

leaders. The influence and power of example, either for good or evil, are great among the Elders, and ought to be used for the good of the Saints. May the Lord enable us all to overcome every evil and make us powerful to do good.

Yours faithfully,

J. D. ROSS.

MANCHESTER PASTORATE.

24, Carver Street, Chorlton-upon-Medlock,
Manchester, Oct. 16, 1858.

To President Asa Calkin.

Dear Brother,—In presenting you with a report of the present condition of my Pastorate, I have much pleasure in stating that my anticipations in my last letter, as regards there not being a place found for us in the list of your debtors for books, has been fully realized. The Manchester and Liverpool Conferences are already out of debt; and by the end of this quarter I expect that Preston Conference will be so too, and that the Pastorate will be entirely free from debts of all kinds. The Lord is blessing his Saints with his Holy Spirit, and they rejoice in the work of the Lord and are on hand to do whatever the servants of God command them to do in righteousness.

President J. D. Ross and Elder Thomas Williams paid us a visit at our Priesthood meeting at Manchester, which was held on October 3rd, and gave the Priesthood and Saints some excellent instructions pertaining to the order of book-keeping and the necessity of attending to the Penny Emigration Fund; and I believe that the Saints will also take hold of these instructions with a zeal becoming the Saints of this Pastorate, and manifest to their brethren placed over them in the Lord

that they rightly appreciate their instructions by reducing them to practice; and many of the Saints of this Pastorate will be found among the number that have made a covenant by sacrifice and have gathered themselves together according to the word of the Lord. I feel great confidence in the order in which the Penny Fund accounts have to be kept; and I have no doubt that in a short time many thousands of pounds will be gathered together by means of this fund for the deliverance of the Saints; for many of the Saints begin to realize the old proverb, "God helps them that help themselves," and are beginning to act accordingly.

We have raised more money this quarter in the Pastorate than any preceding quarter, and we have better prospects of baptising new members in many parts of the Pastorate. Some have already been baptised; others are giving in their names as candidates for baptism, and the work of the Lord continues to roll on. Some bring "Mormonism" into notice by contention and strife, thinking to stay its progress; but this will ultimately redound to the glory of God and be the means of causing some to enquire after the truth, and thus come to a knowledge of the same, and be saved with an everlasting salvation in his kingdom.

In concluding, I may say that the brethren in the Priesthood are one with me in rolling on the work of the Lord: and as to the Saints, they need no praise, for their works speak much louder than words.

May God bless and prosper you and your Counsellors in all your undertakings for the welfare of his kingdom, is the prayer of your brother in the Gospel Covenant,

EDWARD OLIVER.

CORRESPONDENCE FROM BRIGHAM YOUNG TO A GENTLEMAN OF CANANDAIGUA.

The following letter, written by Brigham Young, in reply to one addressed to him by a citizen of Canandaigua, requesting him to settle a controversy relative to his antecedents, is going the round of the papers; and from the spirit of friendship and philanthropy which the letter breathes, and also from the fact that it contains

interesting and important items of history connected with the writer and his family, we insert it entire in the columns of the *Star*.

Great Salt Lake City,
July 23, 1858.

To _____.

I received your letter, dated Canandaigua, May 5, 1858. I will give you a short sketch of my history. I was born in Whittingham, Windham county, Vermont, June 1, 1801. My father and family removed to Smyrna, Chenango county, New York, when I was about eighteen months old. We lived in the place until 1813. Shortly after the commencement of the late war with Great Britain, my father and his family removed to the town of Genoa, Cayuga county, New York, in which county I lived until 1829. I then moved to Mendon, Monroe county; and in 1830, removed from thence to No. 9, Canandaigua, into a small house owned by Jonathan Mack, situated on the west side of the road, opposite to where Mr. Mack then lived. I helped to finish his new house, so that he moved into it before I left the place. I left Canandaigua in 1832, and returned to Mendon. April 14, same year, I was baptised into the Church of Jesus Christ of Latter-day Saints. I did not live in any other house during my residence in Canandaigua than the one before mentioned. I never saw Sena Goff to my knowledge. I never held meetings in partnership with any person, nor ever preached or pretended to while I lived in the town of Canandaigua, nor ever spoke in meeting except once in a prayer-meeting in the house I lived in, when probably I occupied from two to five minutes. There is a possibility of my having spoken in prayer meeting at other times, but I have no recollection of it. If I had, I think I should have remembered it; for I found myself materially frightened when I found myself in the meeting I have mentioned. After I had joined the Church, I became somewhat accustomed to public speaking. Once, in passing through No. 9, I stopped and preached in the school-house north of Mr. Mack's. I have thus far marked out my path with some particularity. Since then, the events of my life are before the world. I will, however, state that, after my return to Mendon, I removed to Kirtland, Ohio; from thence to Far West, Mobile; from thence to Nauvoo, Illinois; and from thence to the mountains.

There are five brothers of us, in the following order:—John, Joseph, Phineas H., myself, and Lorenzo D. The two former never lived in No. 9. Phineas H. and Lorenzo D. did live there, but removed long before I came. The five of us, with my two living sisters, (I have three dead,) are here; and although some of them are past threescore-and-ten years of age, yet, by living in a judicious manner, through the blessing of the Lord, we have good health and are surrounded by an abundance of the comforts of life. Through the faith and the prayers of the Saints and the visible dealing of the Almighty, we are blessed with peace and again delivered from the grasp of our enemies, who have sought all the day long to trample in the dust and extinguish that sacred light which God, through his revelations to Joseph the Prophet, has implanted in our breasts. My heart yearns towards my friends of bygone years; and blessed indeed will be the day when they receive the light of the new and everlasting covenant, when I can join hands with them and feel that my God is their God, and that where I worship there also will they offer up devotion to the throne of grace.

The war is ended, the troops are partly withdrawn, and we have returned to our comfortable homes. Our trees are loaded with fruit. We have the best country in the world for vegetables. Our crops are most abundant. Wheat is our staple grain. At many times we have harvested three crops from one sowing, by what we call voluntary wheat springing up the second or third season. Although I have been in this valley only eleven years, I have had peaches seven years, and this year will have an abundance of apples for family use. We've apricots, almond trees, plums, cherries, and the finest grapes I have seen: they grow in bunches weighing from eight ounces to two pounds. I have a fine family of boys and girls, a part of whom are married. I have fifteen living and two dead grandchildren.

Present my warmest regards to your father and his family. I really desire you to let me know where they are living and how they are situated.

BRIGHAM YOUNG.

ITEMS OF NEWS FROM UTAH.

(From the "Deseret News.")

PIC-NIC EXCURSION.—Agreeable to invitation by President Brigham Young, the First Presidency, his Excellency Governor Cumming, and several other citizens, with ladies and children, rendezvoused, August 26th, at a romantic, shady location, a short distance above mill D in Big Cottonwood Canyon, and around a commodious, bough-covered room, built by the B. C. Lumber Company for the accommodation of those who might wish to participate in the dance. Capt. W. H. Hooper accompanied the Governor to the rendezvous and in returning, while Mrs. Cumming, on her spirited pony and escorted by General Ferguson, enjoyed a wider and more picturesque view of the constantly shifting scenery than could those who occupied luxurious seats in carriages. Music, dancing, and the song enlivened the social gathering, in the enjoyment of which none seemed to surpass the Governor and his lady. The party returned on the 28th, delighted and refreshed by the pleasant drive, the pure canyon breezes,

and the two nights and a day's encampment amid leafy bowers by ice-cold streams.

COL. F. W. LANDER, Superintendent of that section of the Pacific waggon-road between the South Pass and City Rocks, called upon President Brigham Young at his office on the 28th and 31st ult., in both which interviews the Colonel advanced and assented to ideas and principles highly becoming an American citizen—one loving and respecting the Constitution and constitutional laws of our country. Col. Lander left on the 31st for the scene of his duties north of this city, where he purposes to remain until about the 1st October, and then close field duties for this season and return to Washington.

CAPT. HOWARD EGAN and party, who escorted Col. Thomas L. Kane to Florence, N. T., returned to this city on the 25th of August.

PASSING EVENTS.

GENERAL.—The spirit-rapping mania is very prevalent in the neighbourhood of Halifax, Yorkshire, and has driven several persons into the lunatic asylums. Two great fires have occurred in Russia—one at Orel, which destroyed 500 buildings, and the other at Livny, where 200 buildings were destroyed. A bloody fight has taken place near Damascus, Syria, between two tribes of Arabs, leaving 400 killed, the victorious party afterwards pillaging the villages in the neighbourhood. A formidable insurrection has broken out in Passavina, Turkey, and many Mussulmans have been killed. An insurrection has also broken out in several parts of Bosnia: the insurgents are Christians. In one place 14 Mussulmans were massacred; in another village several Mussulmans were put to death. An explosion in Candia is also regarded as imminent. News from New Zealand state that a great fire had broken out in Auckland, and had destroyed one-half of the town.

AMERICAN.—The Mexican news state that a battle had been fought between Gen. Vidaurri and Gen. Miramon, near San Luis; one despatch reporting that Miramon had captured a thousand prisoners and several pieces of artillery, and a subsequent one stating that Vidaurri had at length defeated Miramon, and that the latter had blown out his brains in despair. Despatches received at Washington indicate that relations with the Indians of New Mexico are by no means in a satisfactory condition. A battle was fought on the 29th Aug. between 300 Navajoe Indians and a small detachment of U. S. troops. On the morning of the 6th ult. the Ohio State House was found enveloped in flames; and, in addition to the loss of other property, five or six hundred volumes of public documents of great value, embracing the only complete set extant from the first organisation of the Territorial Government to the present time, were totally ruined before the fire could be subdued. The *New York Herald's* Salt Lake City Correspondent says, in a letter dated Sept. 11, that Judge Eckels purposed taking his departure for the States on the ensuing Wednesday, private business at home rendering it necessary for him to go.

VARIETIES.

JOKING.—It is all very well to joke when we please; but we should always endeavour to please when we joke.

The only work which has come down from the pen of Longinus is his "*Peri Supous*," or Treatise on the Sublime. A pedantic collegian was boasting in a large party of his extensive reading, adding that he had read Longinus over and over again, and thought him a dry writer. "Pray sir," said a grave character near him, "have you ever read his '*Peri Supous*?' " "No, sir," said the pedant: "I have read all his works except that."

AN EXPEDIENT.—A Cantab, who had run up a reckoning at a house of entertainment some distance from Cambridge, and having no money withal to discharge it, hit upon the following expedient. The host being present, he began to condemn the wine, protesting that it was execrably bad, and observing that his taste was delicate, as his father was a wine merchant; but that, if the landlord would permit him to look at the cask, he had a composition with him which would make it better. The landlord at last consented to try the experiment. They accordingly repaired to the cellar, when the Cantab bored a hole in the cask, and told the landlord to place his finger upon it, while he stepped up stairs for the powder, which he said he had forgotten to bring down. The landlord waited a long time; but finding that the Cantab did not come down, he got out of all patience—went up—and lo! his guest had departed!

RELIGION.

Priceless balm of consolation!
Sweetest theme of sweetest song!
In the hour of tribulation,
Thine to aid us does belong.

Thine to dry the eye of weeping;
Thine to ease the troubled heart;
Thine to rouse the sinner sleeping;
Thine to shield from Satan's dart.

Thine to sanctify affliction;
Thine to comfort in distress;
Thine to soften our correction;
Thine to lighten cares that press.

Thine to yield us purest pleasure—
Wipe away corroding tears;
Thine to show the saving treasure,
Fan our joys, and calm our fears.

Thine to point the "Rock of Ages;"
Thine to guide us safely there,—
Safe, though hell's chief power rages,
'Neath thy potent guiding care.

Thine to smooth the dying pillow;
Thine to blunt the sting of death—
Lift us o'er the grave's dark billow,
Mounting on triumphant faith.

Oh, my soul! be this thy refuge—
This thy stay in trying hour:
Though afflictions rain a deluge,
Light shall fall the crushing shower.

Friends may vanish, cares may grieve you,
Bitter trials weighty press:
There is One will never leave you—
Ne'er forsake you in distress!

E. L. SLOAN.

ADDRESSES.—Benjamin F. Cooke, at Mr. P. Spry's, Strugnell Buildings, Eton, near Windsor, Berks.
Samuel Carter, 15, York Place, Castle Fields, Shrewsbury.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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T O - D A Y .

"Procrastination is the thief of time."—DR. YOUNG.

There is in many people an inclination to postpone the duties of the present to some more convenient time—a characteristic that might be termed constitutional slothfulness, and in support of which any amount of "reasons" can be advanced why the duties might be postponed (nay, why they *ought* to be postponed) to a more suitable—that is, agreeable time.

If this inclination was not productive of any harm, it would be rather amusing to watch the shifts and plans which apathetic sloth has resource to, to avoid the necessary exertion attending the constant duties of every-day life; but the vast amount of real misery it produces, with the injury and the sin which it is the prolific parent of, forbids our looking upon it with the eye of carelessness: our common feelings of right and justice impel us to meet it with the sternest reprehension and point to the evils that directly and indirectly flow from it. The fact that many good men give way to its insinuating soporifics further prompts us to point to its baneful effects, and, by plain illustrations, to show the abundant evils that flow from it.

It has been remarked by a historian, that when Napoleon encountered Wellington on the memorable field of Waterloo, he met for the first time one who

understood the value of *minutes* as well as himself; and the whole career of both those great warriors proves that they fully realized the importance of time and of having every duty attended to at the proper time—never deferring to the future what the present required.

To-day is to us the most important period of our existence. It rises full of the knowledge of the past, which with warning finger points to the fleeting velocity of the present. It is big with the destinies of the future, which may be to us dark, hopeless, and miserable, or an eternity of felicity and happiness, according as the present is used or abused—abused either by sins of commission or by those of omission. There are many homely ways by which the truth of this can be illustrated. A workman, whose labour is of such a nature that he is master of his time, may flitter away the early part of the week in sloth, in pleasure, or in trifles of no moment. When the week grows old, he finds his abilities overtaken to produce anything like the proper amount of labour. He struggles and "pushes" to regain the time lost; and, while injuring his constitution, he is unable to perform the quantity of work his necessities require, and Saturday brings aching, and pains, and a shortness of means which himself and family will feel

the want of. If he bears the name of Saint, has he stopped to consider the mighty consequences that flow from such a seemingly trifling cause. Without calculating the amount of disease and suffering it produces and necessary hastening to a premature grave, there are other evils springing from it, which carry their effects beyond the grave and operate with an influence in the eternal world. In the first place, has he realized that God abominates and is angry at sloth continually, and that we are as much stewards of our time and energies as of our means and talents? Next, has he calculated what means he has squandered? If it had been turned into the Emigration Fund, it would have been slowly but surely accumulating; and when the way to Zion was free from obstacles, he and his family might have helped to swell the throng of those ransomed ones who fly to their appointed gathering-place, singing songs of everlasting joy. And has he ever realized, too, that the Dispenser of health and strength requires these blessings to be employed to the best advantage, that a faithful Tithing may be rendered to roll forth the purposes of redemption, and that such time not accounted for is an act of dishonesty by robbing the Lord of that tithe which his law demands?

Let those who wilfully act such a part remember the fate of Annanias and Sapphira, who fell beneath the destroyer's power for trying to impose upon the Spirit of Right and endeavouring to claim the blessings bestowed upon the faithfully honest. Their case becomes still more pointed and applicable to those who pretend to render to the Lord his due, but fraudulently retain a part. Although they may not be keeping back part of their substance, still, in not using "to-day" to the best advantage, they are virtually defrauding the treasury of the Lord of that which legally belongs to it; and they will sooner or later learn that "the Lord God is a jealous God"—jealous of that worship and that reverence which are his right, and jealous also of all the interests of his Church and kingdom upon the earth.

The poet has said and sung—

"Defer not till to-morrow to be wise:
To-morrow's sun to you may never rise."

Yet, though the truth of this is enforced by the many warnings surrounding us in

every-day life, many whirl heedlessly on in the giddy round of pleasure, putting off the more important duties of the present till a more convenient season—"eating and drinking, marrying and giving in marriage" with those whose bands are tightening fast for the burning, thinking it quite soon enough to give up the society of their gentile associations, with all their wickedness and abominations, when the time comes for them to bid adieu to home and fatherland and flee from the destruction awaiting the wicked. Oh, ye ignorant ones, think you the time will ever come for you to enjoy true and enduring happiness, either with the people of God on earth or the departed blest, while in your present condition? If you were gathered to Zion, you would find it unsuited to your diseased desires. There the faithful are fully alive to the importance of the present. They see the rapid march of the kingdom of God and the absolute necessity of "to-day" being fully occupied, as every day brings increasing responsibilities, and their still developing energies are being continually taxed—the constant accompaniment of true progression.

The wisest man that now lives upon the earth has said, "If I am saved to-day—if I am right before my Father in heaven now, and keep thus every day, I am saved eternally." To-morrow never came for any being, neither *will* it come for any one. Hence the necessity of having the comforting assurance of the Holy Spirit that God is pleased with our unceasing attention to the ever-recurring duties that devolve upon us.

But one part of the duty of to-day is to look forward with the eye of discernment to the changes that, as citizens of the kingdom of God, we shall be called to pass through, and make all needful preparation for the same. No wise general would allow his troops to rest in idleness and supineness during the heat of war because the enemy was not on the borders of his camp or the shouts of battle ringing in his ears. He would have sentinels posted, outposts established, scouts on the alert to learn every movement of the foe, and his men constantly employed in carrying out every plan which the fertility of his genius could produce. So no wise Saint will sink down in apathy and carelessness, believing that God will effect our deliverance, work out his Divine plan

poses, and rell forth his kingdom upon the earth, leaving us nothing to do but to believe, and, when the victory is won, to step in and enjoy the prize.

When the Saviour said, "Take no thought for the morrow," his injunction applied only in a local sense and to his disciples, who went forth without purse and scrip, depending on Him who rules and controls all things for the good of those who love him and keep his commandments. Fully employed in the ministry, they were forbidden to encumber themselves with the cares and perplexities of future sustenance, having the assurance that they should be cared for. But the very injunction conveys explicitly the understanding that the duties of "to-day" were of paramount importance, their duties being to preach the Gospel, maintain the power of their divine calling, and herald forth the advent of the kingdom of God.

But there are many other ways in which the subject can be illustrated. Let us refer again to the Penny Emigration Fund. Here is an institution organized by the wisdom of God and revealed through the channel of the Priesthood, by which the poor of all lands and of all climes can aid mightily in their own home-gathering and be freed from the oppression, tyranny, and injustice which they are suffering under. An accumulation of trifles form in the aggregate a size proportionate to the quantities. An accumulation of pennies, sixpences, and shillings will give to the possessor a proportionate amount of power: and as money is the motive power with the world, the less accumulation of means there is from this source, the less amount of good can be accomplished. Again, united efforts can accomplish much with ease, which single efforts might waste a lifetime on in vain; and if those efforts are directed by superior wisdom, still more can be accomplished. The importance of this fund has been dilated upon, time and again, orally and in writing. The attention of the Saints has been directed to the fact that, by the accumulation of their trifles, under the direction of the Presidency and the wisdom imparted by the Spirit of God, thousands may be emigrated and placed in a position of accomplishing more than they ever could here, while those whose means are thus employed have still the assurance that the

money they deposit will be available for their benefit and use at any moment when they may require it; whereas this money squandered in petty trifles accomplishes no good: it is lost, and even more than lost—gone to create wants which nature never requires. How often do we find this principle—that of "to-day" being well used—neglected! Resolution after resolution is formed that "Next week" or "next month I will begin to pay something into the Emigration Fund," while "to-day" is being neglected and the pennies are being squandered for no good end. Then, when "next week" comes, or "next month" arrives, the same resolution is repeated—the former having been broken. A penny appears such a trifle that few attach any importance to it, and still fewer understand the mighty power of an accumulation of pennies. One penny put to use when Christ was upon the earth would ere this, in the hands of a good steward, have amounted to a sum sufficient to form a globe of solid gold as large as the earth we inhabit. But the power of pennies may be clearly illustrated as follows. Suppose twenty thousand Saints would pay a penny weekly, at the end of a year there would be a sum on hand of between four and five thousand pounds! But if every one of these individuals paid fourpence-halfpenny per week, the Emigration Fund would be swelled in one year to almost twenty thousand pounds!! What an amount of good could be accomplished with that means! and what a return a very few years would make! Every faithful Saint would be rejoicing in Zion and aiding to build up the kingdom of God in another sphere; and all this might be accomplished by being careful of the means in our possession to-day, and putting our trifles in the hands of the proper authorities.

The subject can be further illustrated by a reference to the law of Tithing. At many times, when some of the Saints feel the necessities of life pressing hard upon them, instead of perceiving that their faith and integrity are being tried, they give way to the pressure of the moment, and permit their Tithing to run behind for a little, intending to "pay it up again," but forgetting that the debt is surely increasing, and not calculating the difficulty they experience while meeting the varied requirements that are

continually arising. The Lord has said, if his people do their duty before him, it is his business to take care of them: therefore, when such a course is persisted in, we manifest a weakness of faith and want of confidence in the Lord highly derogatory to his character and his attributes of justice and truthfulness. There is no one acquainted with the principles of household economy, who possesses a spark of common sense, but who knows that, with the many wants of a family to attend to, it is a most difficult matter to pay off a debt that has accumulated to any considerable amount, and that cares and perplexities are avoided by living within our means. The same principle holds good with regard to Tithing. If that law is fully and honestly lived up to, and the tithe we have consecrated to his service is viewed with the sacredness it requires, we shall pointedly and punctually render unto the Lord that which is the Lord's in proper season; and having used "to-day" to the best advantage and faithfully performed the duties thereof, we shall experience the blessing of the Holy One of Israel to-day; and all our undertakings and desires being sanctified before him will be blessed; our pathway in life made easy, our enjoyments sweetened, and the asperities and roughness that await us on every hand be softened down by the interposition of that Providence that watches over the welfare of the Saints.

It will not do to sit down in ease and meditate upon the glory that awaits us in the eternal worlds when the power of endless lives is ours, and our deified brows are adorned with the wreaths of never-

fading glory, and yet neglect the duties that devolve upon us now. If such a course be pursued, we shall never enjoy these exalted glories. And though it is good to look forward to the magnificent future that awaits the faithful, to stimulate our ardour and urge us on to noble deeds, those noble deeds have got to be performed here and the foundation to be laid now on which these mighty glories may rest.

This is the course that has been pursued by all the noble philanthropists who have gone before. This is the course pursued by the noble philanthropists now. This was the track trod by Jesus and his associates. This was and is the track trod by Joseph and his associates, by Brigham and his companions. They suffered and struggled, and many of them have bled and died; they bore persecution, indignity, and inhumanity; they toiled and laboured; and many of them still toil and labour here upon the earth, "looking forward to the recompense of their reward," but ever mindful of "to-day," knowing that the present alone exists for them, and "working while it is called to-day; for the night cometh, when no man can work."

If we want to share the glories with them—if we wish to be crowned with eternal lives, we must follow the self-same course, steadily moving on in the track they have marked out, assured that salvation and exaltation are still to be wrought out by the same means; and as they who have passed behind the veil are enjoying the fruits of their labours, so, if we steadily follow their luminous example, verily we shall not lose our reward."

PURITY.

BY ELDER CHARLES W. PENROSE.

"Blessed are the pure in heart, for they shall see God." This was a promise made by Jesus Christ when preaching that sublime discourse which is called the "Sermon on the Mount." Simple, pointed, and powerful is that beautiful discourse, which must have enchain'd the attention of the assembled multitude, thrilled with joy the bosoms of those who loved

the truth, and pierced with remorse or stirred up to anger the hearts of hypocrites and ungodly men.

"The pure in heart!" In this world of hypocrisy and deceit, how few are worthy of that title! Corrupted by evil desires and corroded by evil passions, the hearts of men are "deceitful above all things and desperately wicked." What a change

must take place before the inhabitants of the earth are fit to stand in the presence of the Lord!

God is a being of spotless purity, and nothing impure or unholy can enter his presence. Iniquity cannot stand before him; for his glory is a "consuming fire." How absurd, then, the doctrines of modern theologians, who persuade their deluded hearers that, no matter how wicked their lives may have been, if they have but faith in the merits of Jesus Christ and feel sorry for their sins, their souls, when separated from their earthly tabernacles, will be borne on the wings of angels to the heavenly mansions, where, in the presence of God and the society of just men made perfect, they will sing praises through all eternity!

The worst of criminals—even those who have crowned by murder a life of horrible depravity and sin, if they will shed a few tears and declare themselves penitent, are gravely informed that the fatal drop is a short cut into the holy abode of the immaculate Jehovah and a swift passage into the arms of Jesus!

How different were the teachings of inspired men! "Without holiness no man shall see the Lord." "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you by vain words, for because of these things cometh the wrath of God upon the children of disobedience." "No murderer hath eternal life abiding in him." "And there shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." These are the words of men who wrote and spoke by the power of the Holy Ghost.

None will be fit to enjoy the society of God unless they become like him. His ways are not as the ways of men, nor his thoughts as their thoughts. It would be no heaven for an unrighteous man to be in God's society. He would experience no happiness there: his feelings, habits, and views would be so opposite to those of the inhabitants of a celestial sphere that he would feel quite out of place in their company.

Take a rough, uncultivated being from the lowest grade of society, and place

him in the brilliant saloon of a nobleman's mansion, when the *élite* of fashion, and the most refined in this age of refinement are assembled, and what would be his feelings? Uncomfortable and ill at ease, he would feel "like a pig in a parlour," and would be glad to make his exit as speedily as possible.

Infinitely worse would he feel who should be ushered into the celestial world, unlearned in the ways of God, unpurified from the grossness of his earthly habits, and unpractised in the chaste and holy refinements of such an exalted sphere. Incapable of approaching such elevated enjoyments, he would feel supremely miserable.

The Saints of God expect one day to enter into all the joys and privileges of the highest state of being. They should, therefore seek diligently to prepare themselves for so brilliant a position, and, while gaining experience and acquiring knowledge, endeavour to purify themselves.

They must become *pure-minded*. All actions spring from motives. If, therefore, the motive be pure, the action will be pure; and if, on the other hand, the motive be impure, the action will correspond. The Spirit of truth will manifest to those who possess it whether their desires and motives are right or wrong; and those who listen to its whisperings and act upon its suggestions will be able to subdue all unrighteous desires and strangle in the birth all impure motives. The will of God will be made known to them by the living oracles, and they will resist all inclination to act in opposition to it.

They must learn to *govern their thoughts*. The powers of the mind can be controlled and directed as well as the powers of the body. All impure thoughts must be crushed and the energies of the mind be used to direct the stream of its reflections, so that every drop may flow in a channel of purity.

Love for truth and righteousness *for their own sakes* must be established in the soul. If the Saints obey the laws of God and seek after the principles of truth *merely* because they are commanded to do so, there will be always a possibility of their turning away from the pursuit of truth and straying from the path of righteousness; but if they seek after these things from an established affection for them, their course will ever be onward.

A child is said to be pure when it first opens its eyes in this polluted world. Those who sincerely obey the Gospel are said to be pure when they emerge from the baptismal stream; and this in one sense is perfectly true: but the "pure in heart," according to the sense of the term as used by Jesus, are those who, being placed in the midst of good and evil, choose the first and refuse the other, and, being brought into contact with virtue and vice, love the former for its own chaste loveliness and hate the latter for its own impurity, notwithstanding its glittering allurements.

The spirit and the body are so closely united that they are, in almost every instance, mutually affected by the same circumstances; and as the Spirit of God dwelleth not in unholy tabernacles, the Saints must also be *pure in body*.

The inhabitants of the earth in the present age of the world have sunk deep into the mire of those abominations which defile the body. Adultery, whoredom, and other crimes too horrible to mention are practised by millions in this day of light and knowledge, and abound more especially in those countries called Christian. The effects of these things appear not only in those who are guilty of these iniquities, but also in their offspring. Diseases are entailed upon them which sap the vitality of their earthly existence, and they grow up with the disposition incorporated in their nature to plunge into the same gulf and wallow in the same quagmire with their sinful progenitors, or, like a withered bud, fall into decay and death in the spring of their youth, without filling the measure of their creation.

To be free from the contaminating influence of such examples, those who wish to become pure indeed and to see a holy seed raised up to serve the Lord will gather to the bosom of the Church in the West and become part of that community who will be called "Zion"—the pure in heart. There they will breathe a pure, moral atmosphere, clear as the breezes that play in the vales of Ephraim, and, beholding the beauties of virtue, will conceive such a hatred for vice that the choice of their hearts will be to practise holiness continually.

The Saints must also possess *habits of cleanliness*. It seems somewhat strange that there should be any necessity for such a remark when addressed to individuals

called Saints. Cleanliness being essential to godliness, one would think that people who profess to serve the Lord would never need to be advised upon such a point. But the Gospel of the last days has been principally received, as in ancient times, by the sons and daughters of toil, some of whom, through the pressure of circumstances and the customs of their forefathers, have become so habituated to uncleanness that they need to have their eyes opened to see their true condition.

The writer was on one occasion sent for to administer to a brother who was sick. When he entered the house of the sick man, the foul effluvium that was there for breathing purposes could not be called air, for it was too thick and nasty. No doubt the window would have felt astonished at being opened, and water would have struck the floor with amazement. He found the man afflicted with a severe cold and with that awful disease—*dirt*. He was very feverish: no doubt the pores of his body were closed, being filled up with grime! He ventured to prescribe for the sick man what appeared to the latter to be an extraordinary recipe—namely, to strip himself and wash his body with some soap and warm water from head to foot, and to finish up with a coarse towel! He seemed very much surprised that any benefit could be derived from such a remedy, but promised compliance with the air of a man who was about to attempt a very wonderful undertaking. To lay hands on such persons is no pleasant matter. But such cases, thank heaven, are not of frequent occurrence; for, when compared with other individuals of the same class, the Saints are far above them in cleanliness and purity. Yet there is room among them for great improvement; and all who wish for the society of God and the companionship of angels should make cleanliness of body and habitation a part of the work of preparation.

This is a very delicate subject to touch upon personally; for, no matter how dirty in their habits some people are, they are generally extremely sensitive upon the point. Plain speaking offends them, and hints are of little effect. Tell people they are dirty—urge upon them the propriety and necessity of reform, and you are looked upon as a "meddler" or a very "impertinent person," who "ought to mind his own business," &c. Tough

upon the subject in a general way, and the most filthy will agree with you that dirt is an abomination, and will tell you that, "though not perhaps quite so nice as they should be, yet they would not be like some people for ever so much!"

It would be well for all Saints to compare themselves and their habits and manners with what they have been taught concerning the purity and holiness of the inhabitants of heaven, the clear beauty of their appearance, and the spotless whiteness of their snow-like garments, and, anticipating the joy of mingling with them in scenes of celestial brightness, to strive with all their powers, while still in this lower world, and, though surrounded by many opposing circumstances, to advance towards *their* standard of purity and perfection.

We cannot jump at once from our present impurities into the sanctified state of the heavenly hosts; but, finding out our own imperfections by the light of the Spirit and through the teachings of the Priesthood, we must overcome them as fast as we discover them; and, learning by the same means the ways of the Deity,

we must constantly and unwearingly pattern after his perfections. And when instructions are given and rebukes are administered, let each apply them to his or her own case personally. Leaving the weeds we may see in our neighbours' gardens for *them* to uproot, if they choose, let us attend to the culture of *our own* fields, that the ground may be purified by our own hands and that the fruits of our produce may be holy unto the Lord.

The advent of the Lord is near; and who will be able to abide the day of his coming and to stand when he appears? None but the pure. The ungodly will wither at his presence, and the unholy will be consumed by the brightness of his glory. Let the Saints, then, prepare for his appearance. Let them become pure in body and in spirit, so that, being washed and anointed, they may be sealed up to eternal life, be clad in the holy garments of the eternal Priesthood, sit down at the marriage feast, and, in company with all the pure in heart, enjoy the never-fading pleasures of the kingdom of the Holy One.

HISTORY OF JOSEPH SMITH.

(Continued from page 711.)

[April, 1843.]

Sunday, 2nd. Wind N.E. Snow fell several inches, but melted more or less.

At ten, a.m., went to meeting. Heard Elder O. Hyde preach, comparing the sectarian preachers to crows living on carrion, as they were more fond of lies about the Saints than the truth. Alluding to the coming of the Saviour, he said, "When he shall appear, we shall be like him, &c. He will appear on a white horse as a warrior, and may be we shall have some of the same spirit. Our God is a warrior. (John xiv. 2, 3.) It is our privilege to have the Father and Son dwelling in our hearts, &c."

We dined with my sister Sophronia McCleary, when I told Elder Hyde that I was going to offer some corrections to his sermon this morning. He replied, "They shall be thankfully received."

When the Saviour shall appear, we shall see him as he is. We shall see that he is a man like ourselves; and that same sociality which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not now enjoy. (John xiv. 2, 3.) The appearing of the Father and the Son, in that verse, is a *personal* appearance; and the idea that the Father and the Son dwell in a man's heart is an old sectarian notion, and is false.

In answer to the question, "Is not the reckoning of God's time, angel's time, prophet's time, and man's time according to the planet on which they reside?" I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth; but they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest—past, present, and future, and are continually being

Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelations ii. 17 will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms, even all kingdoms, will be made known; and a white stone is given to each of those who come into the celestial kingdom, whereon is a new name written, which no man knoweth save he that receiveth it. The new name is the key word.

I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina. It may probably arise through the slave question. This a voice declared to me, while I was praying earnestly on the subject, December 25th, 1832.

I was once praying very earnestly to know the time of the coming of the Son of Man, when I heard a voice repeat the following:—"Joseph, my son, if thou livest until thou art eighty-five years old, thou shalt see the face of the Son of Man: therefore let this suffice, and trouble me no more on this matter." I was left thus, without being able to decide whether this coming referred to the beginning of the millennium or to some previous appearing, or whether I should die and thus see his face. I believe the coming of the Son of Man will not be any sooner than that time.

At one, p.m., attended meeting. I read the 5th chapter of Revelations, referring particularly to the 6th verse, showing from that the actual existence of beasts in heaven. Probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven. When it is made use of, it is to represent an apostate church. This is the first time I have ever taken a text in Revelations; and if the young Elders would let such things alone, it would be far better.

Then corrected Elder Hyde's remarks, the same as I had done to him privately.

At the close of the meeting, we expected to start for Carthage, but the bad weather prevented; so I called another meeting in the evening.

Between meetings, I read in Revelations with Elder Hyde and expounded the same, during which time several persons came in and expressed their fears that I had come in contact with the old Scriptures.

At seven o'clock meeting, I resumed the subject of the beast, and showed very plainly that John's vision was very different to Daniel's prophecy,—one referring to things actually existing in heaven; the other being a figure of things which are on earth.

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us. A man may receive the Holy Ghost, and it may descend upon him and not tarry with him.

"What is the meaning of the scripture, 'He that is faithful over a few things shall be made ruler over many; and he that is faithful over many shall be made ruler over many more?' What is the meaning of the Parable of the Ten Talents? Also the conversation with Nicodemus, 'Except a man be born of water and the Spirit?' were questions put to me, which I shall not answer at present.

I closed by flagellating the audience for their fears, and called upon Elder Hyde to get up and fulfil his covenant to preach three-quarters-of-an-hour, otherwise I would give him a good whipping.

Elder Hyde arose and said, "Brothers and sisters, I feel as though all had been said that can be said. I can say nothing but bless you."

At the close of the meeting, we returned to B. F. Johnson's, where we slept; and I remarked that the hundred and forty-four thousand sealed are the Priests who should be appointed to administer in the daily sacrifice.

D. B. Huntington returned, having had a very cold and severe journey. The

ice in Chicago Harbour was three feet thick. Brought me a letter from Mr. Justin Butterfield.

Monday, 3rd. Miller's day of judgment has arrived; but it is too pleasant for false prophets.

At two, p.m., started for Carthage, where we arrived about four, p.m., and stayed at J. B. Backenstos'.

Elders Young and Taylor returned to Nauvoo; having preached four times.

In the evening, reading the Book of Revelations with Elder Hyde and conversing with Esquire Backman.

Upwards of \$12,000,000 have been recently expended by the French Government to fortify the city of Paris.

Tuesday, 4th. Spent five hours preaching to Esquire Backman, Chancery Robinson, and the Backenstoses. Backman said, "Almost thou persuadest me to be a Christian."

We left Carthage about two, p.m., and arrived at Nauvoo at half-past five.

Wednesday, 5th. Sat with Aldermen Spencer, Wells, Hills, Harris, Whitney, and Kimball, Associate-Justices in the Municipal Court, on a writ of Habeas Corpus, and discharged Jonathan and Lewis Hoopes from custody.

A Branch of the Church organized at Mount Holly, New Jersey, of about twenty-five members, by Elder Newton.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 13, 1858.

FEMALE EDUCATION.—We call the serious attention of our sisters to the excellent article of sister Francis on Female Education, published in this number of the *Star*. We are deeply interested in this very important subject. The formation, development, and course of a true woman—the moulding of the character of a female Saint adorned with all the loveliness and graces of a pure, gentle, and faithful spirit, is indeed an important matter. We are pleased to see our sisters led in this direction, and their attention called to the task of purifying and elevating their sex, the formation of the character of a true woman, and the angelizing of that precious gift of God to man. A pure, gentle, fond, faithful, noble woman is indeed angelic. Is she not, when properly illustrating the characters of sister, daughter, mother, and wife, a being to be loved, valued, and protected? When we look at an Adam, an Abraham, a Noah, a Moses, an Elijah, a Jesus, a Joseph, and many more of the great dead and great living, we almost think that the Gods have been amongst men; and when the Eves, Sarahs, Ruths, Marys, and Marthas of womankind appear before us, we feel that helpmates, angels, and comforters are the companions of man. But it is sadly true that such women are rare. If he who was made in the image of God has fallen away from the standard of manhood, the daughters of Eve have fallen equally low from womanhood. Too generally we find them things of vanity and pride, votaries of pleasure and fashion, victims of passion and selfwill, children of disobedience and sin. The pure, beautiful, gentle, loving nature of woman is perverted; and instead of being helps and blessings, they are too often the reverse. Women hold an immense influence over the hearts of the sterner sex; and in their characters of companions, sisters, mothers, and wives, the power which they hold over society is difficult to overrate. But instead of using that immense power and influence to lead man to virtue, religion, and God, they too often lead him downward. This is not because women generally are not good, gentle, and loveable in their essential nature.

nor because God has unsexed her whom he created to be a blessing and help to man. No: but it is because in ignorance and inexperience she has strayed, and by bad training, false education, and a vicious course of life, her nature has become perverted and her character distorted. The more delicate the flower, the sooner will it wither and show the contaminating touch. Its purity and loveliness is gone before the stalk upon which it hangs is completely rotted. Perhaps it is somewhat the same with the "gentler sex," for they seem to have become more perverted from their true character than the sterner.

But neither man nor woman is vicious and depraved by nature. Rather the one is noble and Godlike, and the other loveable and angelic. False education, vicious training, pernicious principles, and corrupt systems, however, have sunk or perverted them. Proper education and training, with saving principles and pure systems, must take them out of the mire and clothe them again in their right characters. The man will then be restored to the image of his Maker and show forth the glory of his God, while woman will again become truly the help of man and the glory and pride of her husband. To bring about such desirable results is the object of the Gospel. That work is the mission of "Mormonism," and those results we confidently expect to grow from its effects. Proper female education in its extended sense—the training, preparation, and course of woman throughout her life has, therefore, a wide meaning and importance to us. It is, if we may so express it, the female half of the mission of the Gospel.

We are pleased to see a just appreciation of the subject of female education manifested in the article already referred to. A weightier meaning is there given to it than that found in the artificials and embellishments of society. It is not considered as "mere schooling," but as a system embracing "every detail of life before maturity," and also as a "preparatory training for the responsible duties of womanhood." It is considered as taking in the "moral, religious, domestic, and social states;" and that "female education" should be studied by mothers as "the course they should take to train up a girl so that she may become the delight of her father, the consolation of her mother, a noble help to the family, a useful ornament in society, and the glory of her husband." This is a correct view of the case, and we wish such views were generally taken and acted upon: "the world would be the better for it."

Doubtless the Gospel commences with the reformation of the character of man. His training stands first. He is the responsible agent to God for the state of society, and in the divine mission of regeneration he must be the vanguard. We by no means hold woman responsible for the present state of things; much less do we design to cast a reflection upon her. Nevertheless, a great deal depends on proper female education and training—morally, religiously, domestically, and socially. This is not all. A great deal is here depending for the formation of society in all its features and in its conduct throughout. For though men are the heads and rulers, and therefore leaders and vanguards of regeneration, yet women are the appointed helps of the force, the first *trainers* of those heads and leaders, and the principal moulders of society. The Priesthood holds the keys of government, and is the source of all salvation and power, and man is its principal channel. It is not strictly correct to disconnect woman from that Priesthood, and to consider it apart from her; and though we might consider man as resembling the fountains of heaven which send the rains upon earth to fertilize the land, nature sucks up the living streams to *refill* those fountains. The degeneracy of man may pour into the nature and character of woman a vitiated stream, but he in turn imbibes from her that stream more vitiated still. Women are our companions, sisters, daughters, mothers, and

wives. They form three parts of the state of society. Their actions and influence are not merely confined to themselves, but extend over the whole human family. From the king on his throne to the guilty wretch in the condemned cell, the vast majority have possessed in woman all the relations which she sustains to man. How great, then, is her influence! How important is a proper system of female training and the formation of the true character of woman! Man is the responsible party. His departure from God and the loss of the Priesthood cut woman off from that connection, and his degeneracy overwhelms her. He must first return. But, passing by that fact, it may be confidently asserted that, were our female companions, sisters, mothers, and wives all that they should be—were all women pure, gentle, religious, obedient, and representing their true character, the world could not be bad. However, both sexes must travel the path of regeneration and training hand in hand, man leading the way, directed by his God.

The subject of female education and training is therefore an important matter to every one, and the course of bringing woman back to a state of purity and giving to the "gentler sex" their true character and work deeply concerns all society. But more especially does it concern the Saints; for the mission and object of the system and principles which they have received are to regenerate mankind and restore both man and woman to their proper state and character. And as the female training, duties, relations, and course constitute the female half of the great work of God, that part must become healthful and proper in action at the same time that the male parts of the body receive health and carry on their functions in the Priesthood. The female part belongs to the mission of woman, and it is she that must accomplish it, under the direction of man. The sisters partake of the responsibilities and mission of their husbands and brothers: they are the *helps* of the Priesthood to bring about the great purposes of God and the regeneration of mankind. Let the sisters, then, lay hold of their parts and perform their duties. Let them as mothers train up their daughters to become the delight of their fathers, the consolation of their mothers, helps of families, useful ornaments of society, and the glory of their husbands. Let them also remember how much they have to do with the training and course of man; and in their various characters as companions, sisters, daughters, mothers, and wives, let them nobly and properly act their parts. The mission of woman is a glorious and deeply important one; and if she truly fills it, she will appear more becoming and beautiful in it than were she dressed in all the vanities of the world and loaded with the most precious gems.

We hope that the training, duties, course, and true character of woman will command the attention and labours of our sisters more than ever. All can and should engage in the important work, and the wives and daughters of the Elders should lead the way and become eminent for virtue and the illustration of the character and mission of woman. In the operations of the *Star* to produce the desired state of things, we hope our gifted and pure-minded sisters will henceforth take their part. We are pleased to see the efforts of those who have already stepped into the work, and we hope in future to number more female contributors.

PURITY.—We also call the attention of the Saints—especially the heads of families—to the article on the subject of Purity. Cleanliness is a part of godliness, and physical purity and spiritual purity must go hand in hand. Unless this be the case, a heavenly state of things can never be brought about; for the spiritual and physical are the elements which make up a celestial state. Cleanliness and general purity should command much more attention than is given by the mass. They extensively come within

departments of female training and the duties of woman; and we hope the homes and appearance of the sisters and those over whom their care extend will show continually that they are working out a celestial state—a state of physical and spiritual purity. Unless they thus show such signs, their distance from a heavenly state will be in proportion.

FEMALE EDUCATION.

BY ESTHER C. E. FRANCIS.

"Who can find a virtuous woman? For her price is far above rubies."—*SOLOMON.*

A new-born child is full of truth, simplicity, and confidence; and, if of good parents, it resembles a good little plant; which, if well cultivated, will become some day the delight of its possessor.

A wise man likes to find a good wife, and the mother delights in a good and useful daughter. Few mothers, however, have studied what course they should take to train up a girl so that she may become the delight of her father, the consolation of her mother, a noble help to the family, a useful ornament in society, and the glory of her husband.

Having devoted many years to the study of female education in all its branches—moral, religious, domestic, and social, I have found that educating a girl is a most interesting occupation, and is attended with the most fruitful results. But ladies of the nineteenth century are educated with so much vanity and pride, that they regard the tuition of their daughters as a troublesome task. Some of them, and I might say most of them, think that they have given their daughters an accomplished education when they have taught them music, embroidery, dancing, &c. I compare such an education to a building with galleries and embellishments, but without any foundation. As such a building is unfit for habitation and of no use, except for mere show, so the above-named educated girls are unfit to be mothers, and are only fit to shine as gilded ornaments.

I would therefore entreat my sisters who want their daughters to be good wives and mothers in the future, to sow in their tender minds those principles which will make them such, and to teach them useful and necessary things previously to those which are merely ornamental. It is really a pity to see some

grown-up girls doing fancy-work while they do not know even the way to mend a stocking or make a shirt. Young sisters, of what use will be your mere knowledge of embroidery, artificial flower making, &c., in Zion, where we shall have to clothe ourselves with what we can manufacture from the raw material? There we shall find it more useful to know how to spin, weave, knit, and make shirts, dresses, and all our clothing, than to be perfect in the knowledge of mere fancy-work. Perhaps some people will think these things not worth talking of—much less worth being the subject of an address: but nature and truth have been covered by fashion and tradition, like a statue robed with rags. While our brethren are occupied in searching out the honest in heart throughout the world, I deem it our duty to strive to train up a new generation, free from the traditions and fashions of old Babylon.

It is not a burden, but a pleasure to train up children; and the best way to accomplish it is to live before them as you would like them to live.

If we talk of education to some mothers, they will say that they cannot give their children an education which they have not received themselves. Let me give those mothers a word of consolation. Governesses, masters, and scientific and etiquette books are at most but secondary matters in a Latter-day Saint's education. The mother who prays her Heavenly Father day by day to give her his Holy Spirit, intelligence, and wisdom to train up her offspring to his honour and glory, is the very one that will succeed the best. Proper female education is not merely schooling; it embraces every detail of life before

maturity, and is also a preparatory course of training for the responsible duties of womanhood. From prayer to recreation the child must have a good example before its eyes, be taught what is wrong by motherly solicitude and tenderness, be led to right by the parent's experience, and corrected by kind, maternal justice.

I have found it of great importance in a family to have appointed and regular hours for prayer, meals, study, work, cleaning, and rest; and that for many reasons. 1st, Because it inculcates in the children's minds the principle of order and punctuality. 2nd, Because it teaches them to appreciate time. 3rd, Because a constant and regular change of occupation keeps the children in a state of healthy activity and implants in their hearts a love for work, and, what is so essential in a woman, a deep love for home.

If females were brought up in the path they should walk in and their minds

prepared for the position which the Lord has appointed them, and if they were aware of their responsibility to God and man, how much less foolish pride and vanity and how much less slandering would there be! and how different would be the state of society! The husband would find a good wife, the teacher would find young minds ready for instruction, and the ruler would find a people virtuous and obedient.

There are many branches in education which I have not mentioned. In fact, I have given but a very imperfect sketch of education, and have only tried to show—1st, That young girls should from the commencement learn useful things; 2nd, That poverty is not so great a hindrance to education as is generally believed; 3rd, That females have a very responsible work to perform, as well as men, in the building up of the great kingdom of God and the proper formation of society.

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
October 27, 1888.

President Calkin.

Dear Brother, — After finishing last quarter's business at Birmingham, I left for London, where I arrived on the 29th September. After spending a pleasant and profitable time with President Ross and the brethren there, I visited in succession the following Conferences: — Southampton, Reading, Dorsetshire, South Wiltshire, Cardiff, Derbyshire, Leicestershire, and Nottinghamshire.

I found the Pastors and Presidents in every place feeling well and attending faithfully to their duties.

The same spirit was with the Travelling Elders generally, and all seemed to be striving to the full extent of their power to carry out the counsels of the Presidency.

The Penny Fund Books are by this time in operation in all those Conferences, and the brethren are rejoicing in the improved system of bookkeeping and in the prospect of the great amount of good which promises to result therefrom.

The meetings were well attended, the countenances of the Saints were bright and cheerful, and all seemed to be enjoying their religion. The spirit of improvement and progression was everywhere manifested.

Some alteration for good, however, might be made in some places. The almost exploded idea that meetings must be conducted in a certain manner and held for a specified time is still entertained in one or two places.

Meetings should not be timed by clock-work, but by the dial of the Holy Spirit; and they should not be squared by an inflexible rule, but be conducted according to circumstances. There would then be freedom instead of stiffness, and thoughts and words would flow with ease.

In a very few instances the Travelling Elders seemed not to feel the weight of the work of God upon them. Their reports were carelessly given, as though they were not responsible for the condition of their fields of labour. This should not be the case. Every man who is called to watch over the interests of any portion of the work should feel continually the weight of his calling and

understand that he is personally responsible for all things under his care—that if the people are behind the times, it will be considered that the fault lies with him; and if business matters are neglected by any under his control, he, and he alone will be responsible to the authorities of the Church for that neglect. The sphere of a man's labours should command all his time, absorb all his thoughts, and keep him watching and working continually.

These remarks apply to the Pastors and Presidents as well as the Travelling Elders; for every man should feel, when things are not moving in a manner satisfactory to those who preside over him, that his honour and character are in imminent peril.

I returned to Birmingham on 20th October, and have since been visiting among the Branches of this Pastorate.

In all my travels I have rejoiced at witnessing the increasing good feeling among the people of God and their continued determination to overcome their weaknesses and traditions and to establish on the earth the kingdom of our Eternal Father.

With prayers for your prosperity and success in your arduous labours,

I am, &c.,

WILLIAM BUDGE.

NOTTINGHAM PASTORATE.

3, Phoenix Terrace, Simms Street,
Nottingham, October 20, 1858.

President Calkin.

Dear Brother,—Having just returned home, after a very pleasant trip through the Conferences in this Pastorate with President Budge, I sit down to write to you and inform you of what we are doing, and how the work of God is prospering in this part of the Mission.

I believe we have some of the darkness of our minds dispersed, so that we can see better now than we could some time back what is best for our good. I can truly say that the brethren and Saints generally here are making it their study to become acquainted with the valuable instructions received through the *Star* from time to time—more particularly in the business matters of the Church, as we have got your wise plans and counsels in operation.

We have all the accounts placed in the new books in the Branches, and I hope we shall be able to keep them in order and increase the weight of the figures in them as the Saints increase in faith and good works. We have not learned yet to write upon that part of the books headed "Withdrawn," neither do I wish we should do so until the party emigrates to Zion. The Saints see more than ever the necessity of saving their pennies, that they may grow into shillings, and putting them into the Emigration Fund, which our next remittance to your Office will show. We have not done much for that fund until now, as we have been engaged with our old scarecrow that has been stuck up in the Conferences for years. But I am happy to say it has disappeared from the Nottingham Conference, and we are now paying one month's subscription in advance for *Stars*, which I shall forward to you at the end of the present month.

The Derby and Leicester Conferences have done well in this matter; but you are aware that they are small Conferences, and their debts are rather large to commence with; yet we intend, with God's help, to make them small by the close of the year.

The Nottingham Saints feel like good boys at pudding—"Done first, help fellows;" and I think they will give their brethren a helping hand in this matter very soon.

In the carrying out of your instructions I have been cheerfully and ably seconded by the brethren in the Priesthood labouring with me.

President Harding has made himself well acquainted with the Nottingham Saints; and, by assiduous attention to his duties, he is making things go about right. President Nelson is labouring faithfully with the Leicester Saints, and has improved the condition of the Conference materially. I have visited that Conference for years, and never saw a better spirit manifested in it. President Jones has but lately arrived in Derby, but he is laying hold of matters in a right spirit; and I believe that what is not right there he will be able to set right. Brother Sloan is with me in Nottingham, and has got pretty well acquainted with the district in which I have placed him. He is making things move in the right direction, and your words to me about

him are really true, as I find him a great help.

The rest of the brethren who are labouring with me in this Pastorate, I can truly say, are doing the best they know how to roll forth the great work of the last days; and I feel that our labours are not in vain, as there is a greater portion of the good Spirit enjoyed by the Saints, and they feel more and more the necessity of practising their religion.

Some time ago we had the pleasure of receiving a visit from President Ross; and truly it was a time of refreshing to the Saints. We have since realized the value of the wise counsels and instructions we then received from him, by now enjoying the blessings produced by obedience to them; and the

counsels and instructions given to us by the Spirit of inspiration, through President Budge, shall receive our strictest attention, that we may likewise enjoy the blessings which will flow from obedience to them. His visit to us we hailed as a blessing indeed, and his wise and fatherly counsellings to the Priesthood are duly appreciated by us.

I feel well myself in the great work of God, and am still anxious to be found busy at my post aiding and assisting to roll forth the purposes of Jehovah, and desirous that I may ever remain faithful to my covenants.

With prayers for your own and Counsellors' continued prosperity, I remain your brother in truth,

JOHN COOK.

PASSING EVENTS.

GENERAL.—On the 9th ult., there was a severe shock of earthquake at Corfu: the earth upheaved dreadfully, causing great alarm. An earthquake has also been felt at Akvab. On the morning of the 10th ult., a strong undulatory shock of earthquake was felt in Italy at Lecce, Brindisi, Taranto, and Bari. On the 17th ult., a number of houses built on the heights of Tonsberg, in Norway, suddenly moved from their foundations, and, sliding down the cliff, were engulfed in the fiord below. At Darrical, near Almeria, a terrible catastrophe lately occurred: a large rock which has for ages overhung the locality suddenly gave way and crushed a great number of houses, and considerable numbers of people lost their lives. The old and awful disease of leprosy is said to be re-appearing: it is now on its way from Egypt and the Levant to Europe, and its dreadfully contagious virulence is declared.

AMERICAN.—(On the 29th September, the naval magazine at Havannah, containing over 150,000 pounds of gunpowder, several hundred loaded shells, and large quantities of fireworks, &c., exploded, killing 112 persons, wounding 128, and destroying property worth a million of dollars: nothing more remains but a mass of stones and rubbish: every residence in the city was more or less affected by the shock, some of which sustained great damage, and many were completely ruined: the concussion was so great as also to destroy the city gasometers; and it will be at least three months before the gasworks can again be made available for the lighting of the city.

VARIETIES.

THE sound of the guns fired at Cherbourg was heard at Lyme Regis, on the coast of Dorsetshire, a distance of about eighty-five miles.

A TIPSY Irishman leaning against a lamp-post as a funeral procession was passing by, was asked who was dead? "I can't exactly say, sir," said he; "but I presume it is the jiltleman in the coffin."

CAN A MAN BE HIS OWN GRANDFATHER?—"There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husband's father, consequently grandmother to her own husband. They had a son, to whom she was great-grandmother. Now as the son of a great-grandmother must either be a grandfather or a great-uncle, this boy was therefore his own grandfather. This was actually the case with a boy at a school at Norwich."

—Notes and Queries.

IN a party, of which the caustic and facetious Porson made one, where the merits of Hayley and some other of the minor poets were discussed, some sagacious and sympathising friends of the aspirant poets sapiently observed, "They will be read when Shakespeare, Milton, and Pope are forgotten." "Yes," added Porson, with his accustomed home-thrust, "and not till then!"

THE ÆOLIAN HARP.—This instrument consists of a long narrow box of very thin wood, (pine is perhaps the best,) about six inches deep, with a circle in the middle of the upper side, of an inch-and-a-half in diameter, in which are to be drilled small holes. On this side seven, ten, or more strings of very fine catgut are stretched over bridges at each end, like the bridge of a fiddle, and screwed up or relaxed with screw-pins. The strings must all be tuned to one and the same note, (D is perhaps the best,) and the instrument should be placed in a window partly open, in which the width is exactly the length of the harp, with the sash just raised to give the air admission. When the air blows upon these strings with different degrees of force it will excite different tones of sound. Sometimes the blast brings out all the tones in full concert, and sometimes it sinks them to the softest murmurs.

DEATH.—Elder William Evans, originally of Kidwelly, Carmarthenshire, Wales, was killed by lightning, Aug. 16, near Beaver, Beaver County, Utah Territory.

TIME.

Time, like some wondrous traveller,
With swift, restless pace,
Imprints his footsteps everywhere,
With faint or deeper trace.

To all of Adam's race he gives
A boon of priceless worth—
A space to use their agency,
For good or ill, on earth.

He deals out opportunities,
Which wise men wisely use;
But foolish hearts, by wickedness,
His favours oft abuse.

Inexorably stern as death,
Though generous he be,
Each privilege despised, he drops
Into eternity.

Where'er the laws of righteousness
Were honoured and maintained,
The steps of time were lightly traced,
And deathless glories gained.

When men or nations turned aside
From virtue's peaceful ways,
The path of time was deeply traced,
Though brief at best their days.

Each Gospel dispensation time
Has ushered in and closed;
And now the last and greatest
In its season is disclosed.

The great Creator, Lord of all,
Who gave the earth its prime,
Has now the "Royal Priesthood" sent
To visit every clime.

Hear, then, all people, if ye will,
The Gospel's truths sublime!
Now is the Lord's appointed day
And last "accepted time."

Yet, Saints of God in latter days,
Take warning by the past,
Since opportunities gone by
Eternally are lost.

Commissioned soon, an angel high
Shall lift his hand and swear
That "time shall be no longer" given,
Nor lingering justice spare.

For all who are found filthy then
Will filthy still remain;
But every true and faithful son
Will live eternal gain.

Sheffield, Oct. 12, 1858.

WILLIAM CLEGG.

ADDRESS.—Charles W. Penrose, Woodbine Cottage, Croft Street, Cheltenham.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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CONFIDENCE.

Confidence has almost entirely departed from the earth. How little of it remains among the children of men! Distrust and suspicion brood everywhere. In all their intercourse, men suspect each other. In diplomatic treaties and agreements between nations, in commercial affairs, in common business transactions, in the various organized associations and societies, whether political, social, or religious, in family connections,—aye, in all departments and relations of society, suspicion is the rule, and confidence the exception.

A youth just "beginning life," as it is called, is counselled by the experienced to treat every man he meets as if he were a rogue. "Trust no man" is a universal motto.

Every person must admit that this is not a proper state of society. Where there is a want of confidence there is a lack of happiness. A state of doubt is a state of misery. Suspicion breeds discontent, and discontent engenders crime.

But how is this to be remedied? How shall confidence be established among mankind? To answer this question properly, it will be necessary first to examine the cause of such a want of confidence in the world. This dearth of confidence is caused by a lack of virtue. The imaginations of men's hearts are evil con-

tinually. They think evil of others because they *know* evil of themselves.

If an individual is conscious of his own insincerity, he has no confidence in the sincerity of others: a liar suspects others of lying; a thief thinks others are dishonest; the adulterer believes that others are polluted, or, if not in the same manner as himself, that it is for the want of an opportunity; and those who cheat in trade imagine that everybody is trying to cheat them.

The principal reason, then, why men have no confidence in their associates and the world at large is because they have none in themselves. It is true that good men and women, by being often deceived, have to a great extent lost confidence in mankind; but it has not entirely fled from their hearts; for while they preserve their own integrity they will have some faith in the goodness of the intentions of others, unless it is in the individuals by whom they have been deceived. It is evident, therefore, that there will not be universal confidence until there is universal righteousness. By establishing the latter, the former will be created.

This is a matter worthy of the consideration of all Saints. Confidence is springing up among them, because righteousness is budding in their hearts; and as righteousness grows among them, so will their confidence increase. They have

before them a work of so great a magnitude that it cannot be accomplished without the unity of their power and influence. But where there is no confidence, there can be no real unity. It is necessary, therefore, that the Saints should have *confidence in each other*.

Instead of treating every person as a rogue, peering with the eye of distrust, and watching with suspicious expectations for evil, let us have faith in the virtue of our brethren and sisters until their actions prove them to be unworthy of our confidence. And should a brother or sister, through weakness and temptation, fall into transgression, even then confidence in them should not be wholly destroyed, inasmuch as they manifest a disposition to do right and a real desire to reform.

How many persons who have stepped aside from the path of holiness have been disheartened in their earnest endeavours to retrace their steps by the coldness and utter want of confidence manifested by their former associates; and how many, alas, by their repeated wickedness, have entirely destroyed that trust which the good would otherwise have reposed in them!

In the present imperfect state of society, while the Saints refrain from suspicion, they should guard against placing *too great confidence* in those who have not been proved worthy of it. They should be neither suspicious nor unguarded—neither mistrustful nor too confiding, but follow that golden rule, “Always take the mean between two extremes.” To promote confidence in the Church, let the Saints, in all their dealings with each other, act in a manner strictly honourable. If a Saint employs Saints, let those who labour work honestly and uprightly, and let the employer give for what is done a just compensation. Let them also respect and fulfil all their mutual promises and agreements, never feeling that the relationship established by the ties of the Gospel gives them the slightest right to break them.

They should also studiously avoid all *exaggeration*. By painting the truth in unnatural colours and clothing a statement in unfitting garments, they are likely to bring upon themselves suspicion and distrust whenever they open their mouths to speak. Some seem to be possessed of a mental magnifying glass,

through which all their views are taken. A discount must be taken from all they say—so much per sentence. What confidence, then, can be placed in their statements?

The Saints should also keep from *tale-bearing*. Many have gained a character for mendacity by repeating false reports, believing them to be true. If they are careful not to contract a taste for surmises and speculations, and make it a point not to assist in spreading flying rumours, confidence will be placed in their words, and they will save themselves from great unpleasantness.

That the great work of the last days may be accomplished, the Saints must have *confidence in the Priesthood*. This is absolutely necessary. Without leaders, a body of people are as nothing; and without confidence in those leaders, their energies are crippled and their influence is weak. With a divine internal testimony that their leaders are endowed with the holy Priesthood, and with numberless evidences continually before them that these men are disinterested and virtuous, the confidence reposed in them by the Saints should be unbounded.

To bless the Saints and benefit mankind, the servants of God in the Church of Latter-day Saints have scaled high mountains, traversed sandy plains, and buffeted with the strong waves of the wide ocean. Regardless alike of the fond ties of domestic affection, the dangers and hardships of long travels and distant voyages, and the persecutions and derisions of influential opponents, footsore, hungry, and houseless, they have persevered in their labours; and the present happiness of the Saints in the Gospel is the result of their works of love and patience.

They have proved themselves firm, unflinching friends in the hour of adversity, wise counsellors in the time of trouble, and pleasing companions in the season of rejoicing. If any men in the world are worthy of confidence, they are the leaders of this people.

We lay it down as a general rule, that while a man holding the Priesthood possesses the confidence of his superiors, he should be considered worthy of the confidence of his subordinates. Unless this rule obtains among the Saints, the plans and counsels of the servants of God will be of little effect, and the movements of

the Church will be tardy; and instead of union and satisfaction among the people of God, there will be doubt, division of opinion, insecurity, and unhappiness.

All men who stand as leaders in Israel should act in such a manner that the evident purity of their intentions will beget in the hearts of the Saints full confidence in their integrity. Then will their words be sought after with eagerness, and their sayings be treasured up as jewels of priceless value. Their presence will be like the company of angels, and their names will be mentioned with reverence and be remembered with affection.

It is also necessary, for the welfare of the Saints and the advancement of the Church, that they should have *confidence in their God*. What can they do without his assistance?—what can they accomplish without his blessing! He never deceives; his promises are true and faithful; he changes never. They who put their trust in him need fear nothing. In the midst of the sea-storm, when the heavens are craped in blackness, and the mountain waves lift themselves up in fretful wrath, threatening swift destruction,—when the howling wind blows despair to the Godless, and the strong man feels like a reed, then those who have confidence in God, calmly relying upon his promises, wait fearlessly for his help. When surrounded by enemies, and danger encircles them, their confidence in him who is Almighty drives terror from their hearts.

In the hour of sickness, when the weakening force of disease saps the fountains of life, and the gaunt “king of terrors” approaches, before whom the mightiest conquerors have quailed, then they who trust in God are strong. They

know that “all things shall work together for their good.” Even then the Author of life can purify the vital stream and fill them with vigour and rejoicing. And if the hour of their exit has come, then death to them is but a servant to open the doors of the flesh, that the freed spirit may enter into the mansions of Paradise.

It is a want of confidence in God that hinders many Saints from performing essential duties. For example, Tithing is neglected by some because their means are small, and other requirements are, for the same reason, not attended to. But if they had confidence in God, they would remember that he who cares for the birds of the air and the flowers of the field—who provides food for the one, and clothes the other with loveliness, has promised to add all needful blessings to those who “seek first the kingdom.”

If the people of God will faithfully perform every known duty, they will have confidence in their own uprightness. Then they will have proper confidence in each other, in the holy Priesthood, and in their Eternal Father; and their peace will be like an ever-flowing stream. As this confidence increases among them, so will they approximate to the unity of the Father and the Son; and as their union becomes stronger, so will their power become greater, and the kingdom of God will rise and spread with resistless power, till the disjointed governments and crazy organizations of the wicked shall fall with them, to rise no more. Then will suspicion, distrust, and doubt be drowned in the floods of righteousness, and confidence shall knit together the heart-strings of the virtuous, and one song of universal rejoicing shall fill the world with harmony.

MAMMON WORSHIP.

BY PRIEST JOHN C. GRAHAM.

How often does the dazzling god of this world, Mammon, benumb the senses and cause mankind to forget their Maker. Present to the view of some poverty-stricken being a few pieces of gold, and observe the influence that operates upon him. Note how eagerly he clutches it. With what ardour the guilty wretch who

dives into misery and degradation will grasp it to obtain another drain of the poisonous and accursed drug. See how eagerly and niggardly the wretched miser treasures up his ill-gotten wealth, and with what care and anxiety he watches over it. Experience hourly testifies to the fearful results attendant upon this

money-worship. All the direful consequences occasioned by money must be charged to this idolatry. We can see men and women living in happiness and domestic comfort, and yet possessing wealth. They can deal out liberally from their golden coffers, mingle in society, and still retain an upright course of life and an unblemished character. Then how is it that man is brought to a degraded position, and oftentimes an ignominious end, through the god of this world—Gold? It is because he worships Mammon instead of his Maker, and gives his heart to the glittering dross instead of placing his affections on eternal things. Mankind allow the evil promptings of the Adversary to conquer the virtuous and high-principled whisperings of their consciences. They permit themselves to view the apparently bright side and reflect upon the advantages to be obtained through wealth, with the pleasures and enjoyments to be realized, and allow their imaginations to extend no farther. Thus leaving out altogether the results and obligations attending the possession of wealth, they become utterly careless as to how it is acquired, and are entirely regardless of the fact that the Creator holds them responsible for its use and their stewardship. The consequences of wealth are dependent upon the actions of the individual: he can either seal his ruin or establish his integrity and righteousness by its possession and use. Let us picture to ourselves the position of a rich man, who is surrounded with all the luxuries and pleasures which this life can afford. He possesses that choicest of blessings—a family circle. Yet his heart is steeled with avarice, and the accumulation of riches is his continual aim. His dreams at night and his thoughts by day are incessantly dwelling upon one grand object—namely, an increase of wealth. Midst all this anxiety, scarcely a passing thought is entertained of his Maker. He makes enormous speculations; losses ensue, and ultimately ruin stares him in the face. He is then, perhaps, cast into prison to satisfy his creditors; his wife and children are thrown upon the mercy of the cold world, homeless and friendless, and perhaps forced to seek “charity” from door to door. Can the feelings of such a man be described? Repentance, however, begins to open his heart. What is there now that he would not do to

obtain liberty and regain his lost reputation? It is no difficult task now to bow the knee before his Maker and supplicate him for mercy. Oh, how humble and submissive he is now! Is there no one near to give him consolation?—no wife or child to comfort him in his hour of affliction? Ah, Poverty! thou art a wonderful physician, and possessest a precious remedy to bring mankind to a knowledge of their actual position and to show them that they are of themselves powerless to act and liable to be tossed to-and-fro in any direction, without the help of the Almighty.

Numerous and fatal are the results attendant upon all who thus worship at Mammon's shrine and seek the riches of this world in preference to their God. They may be allowed to proceed for a time in their selfish designs, and may possibly gain their long-coveted object; but God is sure to mete out to them a just reward for the neglect and indifference they have manifested towards him.

It is a pleasure to our Heavenly Father to observe those whom he has endowed with wealth use their gifts in a wise and judicious manner and to his honour and glory. On such he bestows additional blessings of a higher character, and will continue to increase his gifts as they are merited.

Money has always been considered the god of this world, which has been fully verified in the many cases that have occurred both in and out of the Church. It has been an obstruction to many hundreds of individuals, who, had they been in less affluent circumstances, might have obeyed the Gospel and its ordinances, which have been revealed in these last days through the Prophet Joseph Smith, and have long ere this gathered with the people of God to Zion. But the idea of sacrificing the pleasures and luxuries which they had hitherto been enjoying could not be endured for a moment, even though it should ensure to them a more glorious future. It is the same with many who have embraced the Latter-day Work. Let their circumstances become improved and their position in the world more elevated, then the spirit of avarice begins to creep insensibly into their hearts, till ultimately Pride makes a conquest and triumphantly carries them out of the Church.

Saints of God! let us not become

avaricious, or allow a covetous spirit to enter into our hearts; but let it be our chief study and constant care to render a faithful account of whatever the Almighty may entrust us with, and to use it wisely and for the promotion of his honour and glory,—which course most assuredly will produce within our souls real and

substantial joy. Let us not give way to the glittering allurements of the “Mammon of unrighteousness” and forsake “the right ways of the Lord;” for if we do, the spirit of the Evil One will overcome and ultimately ruin us and rob us of our souls’ salvation.

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

[April, 1843.]

Thursday, 6th. I was detained from Conference to hear a case of assumpsit, Widow Thompson *versus* Dixon, until eleven, a.m.

The first day of the fourteenth year of the Church of Jesus Christ of Latter-day Saints. Sun shone clear, warm, and pleasant. The snow has nearly all disappeared, except a little on the north side of the hill above Zarahemla. The ice about two feet thick on the Mississippi, west of the Temple. A considerable number of the brethren crossed from the Iowa side of the river to the Conference, on the ice. The walls of the Temple are from four to twelve feet above the floor.

An Annual Conference of the Church of Jesus Christ of Latter-day Saints was convened on the floor of the Temple. There were present—Hyrum Smith, Patriarch; Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and W. Richards, of the quorum of the Twelve; Elder Amasa Lyman, and a very large assembly of the Elders and Saints.

Elder Brigham Young announced that President Joseph Smith was detained on business, but would be present soon.

Sang a hymn.

Elder Amasa Lyman opened by prayer, and another hymn was sung.

Elder Orson Pratt then read the third chapter of the second Epistle of Peter, and spoke upon the subject of the resurrection.

At ten minutes before twelve o'clock, President Joseph Smith and Elders Rigdon and Hyde arrived.

At twelve o'clock, President Joseph Smith commenced by saying, “We all ought to be thankful for the privilege we enjoy

this day of meeting so many of the Saints, and for the warmth and brightness of the heavens over our heads; and it truly makes the countenances of this great multitude to look cheerful and gladdens the hearts of all present. He next stated the object of the meeting, which was—

First. To ascertain the standing of the First Presidency, which he should do by presenting himself before the Conference.

Second. To take into consideration the expediency of sending out the Twelve, or some of them, amongst the Branches of the Church, to obtain stock to build the Nauvoo House; for the time has come to build it.

Third. The Elders will have the privilege of appeals from the different Conferences to this, if any such cases exist.

These are the principal items of business which I have at present to lay before you.

It is necessary that this Conference give importance to the Nauvoo House. A prejudice exists against building it, in favour of the Temple; and the Conference is required to give stress to the building of the Nauvoo House. This is the most important matter for the time being; for there is no place in this city where men of wealth, character, and influence from abroad can go to repose themselves, and it is necessary we should have such a place. The Church must build it or abide the result of not fulfilling the commandment.

President Joseph then asked the Conference if they were satisfied with the First Presidency, so far as he was concerned as an individual to preside over the whole Church, or would they have another? If, said he, I have done anything to injure my character, reputation, or standing, or have dishonoured our religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavour to do so no more. *I do not know that I have done anything of the kind. But if I have, and*

forward and tell me of it. If any one has any objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace.

Motion was made and seconded, that President Joseph Smith continue President of the whole Church. After a few minutes' silence, the motion was put by President Brigham Young, when one vast sea of hands was presented, and the motion was carried *unanimously*.

President Joseph returned his thanks to the assembly for the manifestation of their confidence, and said he would serve them according to the best ability God should give him.

Elder B. Young motioned, and Elder O. Hyde seconded, that Elder Rigdon be continued in his office as Counsellor to President Smith.

Elder Rigdon spoke, saying, "The last time I had the privilege of attending Conference was at the laying of the corner stones of this Temple; and I have had but poor health since, and have been connected with circumstances the most forbidding, which, doubtless, have produced some feelings. I have never had a doubt of the work. My feelings concerning Bennett were always the same. I told my family to guard against that fellow, for some time he will attempt to make a rupture among this people. I had so little confidence in him that I always felt myself at his defiance. I was once threatened by Warren Parrish, if I would not coincide with his views; and I have just received such a threatening letter from John C. Bennett, that if I did not turn my course I should feel the force of his power. As there is now an increase of my health and strength, I desire to serve you in any way it is possible for me to do. If any one has any feelings against me, I hope they will express them.

Dimick B. Huntington asked him what he meant when he said Bennett was a good man, &c., when he called him a perfect gentleman and he had nothing against him?

Elder Rigdon said he did not recollect it. He did not then know as much about Bennett as he has learned afterwards. I say now, he never offered any abuse in my house. Bennett has never been about my house but little. I never saw anything about the man but what was respectable. He came to Robinson's. I was in debt to him, and consequently boarded him. I think Dimick must be mistaken.

Dimick: I know I am not. I have no private pique against Elder Rigdon.

The vote was then put and carried almost unanimously.

President Joseph Smith presented William

Law as his second Counsellor, who was sustained by unanimous vote.

President Hyrum Smith, Patriarch, said he wished to be tried, when it was voted unanimously that he retain his office of Patriarch. He then blessed the people and asked the Lord to bless them also.

President Joseph said he did not know anything against the Twelve. If he did, he would present them for trial. It is not right that all the burden of the Nauvoo House should rest on a few individuals; and we will now consider the propriety of sending the Twelve to collect means for it. There has been too great a solicitude in individuals for the building of the Temple to the exclusion of the Nauvoo House. Agents have had too great latitude to practise fraud by receiving donations, by never making report. The Church has suffered loss, and I am opposed to that system of collecting funds when any Elder may receive moneys. I am opposed to any man handling the public funds of the Church who is not duly authorized. I advise that some means be devised for transacting business on a sure foundation. The Twelve are the most suitable persons to perform this business, and I want the Conference to devise some means to bind them as firm as the pillars of heaven, if possible. The Twelve were always honest, and it will do them no hurt to bind them. It has been reported that they receive wages at two dollars per day for their services. I have never heard this till recently, and I do not believe it. I know the Twelve have never had any wages at all. They have fulfilled their duties; they have always gone where they were sent, and have laboured with their hands for their support when at home. If we send them into the world to collect funds, we want them to return those funds to this place, that they may be appropriated to the very purpose for which they were designed. I go in for binding up the Twelve solid, putting them under bonds; and let this Conference institute an order to this end, and that the *travelling expenses of the agents shall not be borne out of the funds collected for building these houses*; and let no man pay money or stock into the hands of the Twelve, except he transmit an account of the same immediately to the Trustee-in-Trust; and let no man but the Twelve have authority to act as agent for the Temple and Nauvoo House. I would suggest the propriety of your saying that no money should ever be sent by any man, except it be some one whom you have appointed as agent, and stop every other man from receiving moneys. It has been customary for *any Elder* to receive moneys for the Temple when he is travelling. But this system of

things opens a wide field for every kind of imposition, as any man can assume the name of a "Mormon" Elder and gather his pockets full of money and go to Texas. Many complaints have come to me of money being sent that I have never received. I will mention one case. He is a good man: his name is Daniel Russell, from Akron, New York. His brother Samuel had been east on business for him, and there received twenty or twenty-five dollars as a donation to the Temple, which he put in D. Russell's bag, with his money, and forgot to take it out before he returned the bag. Two or three days after his return, he called on his brother for the money belonging to the Church; but Daniel thought Samuel had paid out too much of his money, and he would keep the Church's money to make good his own. I called to see D. Russell about the money, and he treated me so VERY POLITELY, but did not give me to understand he ever meant to pay it. He said he did not know at the time that there was any Church money in the bag,—that he had paid it out, and he had none now.

Samuel Russell, who brought the money from the east, stated to the Conference that he did not think it was because his brother was short of funds that he kept it, for he had money enough. He had told him that he should not be out of funds again—that his brother had twenty dollars of the Church funds and some dried fruit for the President.

President Joseph resumed: I give this as a sample of a thousand instances. We cannot give an account to satisfy the people on the Church books unless something is done. I propose that you send your moneys for the Temple by the Twelve or some agent of your own choosing; and if you send by others and the money is lost, it is lost to yourselves; I cannot be responsible for it. Everything that falls into my hands shall be appropriated to the very thing it was designed for. It is wrong for the Church to make a bridge of my nose in appropriating funds for the Temple. The act of incorporation required of me securities, which were lodged in the proper hands, as the law directs; and I am responsible for all that comes into my hands. The Temple Committee are bound to me in the sum of \$2,000, with good security. If they apply any property where they ought not, they are liable to me for it. Individuals are running to them with funds every day, and thus make a bridge over my nose. I am not responsible for it. If you put it into the hands of the Temple Committee, neither I nor my clerk know anything of it. So long as you consider me worthy to hold this office, it is your duty to attend to the legal forms

belonging to the business; and if not, put some other one in my place. My desire is that the Conference minutes may go forth in such form that those abroad may learn the order of doing business, and that the Twelve be appointed to this special mission of collecting funds for the Nauvoo House, so that all may know how to send their funds safely, or bring them themselves and deliver them to the Trustee-in-Trust or his clerk, who can always be found in the Office. Who are the Temple Committee, that they should receive the funds? They are nobody. When I went to the White House at Washington, and presented letters of introduction from Thomas Carlin, Governor of Illinois, to Martin Van Buren, he looked at them very contemptuously, and said, "Governor Carlin! Governor Carlin!! Who's Governor Carlin? Governor Carlin's nobody." I erred in spirit: I confess my mistake; and I here make my apology to all the world; and let it be recorded on earth and in heaven that I am clear of the sin of being angry with Martin Van Buren for saying, "Governor Carlin's nobody." *I have been sorry for it ever since.* All property ought to go through the hands of the Trustee-in-Trust. There have been complaints against the Temple Committee for appropriating Church funds more freely for the benefit of their own children than to others who need assistance more than they do; and the parties may have till Saturday to prepare for trial.

It was then voted unanimously that the Twelve be appointed a *Committee to collect funds to build the Nauvoo House and receive monies for the Temple*, with this proviso—That the Twelve give bonds for the safe delivery of all funds coming into their hands belonging to the Nauvoo House and Temple to the Trustee-in-Trust; and that the payer also make immediate report to the Trustee-in-Trust of all moneys paid by him to the Twelve; and that the instructions of President Joseph Smith to the Conference be carried into execution.

Elder W. W. Phelps proposed that the Twelve sign triplicate receipts for moneys received, for the benefit of the parties concerned.

Elder Brigham Young objected, and said he should never give receipts for cash, except such as he put into his own pocket for his own use; for it was calculated to make trouble hereafter, and there were better methods of transacting the business and more safe for the parties concerned; that he wished this speculation to stop, and would do all in his power to put it down: to which the Twelve responded, Amen. Elder Young asked if any one knew anything against any one of the Twelve—any

dishonesty. If they did, he wanted it exposed. He said he knew of one who was not dishonest. He also referred to muzzling the ox that treadeth out the corn, &c.

President Joseph said, I will answer brother Brigham. There is no necessity for the Twelve being abroad all the time preaching and gathering funds for the Temple. Spend the time that belongs to preaching abroad, and the rest of the time at home to support themselves. It is no more for the Twelve to go abroad and earn their living in this way than it is for others. The idea of not muzzling the ox is a good old Quaker song; but we will make the ox tread out the corn first, and then feed him. I am bold to declare that I have never taken the first

farthing of Church funds for my own use till I have first consulted the proper authorities. When there was no quorum of the Twelve or High Priests for me to consult, I have asked the Temple Committee, who had no particular business with it; but I did it for the sake of peace. (Elder Cutler said it was so.) Let the Conference stop all agents from collecting funds, except the Twelve. When a man is sent to preach the first principles of the Gospel, he should preach *that, and let the rest alone.*

Choir sang a hymn.

Elder O. Hyde prayed; and twelve minutes before two o'clock, p.m., Conference adjourned for one hour.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 20, 1858.

IS THE DESIGN ANSWERED?—In Number 43 of the *Star*, in an editorial on "A Proper Spirit," we proposed to our readers the following question—namely, "Do our preaching meetings answer to their design and show the character which properly belongs to them?" We presume that all those whose business it is to answer are ready to compare their views with ours. But, in order that we may better realize the full meaning of the question, let us give it an amplification and detail.

In treating on "preaching meetings," we have in view those originally intended expressly for the preaching of the Gospel to the world. Circumstances and wisdom must determine when they should be held, for the customs and manners of every place are not the same. In England the Saints have generally found it most convenient to hold their preaching meetings in the evening. Be that as it may, the points to be laid down are, that preaching meetings legitimately belong to the Mission—that they should be held in every place where it is expedient, and at such times as wisdom and circumstances may determine. We believe that at the present time there is not a Branch of the Church in the British Isles holding a meeting room that cannot, by judicious management, devote a portion of their religious services to the preaching of the Gospel. Having made these remarks to ensure a proper understanding of the subject, let us resolve the question already proposed into the following:—

1st. In every Branch possessing the opportunity, is there a meeting expressly devoted to the preaching of the Gospel? In some cases, are they not devoted to anything but that for which they were originally designed? Can there not generally be heard at these meetings, in some Branches, three or four speakers making a testimony meeting of the occasion, and of such a nature as neither to inform, interest, nor convince the unconverted, no matter how honest in soul. Or, perhaps, in such cases, even when strangers are present, is not the time taken up in "talking" to the Saints, and sometimes about matters and in such a style that at least none but the

speaker can understand? Or, as it may happen, is there not some business to be taken up by the President at that particular period, to do which *he* cannot find any other occasion? Or has he not some Church affairs to "talk over," or some vital and immediate counsel to give, thus wretchedly burlesquing the sage proverb, "Procrastination is the thief of time?"

2nd. Are wise and *approved* arrangements made and consistent efforts used to assemble the public to hear the proclamation of the Gospel and the service rendered instructive, profitable, and full of power? Or, on the other hand, are not the Saints too often indifferent and negligent about gathering the honest in heart to hear the glad tidings? And if any happen to attend, do they not find the meetings senseless, uninteresting, and dead, excepting the *noise* made by the speaker? And are they not too often of such a nature as to effectually keep sensible people from coming again, instead of affording them an inducement to return and bring with them their neighbours and friends?

3rd. At our preaching meetings, can the public gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work of the last days? At these meetings, is justice done to the grand and holy religion of the Saints? and are broad and correct views given of those stupendous purposes which God is bringing to pass? Are they of such a character that those visiting them, if possessed of a humble, truth-loving spirit, may obtain, in a brief space of time, a living compendium of "Mormonism?" Or, on the other hand, do they not too often answer to the description already given? and are they not generally too far from the design and character marked out as properly belonging to them? Can there not be much improvement made in nearly every instance, and preaching meetings made more instructive, powerful, convincing, and *productive*?

4th. Do the Presidents of Branches call those qualified and suitable to address their congregations? For the preaching of the Gospel, do they choose men full of the Spirit and full of faith and zeal in their religion, fruitful in principles and ideas, and endowed by God with the *gift of that calling*? There are men with natures of that peculiar organization that are keenly sensible to the mysterious law of sympathy. Their fine instincts feel the action and sympathy of the minds of others, and will vibrate at a touch like a fine-strung instrument. When such a one stands up to preach, if the Saints exert their faith in behalf of the speaker, their confidence will bear him up like a fragile barque on the gently heaving bosom of the deep; and as the prayers of the faithful ascend to heaven to bring down blessings and Divine strength, his soul will kindle with the fire of inspiration, and he will pour out such a torrent of principles and inspired eloquence, as will spell-bind his audience and make them tremble under the power of God. These are the men who should be chosen to speak at our preaching meetings. In every Branch where there are a number of young men and men who have not passed the freshness of life and enthusiasm of manhood, there are some more or less thus endowed. If they are not known, it is because the presiding Elder lacks the spirit of discernment and presidency; and if they are covered over, it is because his course has covered them. We say there are such men at command in nearly every Branch, with a moderate number of the Priesthood. Do the presiding Elders call these men thus endowed to proclaim the Gospel at our "preaching meetings?" On the other hand, do they not too generally call those to preach the Gospel to the world who are not qualified, suitable, or endowed with the gift of that calling? Do they not too often introduce their pets and favourites, without any reference to those essential conditions which we have named? Are not many in their choice insensible to those peculiar natures adapted

especially to the preaching of the Gospel? and are they not too generally ignorant of the philosophy of this matter and filled with the conceit that any one whom they please to call will do to preach the word of life and salvation? They ought not to be thus ignorant, seeing that they have to choose the men to perform the various parts of the work of God; and they must be given to understand that it should not be *their call*, but the call of the Spirit, and that their appointments should be in agreement with that call. There are good men capable of presiding over Conferences, but of cold "heavy metal" minds, or perhaps with spirits of great directing capacity, but not endowed with the gift of speech even in an ordinary degree—men capable of almost anything *except* preaching the Gospel to the world. Do not the Presidents too often mistake and call such men to do what God has fitted others to do? And—what is worse still—are they not sometimes, in their stubbornness and self-importance, determined to do just as *they like*, whether in speaking themselves or appointing others to do it?

5th. Do the Elders and Priests usually called to preach go to the meetings well prepared with matter, so that they may bring out of the treasury things old and new, as led by the Spirit, to suit the occasion and the character of their hearers? Or do they not in many cases go *empty* and unprepared, so that there is nothing in the treasury, either old or new, for the Spirit to bring out, to suit any occasion or really profit anybody?

6th. In proclaiming the "glad tidings of great joy," do not our Elders clothe them in such a manner, that for "glad tidings" they look exceedingly suspicious? And do they not, instead of proclaiming the glorious principles of the Gospel and building up true systems, commence to pull other people's houses about their ears, and with their tongues persecute every one who comes within the sound of their voice?

7th. In some cases, are not the preaching meetings of such a nature that Saints with judgment and admiration of their religion are pained when honest lovers of truth are present, because the truth is shockingly distorted by the preachers, and our religion made to appear anything but grand, rich, and loveable? Would they not endeavour to counteract the bad impression by private conversation and by lending books to such, or taking them again when some Elder who does properly represent our religion is appointed to preach? Should such be the case? No. And such must no longer be the case. Let the presiding Elders look to it.

We have endeavoured to so frame our questions and remarks as to show what *ought* and what *ought not* to be. Doubtless all concerned will now be able to answer the question, Do *their* preaching meetings answer to the design and show the character which properly belongs to them? We answer, that the preaching meetings in some cases are far from the mark; and perhaps in every case there can be improvement made in this matter. We hope, brethren of the Priesthood, that you will faithfully attend to this; for you owe it to God, to your religion, and to every truth-seeking soul.

NOTICE.—We copy the following from the *Deseret News* for the information of those of our readers who have connections in the Valley:—

"TO OUR FRIENDS ABROAD.—Through circumstances at present useless to mention, and conduct probably unknown to us, since June last but few letters have been received by persons holding important positions in our community; and many of the letters then received were in a bad condition when we saw them. While our postal facilities from here to Missouri remain as they have for more than a year past, we do not feel justified in committing any important business communications to the care of that mail; nor have

we done so. Whether letters and other mail matter will any more certainly reach their destination, if forwarded to us by Panama and California, remains to be learned; but for the present we carefully avoid committing letters to either route, and would commend that course to our friends abroad, in all matters of the least importance, until the mails are more reliable. We can let the mails alone and avail ourselves of other channels for communication, while present abuses exist, which will not be TREASONABLE. If postal affairs throughout the Union cannot be managed any better than they are, it is time to abolish the present system and leave the transmission of letters, papers, drafts, &c., to untrammelled individual competition and enterprise, that all may rejoice and profit in being rid of a department which rests like an incubus upon this great republic."

OBEDIENCE AND HUMILITY.

BY ELDER GEORGE TEASDALE.

Of what an excellent spirit is a good, humble man! and how excellent when his humility springs from a profound knowledge of right, obtained through experience by obedience to the mandates of Jehovah! There would be no true order or unity in any system without obedience and humility. It is the perfection of these attributes that will bring to pass the happiness of the human family and the redemption of Zion.

There is that in the Church and kingdom of God which will produce confidence and unity and bring about the obedience and humility so essential to the power and glory of Zion; and that is the gift of the Holy Ghost. The candidate for eternal life is promised the gift of the Holy Ghost after having complied with the first principles of faith, repentance, and baptism for the remission of sins. This Spirit being imparted to the members of the Church causes "one spirit" to be manifested by them, and will cement them together with a power that will astonish the world.

When an individual embraces the Gospel and obtains a testimony that he has found the strait or narrow path, he naturally feels a desire to render himself useful, that he may make his "calling and election sure." But how? He is dependent upon the counsels of his Teacher or President, and his progress and success depend upon his obedience and humility.

The obedience of the Latter-day Saints and their willingness to carry out the counsels of their presiding officers has been a subject of surprise, and often of ridicule. But we should always endeavour to find the cause that produces the

effect before we rashly pass judgment. The obedience of the Latter-day Saints is a good, wholesome, manly obedience, based upon the knowledge that it is right and thoroughly consistent with the laws of God. As a people, they have been gathered from almost every sect and creed, influence and tradition, and many have scarcely known any other will than their own; yet no sooner are they initiated into the kingdom of God than their proud tempers are subdued, and they commence to walk in "newness of life;" and although their obedience to the Gospel frequently breaks the fondest associations asunder and plunges them in the crucible of tribulation, they manifest humility of heart, yet a stern determination of purpose. For this there must be a cause; and that cause, which produces such surprising effects, is—they have embraced the truth and obtained the gift of the Holy Ghost, and have realized the truth of the Redeemer's promise, that whosoever would do the will of the Father should know of the doctrine whether it be of God or of man.

The Apostle Paul wrote, "Let every soul be subject unto the higher powers." This is absolutely necessary, or where would there be any law or order? In the Church of Christ a perfect organization is necessary to bring to pass the unity required among the members by the head, even Christ, who said, "If ye are not one, ye are not mine." To accomplish this, Paul instructed the Ephesians that God gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till

all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This organization has been restored to the earth through the Prophet and Apostle of Jesus Christ, Joseph Smith; and the Latter-day Saints, having proved the divine authenticity of the work in which they are engaged, manifest the love they have for the Father and their desire for eternal life by their obedience and humility.

There is nothing at all degrading in this prompt obedience and humility. All governments require their subjects to be obedient to their laws; and it is highly essential, for our present and future happiness and salvation, that we keep the statutes of Almighty God, whose celestial laws are far more pure and refined than any laws man has ever introduced. He requires all his children to faithfully subscribe to them, and has promised to the wicked that if they will turn from their sins, and keep all his statutes, and do that which is lawful and right, they shall surely live, and not die. (Ezekiel xviii. 21.) Jesus Christ was the great exemplar of humility: he came not to do his own will, but the will of him who sent him; and he faithfully taught the necessity of obedience and humility to obtain an exaltation in the presence of God. When his disciples, upon one occasion, asked him who should be the greatest in the kingdom of heaven, he took a little child and set it in the midst of them, and said, "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." How very few there are that are willing to manifest their humility and that approve of the instructions of the Son of God! Notwithstanding the Prophet's declaration that the nations are as a drop in a bucket, how many there are that feel their own imaginary importance, and are frequently so deluded as to feel that the kingdom of God would sustain considerable loss if they should withdraw their presence and influence from it. But oh! what preposterous folly! A man in the kingdom of God is entirely dependent upon the Spirit for all the good influence he has, which

he obtained by his humility, diligence, and obedience.

In the kingdom of God, no matter what position a man may be called to hold, death or some other circumstance may cause his removal; another is placed in his stead, and the work still rolls on. A man of experience, talent, and ability can undoubtedly accomplish greater good, if his heart is warm in the cause of truth. But the purposes of Jehovah will be accomplished; for notwithstanding thousands may reject his message of salvation to the nations, there will always be those whose humility and obedience will fit them for any position they may be called to fill. True, not many great, not many noble, but the weak things of the earth are chosen to fulfil God's mighty purposes. They by him are made strong, and through them will be accomplished the restitution of all things.

Obedience and humility shine as brightly and are as lovely when made manifest in the domestic circle as in the government of Israel, and are essential to happiness. Paul, in giving instructions to the Ephesians, said, "The husband is the head of the wife, as Christ is the head of the Church." With what confidence does the Church receive all instruction from its august head, and with what diligence do the obedient sons and daughters of Zion endeavour to carry out the same. So should it be between man and wife. The husband, walking in the dignity of his manhood, should set such an example before his wife as will win her confidence and her love, while she should endeavour so to carry out his instructions as to fulfil her high and holy mission as a helpmeet, companion, and sharer of the joys and sorrows, exaltation and glory of the man she has chosen to be her lord.

There is something both revolting and low in the character which a woman assumes when she tries to rule and to usurp a position which she is not qualified for by the laws of nature. We are assured that where perfect love reigns, there requires but little ruling; for it is agreeable to reason that where we purely love we should desire to please and fear to offend. What will not man suffer for the love of Him to whom we pray, "Our Father who art in heaven," and from whom proceed all good and truth? The histories of the ancient and the modern

Church teem with heroic deeds that have been enacted upon this planet, in which men and women have proved their love of Him who has promised eternal life to all who keep his commandments. So it is with women who truly love their husbands: they are emulated to move in their sphere by the man who by obedience and humility seeks to secure the confidence of God and his servants. Heavens are made in the domestic circle; and it is requisite that there should be true order, unity, and love to obtain the "consummation devoutly to be wished." And if we desire our children to become bright stars in the kingdom of their God, we must set them an example worthy of their emulation, which can be done by fulfilling the injunction of the Apostle Paul, "Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Ephes. v. 33.)

With what fond affection does a man regard the wife of his bosom who is willing to carry out all his instructions without producing an antagonistic feeling! When there exists this perfect unity, the very atmosphere of their habitation is lovely; and the same spirit being imparted to their children makes their home a heaven. It is this spirit that has produced the unity and power in the kingdom of God, and cements the affections of men who labour for Zion, every one moving in his proper sphere, endeavouring to learn the same grand lesson, and thus arrive at that perfection when we can say, like unto our Divine Master, "Father, not my will, but thine be done!" Surely we, who profess to be his followers, should endeavour to imbibe the same spirit and let that mind be in us that was in him. During the time that Saul was king of Israel, he was sent by the Lord, through the Prophet Samuel, to utterly destroy the Amalekites. He went and destroyed all save the king and some choice sheep, oxen, &c. Returning to Samuel, he professed to have accomplished the word of the Lord. "What, then, is the meaning of this bleating of cattle?" demanded Samuel. "They have brought them from the Amalekites to sacrifice unto the Lord thy God," replied Saul. Then said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice,

and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." (1 Samuel xv.) This instance is a matter of history recorded within the pages of the Bible, and some may perhaps think that it was a matter of small moment. But there is nothing of small moment in the instructions or commandments issued by Almighty God. This act of disobedience cost Saul his kingdom. For his disobedience, he was rejected from being king over Israel. How necessary, indeed, is it that we should guard against the sin of rebellion and stubbornness! for we may rest assured that, if we do not learn to govern ourselves and to bring our passions into subjection to the laws of God, we shall see much bitter sorrow.

It does not matter how much experience or education a man has in the kingdom of God, if he has not learned to govern himself and to practise humility and obedience. His experience will benefit him very little, if he has not the sacrifice the Lord delights in, even that of a broken heart and a contrite spirit. (Doc. and Cov., p. 147.) We also find it declared in another place, "Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say that the rebellious are not of the blood of Ephraim; therefore they shall be plucked out." (Doc. and Cov., p. 156.) No man can have a greater gift than the gift of eternal life. He may hold a proud position in this state of probation; but death berefts him of all his glory, and it departs to his successor. But salvation and celestial life will be enjoyed for ever, if we remain obedient to the commandments of Jesus Christ, who, being made perfect, "became the author of eternal salvation unto all them who obey him." (Heb. v. 9.)

The Lord, being our Father and God, holds the right or just claim of our allegiance; and it is our duty to obey him, which obedience should spring from a principle of love and pure affection; for in him dwells every attribute that is lovely and refined. He has pointed the way for us to secure the glorious privilege to sit down with him on his throne, and in fact to enjoy all things that he enjoys.

ness of love, truth, and wisdom, and every noble attribute and power.

The obedience we render him is far above the low, servile obedience of the slave. He who, for the sake of filthy lucre, will fawn and stoop before his patron to obtain his goodwill by his servility, is acting in a base and contemptible manner. Such a position the truly noble soul would scorn.

There is a rich refinement in true humility and obedience which inspires feelings of a most profound respect towards the individuals in whom dwell these attributes; for they are blessed and enjoy wis-

dom and intelligence of the highest order, because living in the full fellowship of the Holy Spirit. When such individuals meet, they enjoy that sweet communion of soul which such alone can appreciate.

This is within the grasp of all who will accept of it; for, the Gospel being restored, obedience to it will ensure the gift of the Holy Ghost. When we have obtained this and gained a testimony that our sins are remitted, it should then be our earnest endeavour to make our calling and election sure by our constant obedience and humility.

FOREIGN CORRESPONDENCE.

SWISS AND ITALIAN MISSION.

Switzerland, October 27, 1858.

President Calkin.

Dear Brother,—Since I wrote last, the works of the Devil continue to be manifested. The “powers that be” have seized many hundreds of our tracts; and whether they will restore them I do not know. However, I hope they will read them thoroughly. In Graubunden, Elder Stucki was sent from one dungeon to another in Missouri fashion.

At length he was delivered over to a person who said he would not be a participator in such an illegal course, and brother S. was allowed to come away from these “Christians,” half dead through their kindness in giving him rotten straw to sleep upon. But I need not say they have not converted him to their beautiful, civilized religion.

Still we are neither dead nor daunted,

although many are manifesting themselves unworthy of eternal life.

The *Deseret News* was long a comforter in this stormy Mission; and while absent from the scenes of my western home, I could still peep over the tops of the Rocky Mountains, or see them as in a panorama, when I had that in hand. But I am now in the same fix that the gentlemen at Valentin Bay have been in. My transatlantic communication suffers from some cause to me unknown.

Henry Baer, ex-President of Zurich Conference, having confessed his rebellion against President J. L. Smith, and having manifested a desire to do anything in his power to stop or repair the wide-spread mischief resulting from his former course, has been re-admitted to membership.

With love to yourself, Counsellors, brothers Williams, Tullidge, &c., I remain yours in the new and everlasting covenant,

JABEZ WOODARD.

HOME CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Newbury, Berkshire,
October 30, 1858.

Dear President Calkin,—I take pleasure in forwarding to you a brief report of the work of the Lord in this Pastorate.

We have recently been favoured with a visit from President Budge, who held meetings in each of the Conferences in this Pastorate and dealt out unto us good, practical instructions.

A Conference was held at Southampton on Sunday, the 3rd inst.; and on the

following Sunday we held a Conference at Bridport, Dorsetshire. President Budge was present on both occasions. The Conferences were well attended; much good instruction was given, and a good spirit prevailed.

We cannot talk of doing such great things as some of the larger and wealthier Pastorates, neither are we doing so much as I should like to see done: still I have the satisfaction to know that this Pastorate is improving. The Saints have advanced a month's subscription for their *Stars and Journals*; so we are now doing business on the ready-money principle. The book debt of the Southampton Conference is paid off. The meetings throughout the Pastorate are generally well attended by the Saints, and in some places by strangers also, and a few are being baptised.

Many of the local Priesthood have laboured faithfully the past summer in going to towns and villages to preach the Gospel and distribute tracts; but, as a general thing, the fruits of their labours do not immediately appear. Still we know that good has been done, and many have been warned that the kingdom of God is at hand.

Presidents Moss, Hanham, and Astle are one with me; and they are labouring diligently and successfully in their respective Conferences. A good spirit prevails throughout the Pastorate.

I am constantly moving about among the Branches. Some weeks I am at a meeting every night except Saturdays.

Yours obediently,

G. D. KEATON.

PASSING EVENTS.

GENERAL.—It is authoritatively reported that the Emperor Napoleon is taking steps to carry into execution a plan for laying up stores of corn in every large town during plentiful years, in order to provide against years of scarcity. A terrible hurricane has been experienced at Genoa, injuring, among other things, the means of telegraphic communication. Russian families of distinction continue to pour into Nice. Great fermentation exists in Syria, and the Christian population are placed in the greatest jeopardy. A roving band of Arabs recently surprised the town of Gaza and butchered a number of its inhabitants: they then fell upon a neighbouring village, where they indiscriminately slaughtered all the men and children: in the Lebanon the Christians are left without even a nominal government or protecting power, and the greatest anarchy prevails in that district: nothing less than a total extermination of the Christians is expected: Damascus also is represented as a scene of tumult and terror, the Christians being in perpetual fear of plunder and massacre: the Pacha is entirely unable to overawe or control the fanatical portion of the inhabitants.

AMERICAN.—Bolivia continues in a disturbed state. Cholera still rages in the state of Guatemala with considerable virulence. Peru is again threatened with war on her border and with internal revolutions. Advices from St. Louis state that trains from Salt Lake had passed Fort Bridger up to the 22nd Sept.; that twenty more were met on the Sweetwater, and eight more north of the crossing of the Platte, snow being encountered east of Fort Laramie; that two companies of Cavalry were passed on the Big Blue; that Judge Eckels was met on the Big Sandy, and Col. Wilson at Ox Fallon's Bluff; that Col. Morrison, of the Seventh Infantry, had arrived at Camp Floyd; that several trains were likely to be overtaken by snow in the mountains, and much suffering was anticipated; that business was very brisk at Salt Lake, trains constantly arriving there from California with goods and provisions; that the Saints speak in high terms of Gov. Cumming; that Gen. Johnston's command, consisting of from 7,000 to 8,000 men, including troops and employees, were consolidated in one grand encampment and would remain together during the winter; and that there were about 4,000 troops at Fort Bridger under Col. Cambrey.

VARIETIES.

THE *Mining Journal* states that a new kind of paper has been made with prepared albumen from the residue of the beet-root after distillation and the manufacture of sugar. It has been patented by the inventor, Dr. Collyer. The great peculiarity of this paper is that it can be printed on without wetting.

REMEDY FOR STUTTERING.—A lady, who is well known in the fashionable regions of Belgravia, is stated to have discovered a remedy for stuttering. It is simply the act of reading in a whisper, and gradually augmenting the whisper to a louder tone.

USEFUL EFFECTS OF LIME WATER.—The *Journal de Rouen* says:—"A landed proprietor in the neighbourhood of Yvetot had in his garden some old apple-trees which produced no fruit. Two winters ago he took some lime, which he steeped in water, and with a brush washed the old trees all over. The result was the destruction of all the insects: the old bark fell off and was replaced by new, and the trees bore an excellent crop. Most of them have now acquired such renewed vigour that all appearance of age has disappeared."

JERUSALEM.

(Selected.)

Fallen is thy throne, O Israel;
Silence is o'er thy plains;
Thy dwellings all lie desolate;
Thy children weep in chains.
Where are the dews that fed thee
On Etham's barren shore?
That fire from heaven that led thee
Now lights thy path no more.

Lord, thou did'st love Jerusalem:
Once she was all thine own,—
Her love thy fairest heritage,
Her power thy glory's throne,
Till evil came and blighted
Thy long-loved olive-tree,
And Salem's shrines were lighted
For other gods than thee.

Then sank the star of Solyma,
Then passed her glory's day,
Like heath that in the wilderness
The light wind whirled away.

Silent and waste her bowers,
Where once the mighty trod;
And sunk those guilty towers,
Where Baal reigned as God.

"Go," saith the Lord, "ye conquerors,
Steep in her blood your swords,
And raise to earth her battlements,
For they are not the Lord's.
Tell Zion's mournful daughter,
O'er kindred bones she'll tread,
And Hinnom's vale of slaughter
Shall hide but half her dead."

But soon shall other pictured scenes
In brighter vision rise,
When Zion's sun shall sevenfold shine
On all her mourners' eyes,
And on her mountains beauteous stand
The messengers of peace:
"Salvation by the Lord's right hand,"
They'll shout, and never cease.

MONEY LIST, OCTOBER 8—NOVEMBER 5, 1858.

E. L. T. Harrison (per J. D. Ross)	£130 4 10	Brought forward.....	£297 6 9
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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 48, Vol. XX.

Saturday, November 27, 1858.

Price One Penny.

THE POWERS THAT BE.

BY ELDER E. L. SLOAN.

Though God's direct manifestation of power has been strikingly illustrated in the history of his people, yet his broader course is of a general nature. Unseen by man, he holds the direction of nations and works out the destiny of the world. To bring to pass his holy designs, matured in the councils of eternity, indirect as well as direct means are employed, and instruments are chosen who perceive not that they are held in the hands of the Divine Master. Serious reflections grow out of these considerations concerning how far he will in his general course display his almighty power in crushing error, with all its dark array of despotism, misery, misrule, superstition, and high-handed rebellion against the Majesty of heaven.

A superficial observer can see naught in the seemingly mighty power of the nations but tremendous armaments supplied with all the munitions of war, gallant fleets riding triumphantly on the ocean waves, or sleeping on the breast of the blue deep in treacherous calm, ready to hurl from their bowels death and desolation in an angry storm of iron,—commerce extending its ramifications to every land and every clime, opening up new worlds in the uncultivated wastes of nature for the sinewy sons of toil to take possession of, and all the evidences of wealth and greatness that firmly established

power can produce. Such an observer can see no means by which God's purposes can be accomplished, unless he should descend in the whirlwind of his fury and in an hour lay in desolation the accumulated resources and power of centuries. When the judgments seem to linger, and his anticipations of speedy destruction are not fully confirmed, he stumbles in his blindness from the miry brink of blind belief into the slough of unbelief. With these introductory remarks before us, let us calmly and intelligently enquire into the *reality* of the power and greatness of the nations, and whether they are occupying the progressive scale, or are in reality retrograding with fearful rapidity.

To arrive at this point by the easiest method, we will take two distinct periods of half-a-century asunder — say 1808 and 1858. If in the latter period the nations possess more real power, and all the accompaniments of greatness manifested by a capability of accomplishing more for the amelioration or even destruction of mankind, without the exhaustion of such means used being deeply felt, we must admit that they are advancing in that which constitutes power and greatness. But if, on the contrary, we find, despite all the magniloquent tirades on the rapidly developing powers of the age,

their boasted knowledge hollow at the core—their seeming greatness but the sparkling paste that counterfeits the genuine diamond—their magnified resources and armies melting away beneath incompetency and imbecility—the vaunts of their boasted prowess but the dull echoes of the past, and every effort to sustain their prestige telling with fearful distinctness on their overpowered and struggling populations, we must come to the conclusion that their days are numbered, and that the purposes of Him “by whom kings rule and princes decree justice” are being rapidly worked out by natural means.

Let us look at the aspect of affairs at the beginning of the present century. Then all Europe stood convulsed in one desperate death-grapple. War, with all its train of grizzly horrors, stalked unchecked from land to land, and the hosts of the mighty were but the sport and playthings of the war-spirit that reigned triumphant. France had been drenched in blood in the pursuit of that liberty she knew not how to obtain. Assembled Europe professed to stand transfixed with horror at the bloody regicides and their sanguinary deeds, and simultaneously had arisen to hurl a fearful vengeance on the daring despisers of the “divine right of kings.” War with the infant republic was declared, to crush it in embryo and restore the fallen fortunes of the imbecile Bourbons. Foremost in the struggle appeared Britain, the avowed enemy of despotism, to punish those who had freed themselves from a galling despotism, though widely and bloodily done. Then the horrors of war in all their heart-rending sublimity appeared, as country after country was made the theatre of its bloody desolations. The same talent and energy that had carried the French revolution through its sanguinary career successfully maintained the contest with their multiplied foes, and, instead of being crushed by the powers opposed to them, struck terror into the hearts of the nations. Europe became for a time the arena in which England and France fought the battle of nations, the world as spectators, and the powers of Europe the vacillating auxiliaries. Spurred on by dread of the might of France, purchased by Britain’s gold, and led on by her steady and determined action, they banded together to curb the alarming greatness and ambition of France and Napoleon. Nor

was the “tug of war” confined alone to Europe. The East and the West became involved in the vortex. The nation of the “stars and stripes”—then unstained by the foul blots that have since darkened its folds—entered the arena of contest and added to the work of desolation and destruction. On, on rushed the tempest of war. Before it noble cities, smiling landscapes, peaceful homesteads, and happy families; behind it blackened walls, sodden fields red with human blood, mansions and villages charred and blackened, woe, wailing, misery, and destitution, till after well nigh a quarter-of-a-century of the bloodiest picture the roll of time can unfold, the fearful results are in part made manifest in the following summing up of a writer on the subject:—“Nearly six millions of human beings perished in the field of battle, or by the wounds received there: as many more fell the victims of fire, pestilence, shipwreck, and famine, the consequences of the war; while nearly an equal number were destroyed by civil feuds, political executions or imprisonments, or by the secret miseries occasioned by blasted hopes and ruined fortunes,” forming a total of *eighteen millions* who perished by this terrific war-storm. By some it is concluded that this is under the mark. Peace then dawned upon the broken nations; and for almost forty years were they permitted to enjoy that boon, to recruit themselves and improve in all the blessings peace produces. How far they have succeeded in improving that opportunity we will shortly see.

Thus, then, in 1808 we find the nations engaged in this mighty struggle. It had continued for sixteen years, and for seven more did they ceaselessly wage it. To give a still clearer idea of the power wielded in the conflict, it might be stated that at that time Prussia could send over three hundred thousand men into the field, Austria a still greater number, after having armies of eighty and a hundred thousand defeated again and again; Spain and Portugal were both able to raise mighty hosts; Russia, the Colossus of the north, and her Danish and Swedish neighbours could pour forth hordes to the conflict; the United States of America were united, and were mighty in that union; France had far over half-a-million effective men, with munitions of war to an enormous extent; while Britain could sustain immense fleets at sea and armies

on land, and scatter her gold profusely through the world,—in one instance undertaking to pay annually six millions and a quarter for five hundred thousand men to be kept in the field by her allies. Having thus arrived at an idea of the strength, power, and greatness of the nations at our first period, let us pass on to very near the second, when the flames of war again burst forth,—first glancing at the lengthened peace they enjoyed and its fruits. By peace is not meant entire cessation from war; petty broils and insignificant contests, when placed in juxtaposition with such mighty conflicts, being regarded as comparative peace.

During the forty years spoken of, the mighty power of steam was developed, the magic wonders of electricity became a matter of every day-use, and a thousand other things were discovered and brought into use, which might have and will become a real benefit to mankind when subjected to the control of righteousness. But, amid all progress and development of intellect, there ran a deadening current which has sapped the foundations of the mighty fabric. If progress in science has been made, it has been applied to the vilest purposes, and has been fully equalled by advancement in everything calculated to debase and degrade mankind, till it is no vain assertion to say that the present generation is as far behind that of half-a-century ago as boyhood is behind manhood in strength and muscular energy.

Again, before testing the results of their advancement (?) by the trial of their power, let us glance at the contrast between half-a-century ago and now, in another point of view. Then the Senate chambers of the United States were graced by the truest patriots and friends of freedom—by the wisdom of the sage and the far-seeing eye and clear mind of the profound statesman—by men who lived but to do good and scatter the seeds of human freedom, and in whose bosoms selfishness was a stranger. Now they are disgraced by the brawler, the place-hunter, and the blackleg. Instead of the wisdom of deep consultation, is to be heard the noise of violent altercation and recrimination, mixed with unmanly and bloody assaults. Then there was the noble spectacle of the Federal States bound in one common band of union; now the painful reality is, those states, increased in number and magnitude, are torn asunder

by party spirit and disunion. If they unite now in any purpose, it is the unholy one of trying to wrest the rights and liberties from those whose venerated sires bled and died for that union. That confederacy now sits upon a deadly mine. One spark may ignite the mass, and the North and South grappling in the dying struggle will sink prostrate, overwhelmed in the fragments of their own ruined greatness. Half-a-century ago, Russia, though ignorant, was contented and ready to put forth her mighty energies at the unquestioned nod of her despot; and though her progress in knowledge has been great, that progress has awakened her children to a sense of their condition, causing them to make the huge Colossus tremble to its bounds by their demands for liberty and their rights as human beings, and preparing the way for the standard of freedom and truth soon to be borne triumphantly over the nations. Half-a-century ago, France had internal strength and self-power in her centre (the wealth of nations being seized to assist her efforts), and a galaxy of military talent, of which the world has rarely, if ever, witnessed the equal, gathered together. Now, though governed by a mixture of craft and wisdom, with apparent tranquility and advancement resulting from it, yet it is the calm preceding the hurricane's fury; for deep dissatisfaction and a stern revolutionary spirit are again growing up within her that shall cause kingdoms to quake and thrones to totter in the dust, while her own powers are exhausted in the effort.

Half-a-century ago, England had freshness, wealth, and sinew. Now, her sons are becoming enfeebled; and, despite her apparent magnificence, gnawing poverty and misery are eating at her core. Governed by imbecility and faction, the wailing cry of her suffering millions ring in the ears of their oppressors unheeded. Rebellion and contests are rapidly draining her internal resources, while her prestige of prowess is gone, and her armies are being recruited by starving, overgrown boys. The same remarks apply with equal force and justness to all the others that make up the category of independent powers. Scheming, devising, conferring, and using all the wiles and sinuities of diplomacy to preserve the "balance of power," they watch each other with fearful anxiety, lest they should be

swept from existence and numbered among the powers that have been. Vain watching! Useless carefulness! "The balance of power" God holds. The scales of justice hang down from heaven. Weighed therein, they are found wanting. These same enfeebled powers will put forth all their energies in one mad struggle, and, making the world tremble at its fierceness, with a convulsive start, will expire and utter their last dying shriek.

As a proof that the rapid retrogression of the "powers that be" is no mere conceit, let us now come to the test of power in the late struggle between the great modern giants of war. Hardly had the ocean of war sounded between Russia and Turkey, ere the western powers sprang to the fight, like Titans, after an invigorating rest. Vaunting themselves upon what they *had done*, they rushed eagerly to the fray, while Russia awaited their approach, believing herself invincible. Expedition after expedition was sent forth, to end in inglorious futility. Host after host was pushed across the vast plains of Eastern Europe, to perish beneath a Crimean sky; and army after army was led from Western Europe to the same fatal spot, to rot by disease or pass away by the inclemency of the seasons. Valiant men, strong and robust, the flower of their respective countries, sank down and died, weeping like children at the sufferings they were forced to endure. What a fearful cry rang through the land when over twenty thousand of Britain's bravest soldiers were struck down by the fell destroyer! How distinctly did that loss tell upon her waning strength, while the millions expended in the brief but deadly struggle swelled still greater her enormous national debt and the miseries of her people! How fearfully did the mighty losses of Russia bear upon her resources, while all were equally glad to quit the fray!

But this war was not merely a trial of strength and a waste of the powers engaged. Weighty results were to flow from it,—none of the least being an opening of the way for Judah to return to the land of his sires—Judah, who has long suffered the penalty of broken laws and neglected covenants,—Judah, whose chequered past and present might well be a lesson to these boastful, God-neglecting powers,—Judah, whose glorious future warms the heart of Israel, and whose

predicted punishment, so surely received, gives a cheering assurance of her blessings being as certainly bestowed. One result of that war, then, was, that the Jews obtained the privilege of possessing landed property in Palestine, granted by the firman of the Sultan,—a privilege denied them for centuries, and another confirming testimony that God's designs are being rapidly and surely brought to pass. But to return to our subject. There needs no clearer demonstration of the retrogression of the nations than the fact that, after almost forty years of peace, a war, scarcely the tenth in duration of that which raged when this century commenced, with not a tenth of the loss in men or means, was sufficient to shake the nations to the centre and spread almost universal misery by its results.

That the judgments of God falling upon the nations in other forms have materially tended to hasten their downfall is evident to every one who possesses the Spirit of Truth. Famine, pestilence, earthquakes, storms, and the wild raging of the angry elements have done their work. But the wisdom (?) of the nineteenth century can account for all this very satisfactorily upon natural principles,—and rightly too, to some extent. Is not the great Jehovah the "God of nature?" Are not all the ramifications of nature obedient to his will? Yet, though they may cry, "Sanatory reform!" and grind pills by the bushel, when the angel of pestilence takes his flight through the land, who can stay his career? Though they may cry "Cultivate!" yet, when the earth refuses to yield her increase, who can compel her to bring forth?

The argument might be adduced, that the world was always cursed with these plagues, and that their presence now is no proof of the retrogression of the nations through Divine anger resting upon them. But it is not the fact of the earth's suffering by these plagues in isolated cases that we have to look at, but the equal fact of an accumulation of them being hurled upon one generation. The demons of desolation are, in unparalleled numbers, with unequalled fury, raging among the nations. A universal fear is felt of something direful impending, as the future looms up dark and lowering. It would be an almost endless task to enumerate all the causes that are at work to destroy the "powers that be." Commercial dishonesty, reckless

speculation, intense selfishness, imbecile statesmanship, rebellion, and a thousand other sources of abasement make up the grand whole. The Master who has set the machine in motion has it under complete control and will accomplish all he has designed.

Enough has been advanced to prove that upon natural principles, as they are termed, the nations are fast hastening to their end, so that a new order of things may be introduced, which shall produce the opposite of what now exists, and happiness, peace, joy, union, righteousness, and justice take the place of misery, war, mourning, strife, and injustice, that the earth may be cleansed from the pollutions which now disgrace its surface, and wickedness, disorder, and abominations be swept from existence. Add to these causes the extraordinary judgments spoken of by the Prophets, and we have sufficient groundwork for belief that soon "the powers that be" shall be numbered with the past, and that God will lay the "pride and glory of the nations low in the dust."

There are two potent influences at work upon the earth: one, the power of iniquity, that so far reigns triumphant and directly produces all the miseries cited; and the other, the power and authority of God that is engaged in gathering together the honest in heart and raising up a holy people to the Mighty One of Jacob. When these influences have accomplished their work, then will come a day such as the world never saw and never will see again. As the children of men fill up the cup of their iniquities, God's

judgments will descend more fiercely and thickly; and when the people of God are prepared to enjoy the presence of the Son, then shall the burning wrath of the Almighty sweep the wicked from before his presence and the earth be purified and made fit for a higher order of beings. While he is working by his instruments among the children of men, not only is their power being weakened for the final struggle, but these instruments are working out their own punishment. Herein is God's wisdom made strikingly manifest. And on the opposite hand, here is something glorious for a Saint to live for—that when we are pure enough to bear his glory, when he has sat like "a refiner of silver" till he can see his image *reflected back*, then shall the wicked be destroyed and the Saints rejoice for evermore, basking in the sunshine of the Eternal's smiles. With such a motive to prompt us on, every true Saint of God in whose bosom burns the Spirit of truth will work unceasingly, day and night, that Zion may be purified—that she may stand forth "fair as the moon, clear as the sun, and terrible as an army with banners," and that the glory of God may rest as a shining fire upon every dwelling within her borders, while her walls are encompassed about by his majesty and power. Hasten on thy work, O God, till the "powers that be" crumble in the dust, and thy power be not only felt but acknowledged by all,—when the earth shall be consecrated to thee, purified and renewed, and the knowledge of thee shall cover it as the waters do the channel of the mighty deep.

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

[April, 1843.]

[Conference re-assembled at three o'clock, p.m.]

Patriarch Hyrum Smith commenced by saying that he had some communication to make to the Conference on stealing, and he would do it while waiting for Joseph, and referred to the article in the last number of the *Wasp*. Said he, I have had an interview

with a man who formerly belonged to the Church. He revealed to me that there is a band of men, and some who pretend to be strong in the faith of the doctrine of the Latter-day Saints; but they are hypocrites, and some who do not belong to the Church, who are bound together by secret oaths, obligations, and penalties to keep the secret; and they hold that it is right to steal from any one who does not belong to

the Church, provided they consecrate one-third of it to the building of the Temple. They are also making bogus money.

This man says he has become convinced of the error of his ways and has come away from them to escape their fury. I wish to warn you all not to be duped by such men, for they are the Gadiantons of the last days.

He then read from the *Wasp*, as republished from the *Times and Seasons*, his own affidavit and the proceedings of the authorities of the Church generally, dated Nov. 26, 1841. The man who told me said, "This secret band refer to the Bible, Book of Doctrine and Covenants, and Book of Mormon to substantiate their doctrines; and if any of them did not remain steadfast, they ripped open their bowels and gave them to the cat-fish." But no such doctrines are taught in those books.

They say that it has been taught from this stand that they are the little foxes that spoil the vines, and the First Presidency are the big foxes; and the big foxes wanted the little foxes to get out of the city and spread abroad, so that the big foxes might have a chance; which everybody knows is false. All these things are used to decoy the foolish and unwary.

I will mention two names—David Holman and James Dunn. They were living in my house. I went to them and asked them if they were stealing for a livelihood? Holman confessed that he had stolen from the world, not from the brethren. I told them to get out of my house. David asked me to forgive him, and he lifted his hands towards heaven and swore, if I would forgive him, he would never do so again. Soon after he went to Montrose, where he was found stealing salt. He then stole a skiff and came across the river, stole a barrel of flour that had just been landed from a steamer, rowed down the river to Keokuk and sold the flour for \$2.00, saying he had picked it up in the river, and it was likely a little damaged, got his pay, and went his way. Dunn would not promise to quit stealing, but said he would go to St. Louis. I tell you to-day, the man that steals shall not long after be brought to the Penitentiary. They will soon be brought to condign punishment. I demand, in the presence of God, that you will exert your wit and your power to bring such characters to justice. If you do not, the curse of God will rest upon you. Such things would ruin any people. Should I catch a Latter-day Saint stealing, he is the last man to whom I would show mercy.

President Joseph Smith said, I think it best to continue this subject. I want the Elders to make honourable proclamation abroad concerning what the feelings of the

First Presidency are; for stealing has never been tolerated by them. I despise a thief. He would betray me if he could get the opportunity. I know that he would be a detriment to any cause; and if I were the biggest rogue in the world, he would steal my horse when I wanted to run away.

It has been said that some were afraid to disclose what they knew of these secret combinations; consequently I issued a proclamation, which you may read in the *Wasp*, Number 48. If any man is afraid to disclose what he knows about this gang of thieves, let him come to me and tell me the truth, and I will protect him from violence. *Theiving must be stopped.*

Opportunity was then offered to the Elders to bring forward their appeals from other Conferences; but no case was presented.

President Joseph Smith continued his remarks and said, It is necessary that I make a proclamation concerning Keokuk and also in relation to the economy of the Church on that side of the river.

The Governor of Iowa has issued a writ in the same manner that Carlin did, and it is now held in Iowa as a cudgel over my head. I was told by the United States Attorney that the Governor of Iowa had no jurisdiction after the decision of the Supreme Court, and that all writs thus issued were legally dead. Appeals have been made to Governor Chambers; but although he has no plausible excuse, he is not willing to kill that writ or to take it back. I will therefore advise you to serve them a trick that the Devil never did,—i. e., come away and leave them; come into Illinois, pay taxes in Illinois, and let the Iowegians take their own course. I don't care whether you come away or not. I do not wish to control you; but if you wish for my advice, I would say, Let every man, as soon as he conveniently can, come over here; for you can live in peace with us. We are all green mountain boys—Southerners, Northerners, Westerners, and every other kind of ers, and will treat you well: and let that Governor know that we don't like to be imposed upon.

In relation to Keokuk, it has been supposed that I made a great bargain with a certain great man there. In the beginning of August last, a stranger came to my house, put on a very long face, and stated that he was in great distress—that he was a stranger in this city, and having understood that I was benevolent, he had come to me for help. He said that he was about to lose \$1,400 of property at Sheriff's sale for \$300 in cash; that he had money in St. Louis, which he expected in two or three days; that the sale would take place the next day; and that he wanted to hire some money for

two or three days. I thought on the subject over night, and he came the next morning for an answer. I did not like the looks of the man; but thought I, he is a stranger. I then reflected upon the situation that I had frequently been placed in, and that I had often been a stranger in a strange land, and whenever I had asked for assistance I had obtained it; and it may be that he is an honest man; and if I turn him away, I shall be guilty of the sin of ingratitude. I therefore concluded to loan him \$200 in good faith sooner than be guilty of ingratitude. He gave me his note for the same, and said, "Whenever you call on me, you shall have the money." Soon after, when I was taken with Carlin's writ, I asked him for the money; but he answered, "I have not got it from St. Louis, but shall have it in a few days." He then said, "Since I saw you, a project has entered my mind, which I think may be profitable both for you and me. I will give you a quit claim deed for all the land you bought of Galland, which is twenty thousand acres. You paid Galland the notes, and ought to have them: they are in my hands as his agent, and I will give them up. I also propose deeding to you one-half of my right to all my land in the Iowa Territory; and all I ask is for you to give your influence to help to build up Keokuk." I answered, "I have not asked for your property: I don't want it, and would not give a snap of my finger for it; but I will receive the papers; and if I find it as you say, I will use my influence to help to build up the place; but I won't give you anything for the land," and told him I wanted the \$200 which was due me. He made out the deeds and gave them to me, and I got them recorded, and he gave up the notes, except a few. I then said to Uncle John, If you go there with the brethren, I will give you the property. But he would not accept it. I then let the same gentleman have some cloth to the amount of \$600 or \$700. He began, soon after, to tell the brethren what obligations I was under to him. I then wrote him a letter on the subject; but I have since found that he is swindling, and that there is no prospect of getting anything from him. He is owing me about \$1,100; and I thought it my duty to publish his rascality, that the Elders might do the same in that Territory, and prevent the brethren from being imposed upon. He has got a writing to this effect, that if he owned as much as he pretended and did as he said, I would give my influence to build up Keokuk, and on no other terms. His name is J. G. Remick. He took this plan to swindle me out of money, cloth, lumber, &c. I want all the congregation to know it. I

was not going to use any influence to have the brethren go to be swindled. My advice is, if they choose, that they come away from Keokuk, and not go there any more. It is not a good location.

I am not so much a "Christian" as many suppose I am. When a man undertakes to ride me for a horse, I feel disposed to kick up and throw him off, and ride him. David did so, and so did Joshua. My only weapon is my tongue. I would not buy property in Iowa Territory: I consider it stooping to accept it as a gift.

In relation to the half-breed land, it is best described by its name—it is half-breed land; and every wise and judicious person, as soon as he can dispose of his effects, if he is not a half-breed, will come away. I wish we could exchange some half-breeds and let them go over the river. If there are any that are not good citizens, they will be finding fault to-morrow at my remarks, and that is the key-word whereby you may know them. There is a chance in that place for every abomination to be practised on the innocent, if they go; and I ask forgiveness of all whom I advised to go there. The men who have possession have the best title; all the rest are forms for swindling. I do not wish for the Saints to have a quarrel there.

President J. Smith stated that the next business was to settle difficulties where Elders have had their licenses taken away, &c., or their membership. But whilst they were preparing, if there was any such case, he would talk on other subjects.

The question has been asked, Can a person not belonging to the Church bring a member before the High Council for trial? I answer, No. If I had not actually got into this work and been called of God, I would back out. *But I cannot back out; I have no doubt of the truth.* Were I going to prophesy, I would say the end will not come in 1844, 5, or 6, or forty years. There are those of the rising generation who shall not taste death till Christ comes.

I was once praying earnestly upon this subject, and a voice said unto me, "My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man." I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I did live to that time, he would make his appearance. But I do not say whether he will make his appearance or I shall go where he is. I prophesy in the name of the Lord God, and let it be written—The Son of Man will not come in the clouds of heaven till I am eighty-five years old. Then read the 14th chapter of Revelation, 6th and 7th verses—"And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come." And Hosea, 6th chapter, After two days, &c.,—2,520 years; which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are commenced. Paul says, "Ye are the children of the light, and not of the darkness, that that day should overtake you as a thief in the night." It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but he will reveal it to his servants the Prophets.

Judah must return, Jerusalem must be rebuilt, and the Temple, and water come out from under the Temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the Temple, &c.; and all this must be done before the Son of Man will make his appearance. There will be wars and rumours of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, &c. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east.

Choir sang a hymn.

Prayer by W. W. Phelps.

Adjourned at six p m., until to-morrow morning.

Friday, 7th. Conference convened at 10 a.m.

Singing, prayer by Elder O. Hyde, and singing.

President Joseph stated that the next business in order was to listen to appeals of Elders, &c.; but none appeared. He was rather hoarse from speaking so long yesterday, and therefore said he would use the boys' lungs to-day.

The next business in order was to appoint some Elders on missions.

Voted that Jedediah M. Grant be sent to preside over the Church at Philadelphia.

Voted that Joshua Grant be sent to preside over the Church at Cincinnati.

Voted that Pelatiah Brown go to the village of Palmyra, in New York, and raise up a Branch of the Church.

The Temple Committee were called up for trial.

William Clayton said, Some may expect I am going to be a means of the downfall of the Temple Committee. It is not so; but I design to show that they have been partial. Elder Higbee has overrun the amount allowed by the Trustees about one-fourth. Pretty much all Elder Higbee's son has received has been in money and store pay. Higbee's son has had nothing credited on his tithing. William F. Cahoon has paid all his tithing: the others of Cahoon's sons have had nothing to their credit on tithing. The Committee have had a great amount of store pay. One man, who is labouring continually, wanted twenty-five cents in store pay when his family were sick; but Higbee said he could not have it. Pulaski S. Cahoon was never appointed boss over the stone-cutting shop, but was requested to keep an account of labour in it. During the last six months very little means have been brought into the Temple Committee. There are certain individuals in this city who are watching every man who has anything to give the Temple, to get it from him and pay for the same in his labour.

Alpheus Cutler said he did not know of any wrong he had done. If any one would show it, he would make it right.

The Conference voted him clear.

Reynolds Cahoon said, This is not an unexpected matter for me to be called up. I do not want you to think I am perfect. Somehow or other, since Elder Cutler went up into the Pine country, I have, from some cause, been placed in very peculiar circumstances. I think I never was placed in so critical a position since I was born. When President Smith had goods last summer, we had better property; goods would not buy corn without some cash: instead of horses, &c, we took store pay. I have dealt out meal and flour to the hands to the last ounce, when I had not a morsel of meal, flour, or bread left in my house. If the Trustee, brother Hyrum, or the Twelve, or all of them will examine and see if I have too much, it shall go freely. I call upon the brethren, if they have anything against me, to bring it forward and have it adjusted.

Patriarch Hyrum Smith said, I feel it my duty to defend the Committee as far as I can; for I would as soon go to hell as be a committee-man. I will make a comparison for the Temple Committee. A little boy once told his father he had seen an elephant on a tree: the people did not believe it, but ran out to see what it was: they looked, and it was only an owl.

Reynolds Cahoon said, when brother Cutler was gone, brother Higbee kept the books, and they have found as many mistakes against brother Higbee as in his favour.

The Conference then voted Cahoon clear.

Elias Higbee said, I am not afraid or ashamed to appear before you. When I kept the books, I had much other business on my hands and made some mistakes.

The Conference voted in favour of Elder Higbee unanimously.

President Joseph Smith stated that the business of the Conference had closed, and the remainder would be devoted to instruction. It is an insult to a meeting for persons to leave just before its close. If they must go out, let them go half-an-hour before. No gentleman will go out of meeting just at closing.

Singing by the choir.

Prayer by Elder Brigham Young.

2½ p.m.

Conference called to order.

Singing. Prayer by Elder B. Young. Singing.

Elder O. Pratt delivered a discourse from the prophecy of Daniel on the Ancient of

Days; for a synopsis of which, see *Times and Seasons*, page 204.

While the choir were singing, President Joseph remarked to Elder Rigdon, This day is a millennium within these walls, for there is nothing but peace.

To a remark of Elder O. Pratt's, that a man's body changes every seven years, President Joseph Smith replied, There is no fundamental principle belonging to a human system that ever goes into another in this world or in the world to come: I care not what the theories of men are. We have the testimony that God will raise us up, and he has the power to do it. If any one supposes that any part of our bodies, that is, the fundamental parts thereof, ever goes into another body, he is mistaken.

Singing by the choir. Prayer by Elder John Taylor."

The ice, which had made a bridge across the river since last November, moved away in immense masses.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 27, 1858.

MUCH SPEAKING.—One of the most common and disagreeable habits which Presidents of Branches fall into is that of much speaking. When set off to the best advantage by a first-class orator, it is unbecoming; but when to it is added the imperfections and the non-interestiveness of a bad or indifferent speaker, the habit becomes peculiarly disagreeable to every person of judgment and taste. Men often have an itching to do the very thing for which they are not fit, and will make a hobby-horse to ride to their own discredit and to the general disadvantage. This is a common and natural peculiarity, and there is much deep philosophy of mind's progressive grasping tendency to be gathered from it. But we have now to deal with its illustration, which is often silly and disagreeable. Some men, who are exceedingly skilful in some things and capable of bringing about important results in *their own line*, will experience a childish delight and self-satisfaction in doing very badly a trifle out of their line. Thus it is also with those who fall into the habit of much speaking. Not only is that habit bad in itself, but they have a peculiar knack of making it threadbare and wearing themselves out also. To have the voice of such men eternally ringing in the ears is very monotonous, disagreeable, empty-sounding, and unconstructive.

A fine, commanding person, a handsome and expressive countenance, a fluent, graceful delivery, and a rich, modulative voice are peculiarly pleasing to a general audience. The speaker who is endowed with these personal gifts will even from his first appearance before the public offer strong claims to their favour, and will have considerable

advantage over one not blessed with these personal gifts. Perhaps some of our unreflective readers will wonder what the person, the countenance, the delivery, and voice have to do with public speaking; and they may think it is trifling on our part to mention it. But it is by no means trifling to bring these personal endowments into consideration in treating on the subject of public speakers, and a passing touch upon the point will also enable us to more strongly mark the error of too much speaking. As we have observed, a speaker with these natural gifts will from the first command public favour and have great advantage over one not thus endowed. Indeed, too often the person and manner of the speaker are more highly estimated than good subject, proper treatment, deep thoughts, beautiful or grand ideas, or saving truths. The one fascinates and charms every one, while it is only the few, the thoughtful, the good, the spiritual, and lovers of truth who delight especially in the pure gold and things of real value. These personal attractions, as well with a congregation of Saints as with a public assembly, have greater influence than many are aware of; and the subject and quality of a discourse is too often overlooked or undervalued. A little man, with what the vulgar might consider an unhandsome countenance, with an ungraceful delivery and a bad voice, though his subject may be invaluable, his thoughts deep, his ideas beautiful, his doctrines saving, and his soul inspired, will find it much more difficult to command attention than one possessed of personal but not spiritual attractions; and though the former will live when the other is worn out, yet at first he will be at a disadvantage. Besides this, two men may preach the same discourse, with the same ideas and truths, and yet one seem much superior to the other. The identity of the discourses would hardly be known. The personal attractions of the one, with his good delivery and voice, would give him the advantage; and while the hearers would long to listen to the one again, they would care not, perhaps, if the other were never after to stand before them in the character of a speaker. These considerations ought not to be passed over in treating of the philosophy of discourse and the effectiveness of public speaking. They are based upon the laws of nature, and nature is as potent and sensible in the Church as in the world; and true religion does not leave nature out, but separates it from things unnatural and pernicious. We are not now treating of the advantages of personal attractions of a public speaker merely to show up those advantages and agreeable fascinations to an audience, but rather to show the disadvantages which a man given to much speaking labours under. Let us pass on to that point, then, to give to the Presidents of Branches and our preachers generally an idea of how far to their own detriment, as well as to the loss and annoyance of all, the error of much speaking tends.

A President of a Branch, or any of the Priesthood called to preach, may have a fine, commanding person, a handsome and expressive countenance, a graceful delivery, and a rich, modulative voice, and to this may be added an inexhaustible quantity and variety of subject; he may ever be dealing out grand and beautiful ideas; truth may spring from him like fresh crystal water from a fountain; eloquence may hang on his lips like sweet moisture round the honeycomb, and his tongue may utter notes delightful as those of the warbling lark hovering in the clear blue sky; and yet, if he comes before the same audience too often, his person will seem to lose its commanding bearing, his finely-moulded countenance appear commonplace, his ever-varying expression become monotonous, his graceful mien appear shorn of half its attractions, his delivery seem to lose much of its impassionate power, his melodious voice strike the ear as a discordant instrument, his subject appear exhausted, his variety stale, his ideas unbeautiful, his truths unrefreshing, his eloquence distasteful, and his speech, no matter how divine, seem very earthly. This is often illustrated by sectarian col-

gregations, who submit to hear the same preacher from Sunday to Sunday throughout the year. An unusual crowd will often flock to the chapel when a fresh preacher is to deliver a discourse; and though they may discover that the speaker is inferior to their regular minister, they are refreshed by the change. This peculiarity has some deeper secret than mere curiosity of the people to see fresh faces. How great, then, are the disadvantages which the indifferent speaker labours under who has to appear too often before an audience, and how distasteful he must appear when he is an uninteresting preacher delighting in much speaking!

Every President of a Branch must have felt the disadvantage that a local Elder labours under who has to speak Sunday after Sunday and meeting after meeting. They must be sensible of the difficulty of preaching fifty-two sermons every year. But how much greater must they have felt the task of continually feeding the ever-growing Saints and counselling the living Priesthood in their many important duties, and leading them onward—ever onward. To relieve those who have laboured under the imaginary duty of much speaking, we have repeatedly told the Presidents—meaning particularly those of Branches, that it is their calling to *preside* and *direct*, and not to speak, speak, speak eternally. They have plenty of assistants and mouthpieces. By their much speaking, they also not only lose the power to instruct and edify the Saints, but they dishonour and do injustice to their brethren of the Priesthood who have received the authority and gift of God to preach the Gospel. How often have Presidents who are given to much speaking found that the Saints who once delighted in listening to their voices now no longer do so, and that those who sincerely give them their faith, prayers, and love as brethren cannot help feeling that such Presidents make themselves very “cheap.” Besides this, it tires and wears out the Saints. The meetings grow uninteresting, and they feel careless about attending them; and when they do attend, it is not with the expectation of being fed, delighted, and benefited. They do it from their sense of duty and because their feelings lead them that way, though the character of the meetings be repulsive to them. The Presidents of Branches have often blamed the Saints for this, and “whipped” them severely in consequence. We will, after their long indulgence in this error, correct it, and put the burden upon the right shoulders; for the wrong ones have borne the burden long enough. The fault is not with the Saints, but with the President. It is his duty to make the meetings interesting and attractive, and to draw attendance by the character and spirit of the meetings. It would not be a very difficult matter to get good Saints to attend, if the meetings were worth attending. We all know with what enthusiasm and delight the Saints assemble to hear the Elders at first, until the course taken by the Elders has effectually *tamed* them. Saints that love their religion to such an extent as to pay Tithing and give many other evidences of that love are necessarily willing to attend meetings that are worth attending. They are not to be charged with it. Let the Presidents henceforth take the burden upon themselves, for it belongs to them, and they may with propriety apply to themselves much of the “whipping” which they have administered to others.

We advise our presiding brethren who have fallen into the habit in question to speak less and direct more, and let their words be pointed, timely, and well digested, —rather the gathered honey of the wisdom of the Council of the Branch than their own personal, unadvised views.

There are some who have erred so egregiously in the habit of much speaking, that, as a general thing, they will deliver a short discourse of at least a quarter-of-an-hour's length every Sunday morning or afternoon, and not unfrequently close with a short sermon. The same routine goes on at night, and the same at the week-night

meetings, as well as Council meetings; and withal, the *necessary* (?) speech even at "testimony meetings" often extends to half-an-hour's length. In their anxiety for the benefit of the Saints, they entertain the mistaken notion that it is necessary for them as Presidents of Branches to speak thus often. We believe there are men of great value, deserving the best love of the Saints, who thus err; and they err because they think it necessary. Allow us, brethren, considerably and in love to tell you that it is *not* necessary, and that you thus lower your dignity and make yourselves distasteful. An ungenerous critic would say that in such cases the Saints must be miraculously quick and precocious to digest all the instruction, or the President must "talk" a great deal to no purpose. Why, brethren, the impassionate eloquence of a Demosthenes would be exhausted by such a drain, and the rhetoric of Cicero would be beggared by such a supply. Believe us, brethren, that much speaking is an error at best; and we hope that, for your own good, as well as that of the Saints and the cause, you will correct this disagreeable and pernicious habit.

NOTICE.—Owing to the press of other matter, the compilation of American Antiquities alluded to in No. 42 is deferred till the commencement of the next volume of the *Star*.

THE JOY OF ISRAEL.

BY ELDER GEORGE SWAN.

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."—DAVID.

The beautiful and emphatic words of the Psalmist quoted above are calculated to send a thrill of happiness to the heart of every one who has not, according to the so-called wisdom of modern Christendom, spiritualized away the very essence and life of them. We can fancy ourselves in the position of the sweet singer of Israel, while before him passes in rapid succession wave upon wave of prophetic vision, revealing the destiny of Israel until the time when their salvation shall come out of Zion, and their captivity be brought back again. What must have been his feelings when he saw the man of sorrows traversing the streets of Jerusalem and its vicinity, wayworn and sad, an outcast and a wanderer among his brethren, despised and rejected among men, and at length nailed as a malefactor to the cross, amidst the fearful imprecations of the ignorant and wicked multitude—"His blood be upon us and upon our children!" What a feeling of intense agony must have pervaded the bosom of the inspired Psalmist! Yet on the vision-wave rolls, dashing wildly and furiously along. Judah's beautiful city is wasted, the temple consumed by fire, Zion ploughed

as a field, Jerusalem a heap, the people led captive amongst the nations of the earth, becoming a hiss and a byword to them, and persecuted and driven till they had drank doubly at the hand of the Lord for all their iniquity, and the fulfilment of their awful imprecation had been realized to the very letter of the word. What indeed must have been his feelings then, till he saw

"Other pictured scenes in brighter vision rise,
When Zion's sun shall sevenfold shine
On all her mourners' eyes,"

and when, in the words of the Apostle Paul, "there shall come out of Zion the deliverer, who shall turn away ungodliness from Jacob." Notwithstanding, however, the various Scripture admonitions and prophecies before them, how ignorant the Gentiles are concerning the restoration of Israel! They can look upon the literal fulfilment of prophecy concerning the destruction of Jerusalem—they can point the finger to it as being a heap, to Zion as being ploughed as a field, and to the people, who were once beloved of God, but are now a hiss and a byword amongst the nations. But tell them when these things shall come to pass—that, as it

it is written, all Israel shall be saved,—that the Jews shall inherit Palestine as of old,—that the barren rock shall become a garden of delights, and the solitary place a fruitful field,—that the city now desolate shall be built and inhabited,—that ere long the Sun of Righteousness will arise with healing in its wings to that strange and wayward people,—that the once rejected Messiah shall come in glory and power to sit upon the throne of David,—that all these prophecies, with many others, shall be fulfilled; and what is the result? “Ah!” says the modern spiritualizer, with an incredulous sneer, “These things don’t mean that at all!” Well indeed might Paul exhort them not to be wise in their own conceits; for if God spared not the natural branches, how much less will he spare those who are wild by nature and but a graft in the tame olive tree! But for all that, and the beacon they have in the Jewish nation being broken upon the rock, they heed it not; and, like some infatuated victim of dissipation, they rush blindly on to their destruction, paying no attention to the voice of God in these last days, and heeding not the warning cry of his servants.

But unto you, O Israel, hath the hour of redemption drawn nigh! Unto you, O Jacob, shall the arm of the Lord be revealed! Hark! a voice from the most excellent glory hath again been heard. Truth hath sprung out of the earth, and righteousness hath looked down from heaven. The times of the Gentiles are being fulfilled, and the sayings of the Prophets are coming to pass. What is this we hear? A record of a portion of the house of Israel has come forth from Cumorah’s hill; a Prophet is ordained from the house of Joseph; Zion is being built; the kingdom of God is being established, and it is rolling on in majesty and power, attracting the eyes of all nations. What! can it be that the long-looked-for day is now at hand? Yes: hear it, O ye house of Jacob; give ear unto it, O ye scattered remnants of Israel! The Lord hath indeed set his hand the second time to recover the captivity of his people; and truly, in the pathetic words of your ancient king, your salvation shall come out of Zion; and in the bringing back of your long captivity, “Jacob shall rejoice, and Israel shall be glad.”

LETTER FROM SALT LAKE VALLEY.

(From the “Leigh Chronicle” of Oct. 23.)

The following letter is from Richard Booth, formerly bookkeeper at the Bedford Coal Wharf, Marshland Green. The writer is well known to many of our readers.

Great Salt Lake City,
August 28, 1858.

Dear Friend,—In accordance with the promise I made you and others, I take the present opportunity of giving you some idea of the state and condition of myself and others. I have now been here twelve months, save a few days; and for the time I have been here I think I have been a very close observer both of men and things. We had a very good passage across the sea. There were 816 passengers, all of whom landed safe, except two,—one a child, and the other a woman. We

then travelled on the railway seventeen or eighteen hundred miles to Iowa, where we camped five weeks, something in the manner you see gipsies do in England. We then commenced our journey from Iowa to Florence, which is three hundred miles,—some with waggons and oxen, others with handcarts; and for the first few days you may be sure that our patience was somewhat tried,—those who had waggons especially; for, though we had oxen to all our provisions and luggage, we knew no more about the driving of them and the manner of treating them than any other novices; so the consequence was, we sometimes cried “Haw,” instead of “Gee;” and when they did as we told them, we were vexed with the oxen, vexed with ourselves and all about us. But in the course of three or four days we had learned; and then it began

to be pleasant and agreeable; and as it was through a very fruitful part of the country, we were much delighted. We found in abundance, almost every day, strawberries, raspberries, grapes, and other fruit, which, though they are wild, are sweet and good. We arrived at Florence on the 24th of June, without an accident of consequence. We there got our general outfit for the Plains, and began our journey on the 1st of July. We had then 1,004 miles to travel, the first 500 of which is very abundant in herbage, fruits of various sorts, and fish; then comes the most sterile, barren, desolate country I would wish to see. It would starve a chameleon. Then it began to look a little better, and continued to improve, but not so much as to be arable, when we arrived at the Pacific Springs—that is, the dividing ridge between the waters which flow into the waters of the Atlantic and the Pacific Oceans. It is very near 8,000 feet above the level of the sea. Here we felt the first frost. It had been a sultry, hot day, and at night almost too hot to sleep; but in the morning there was ice of the thickness of one-and-a-half inches. At every place on the way we were told that the soldiers of the States were only a short distance behind us; and they tried to prevent us from going onward, but we would not mind them. We finally got to the Valley of the Great Salt Lakes on the 12th of September, and we found the city under martial law. Orders had been given that the soldiers were not to come in before spring, if ever they came in at all. And it is not here the same as it is in England. When Brigham speaks, there needs no law to carry it out: every man considers himself bound to observe and do it well. We kept them out—not by fighting; for though our boys were in the kanyons, and round about them so thick that it would have been impossible for an army to have got in, had they tried, all were ordered not to hurt a single one; and though every man could have been used up without danger to any of ours, not a shot was fired from the Mormons. Early in the Spring, the word was, "Move south," and every family went south, and left their houses and furniture and wood piles in such a condition that every building could have been burned in an hour. In this state of things, Commissioners arrived from Government and

found out that what we had been charged with was false. Peace and protection were offered and accepted; we returned to our homes, and are now settled for a short time. Well, you want to know about the people—how many wives they have got, &c., &c. Well, some have none, some one, some as many as seven, and in very rare cases as many as ten. You do not need to say, "He does not know." I know as much as is requisite to be known. Some men have two wives; but I confess they are better men than I am, or they could not do with them. You may be surprised that they agree; so was I: but they do agree, and are happy. Why, in nine cases out of ten, it is the first wife who does the courting and persuades the man to take a second; and she makes it her business to see her happy and comfortable. It could not be done with *English* people anywhere else, nor on any other footing but religion. It is not for lust. A man with six, eight, or ten wives has to restrain himself more than any man in England who has only one; and a man must be good and honourable and virtuous, or he must not have one wife. He cannot play the tyrant as he does in England. He cannot go to a harlot, for there is not one in the Territory. A woman knows her worth too much for that; the men know the consequence too well. The man or woman who does it once never does so any more. We should cut them off the Church in England; here, a little below the ears. The virtue of a woman, with us, is worth the life of a man with you: it is worth a shilling per week. Polygamy is taught—is practised—is believed to be a command from God. The people here are hardy, contented, happy, and free. We do not get the luxuries you get in England; but we get the necessities very easily, except clothing, which is, with some, hard to get at. They have no sheep. Those who have charge labour for the surplus. With regard to the heads, Brigham is a man and a gentleman in the full acceptance of the word; so are the Twelve. As to the people in general, there is not a community on earth this day who will help one another and look after each other's interest as they will here. Some few are not satisfied: they pine after the sugar, the tea, the tobacco, the whiskey; and here we are taught they are not for our good, except

in cases of emergency. There is not an alehouse in all the Territory, and that is 400 miles long and peopled most of the way—set off in settlements according to the range for stock, &c. There is not a settlement in the States richer in flocks and herds of cattle than they are here. Almost every family in this Territory could get up their waggon and move to any distance at a day or two's notice, and would do it at a word from Brigham Young. I have as yet received no letter from our folks; but I hear the papers in England have been teeming with Mormon follies, iniquities, and abominations, &c. Would to God my own native land was as free from them as Utah is! Hundreds of men, women, and children would be made happy. I say nothing about religion: that is between every man and his God. But for honesty, honour, and integrity, give me the people in these valleys. Now, if you would write to me, as I know you can write, and give me the greatest amount of news in the least space, I

should take it as a favour. I have no doubt but I shall come to England some time, but not to stop: that I could not do after having lived here. If ever I do, I shall try to see my old place and the friends and acquaintances I have left. Please give my best regards to Mr. Whitehead and all the firm, and to all my acquaintances in Leigh and neighbourhood.

There may not be much that is new in this; but what there is is just a plain statement of things as they are at present here—not set off either to the best or worst, but matters of fact. The army is 45 miles out of the city. They were not allowed to stop in, but had to march right through without stopping, and are gone to Cedar Valley. I would have written more but for the weight and the cost of carriage. As it is, you must accept this as a small token of regard for yourself and family.

I remain yours most truly,

RICHARD J. BOOTH.

PASSING EVENTS.

GENERAL.—There is a general agitation throughout Asiatic Turkey, and insurrections have taken place at several places: the tribes between Tripoli and Aleppo have revolted. A letter from Jerusalem reports the neighbourhood to be infested with highwaymen and ruffians. The Dutch are operating at Jambia, one of the native states of Sumatra. Toraine has been taken by the allied troops and declared a French territory: the gun-boats destroyed five forts in half-an-hour. Preparations have been made at Cadiz to reinforce the Spanish garrison in Cuba. The underwriters of Hamburg have been severely visited of late by numerous disasters at sea. Cholera has visited Japan and carried off a great number of inhabitants.

VARIETIES.

"SALLY, what time do your folks dine?" "As soon as you go away: that's missus's orders." It is well to strike the iron while it is hot; but it is sometimes better to strike it till it is hot.

"THE long-disputed question whether Purcell or Handel was the author of the music of the Old Hundredth tune has been set at rest by a discovery made a few days since in Lincoln Cathedral library. Purcell died in 1695, and Handel in 1759. But in the Cathedral library a French psalter, printed in 1546, contains the music of the Old Hundredth exactly as it is now sung; so that it could not be the production of either of the great musicians to whom it has been attributed."—*Family Herald*. [We have always understood that the author of the "Old Hundredth" was Martin Luther, who died in 1546.]

THE FRENCHMAN IN LONDON.—A Frenchman newly arrived in London and impatient to see the city, but fearful of not finding his way back to his hotel without having in his possession the name of the street, carefully copied upon a card the English words painted on the wall at the corner of the street in which it was situated. This done, he felt himself safe, and set out for a ramble, much upon the principle vulgarly known as "following one's

nose." The whole day long he strolled and stared to his heart's content. Wearied at last, he jumped into a cab, and, with the easy, confident air of a man who feels perfectly at home, he read out from off his card the direction which he had so prudently preserved. The cabman laughed boisterously. "This English pronunciation is sadly difficult," thought the Frenchman to himself: "he does not understand me." He then placed his card before the man's eye. Cabby grieved more than ever, gazed in his fare's astonished face, and ended by sticking his hands in his pockets and roaring with laughter. The indignant foreigner appealed to the passers-by, who gravely listened to him at first; but, upon beholding his card, all joined in merriment with the cabman. The Frenchman now got furious, swore, stamped, and gesticulated like a candidate for Bedlam. He went so far as to threaten the laughers. A crowd assembled: everybody sympathized with him, until they learned the circumstances of the case, when they forthwith joined in the infectious hilarity. Up came the police. The aggrieved Gaul felt sure of sympathy and succour, but was mistaken. The gentlemen in blue, on reading his card, roared like the rest. They evidently could not help it. Compunction mingled with their mirth, but they nevertheless guffawed exceedingly. To what extremities the Frenchman might have proceeded it is impossible to say, had not a gentleman appeared on the scene, who, being acquainted with his language, was able to converse with him. He, too, laughed violently on beholding the card; and when he had spoken a few explanatory words to the Frenchman, he laughed likewise, which was a signal for a recommencement of a general hilarity. The direction so carefully copied by the foreigner at the corner of the street was the following:—"Commit no nuisance."

WHAT IS LOVE?

That pure, celestial, never-dying fire,
Which prompts the songs of heaven's immortal
choir;

An attribute of heaven sublime and pure;
True charity, which ever will endure;
The strong impetus of unmeasured speed
Of angels sent to Saints in times of need;
The arm of Deity encircling man,
Till fully saved by his eternal plan;

Sheffield.

The power supreme which casts out slavish fear,
And fills the soul with peace when death is near,—
Knows no suspicion, fears no evil day
(For he who truly loves his Maker will obey);
A feast divine when free from sin's alloy;
A store exhaustless of unmingled joy:
'Tis mercy's highway from the throne above:
'Tis heaven indeed; for God himself is Love.

WILLIAM CLEGG.

ADDRESSES.—Frederick W. Blake, 30, Water Street, Birmingham.
Daniel Bonelli, 85, Wolverhampton Lane, Walsall, Staffordshire.
Thomas S. Harding, 4, Ward Street, Wolverhampton, Staffordshire.

MONEY LIST, NOVEMBER 6—13, 1858.

John Hunter (per J. McComie)	£6 17 9	Brought forward.....	£72 6 4
P. J. McComie (per do.)	2 16 1	Thomas Rees (per B. Evans)	13 12 4
C. Widerborg	16 13 4	John Gibbs (per do.)	3 0 0
John Davies (per B. Evans)	23 7 14	Thomas R. Jones (per do.)	0 14 6
William Ajax (per do.)	7 18 04	Edwin Price (per do.)	1 4 4
Edward D. Miles (per do.)	15 14 0		
Carried forward.....	£72 6 4		£90 17 6

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 49, Vol. XX.

Saturday, December 4, 1858.

Price One Penny.

REDEMPTION OF MAN.

BY ELDER RICHARD HERIVEL.

It is a very common thing to hear even professors of religion say, "We live to-day and die to-morrow, but do not know from whence we came nor whither we are going." Poor souls! if they have any hope, they have no foundation for it; if they have any faith, it is encircled with doubt. Who can describe their state of mind? They do not know whether they please God or not—whether they will obtain celestial glory at the end or not. They hope so, and that is all. It is true, Paul says, "We are saved by hope." But what kind of hope was his? Hear him: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Cor. ix. 26.) Again, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day," &c. (2 Tim. iv. 8.) There is a great difference between Paul's hope and that of the religious professors of the present day. If they were sure that they "serve the Lord Christ," they would also know that of the Lord they "shall receive the reward of the inheritance." (Col. iii. 24.) When we observe their ignorance, we are led to say, "They have ears and hear not, eyes and see not, a heart and understand not." They also have the Bible in their hands as well as we, and yet they do not know "from

whence they came, nor whither they are going." It is a great satisfaction, however, to know something of our origin and our destiny.

From whence, then, did man come? He is composed of two parts—one part a spirit, and the other part a body or tabernacle of flesh and bones, nerves and muscles, &c. The spirit was formed prior to the body; hence we can claim two fathers—the father of the spirit and the father of the body or tabernacle for the spirit to dwell in. Moses calls God the "God of the spirits of all flesh." (Num. xvi. 22; xxvii. 16.) Adam is the common original father of our bodies, for we all sprang from him. How the spirit enters its tabernacle we do not know, neither do we know how it leaves it. What we know from revelation is that it "returns to God who gave it." It is he who sent us here. He provides for our wants here, and when our course is finished he calls us hence.

Mankind are not now in the same state in which Adam was when he came out of the hands of his Maker; for he was then pure and holy. There has been a fall. This is a common doctrine, and needs no comment. Is man lost for ever because he is fallen from his primitive state? No. If there has been a fall, there is also a redemption; and we will venture to say

that every son of Adam will be redeemed, whether in this life or in the next, except those who sin against the Holy Ghost; for there is no forgiveness for them in this life nor in the life to come. (Matt. xii. 32. Doc. and Cov., p. 266, par. 4.) When we say that every son of Adam will be redeemed, we must be rightly understood; for some may think that it is very easy to be saved, according to our view of the subject. But let the reader be aware that there are prisons in which will be thrust those who neglect salvation in this life. Let us hear what Jesus says upon the subject: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." (Matt. v. 25, 26.) Who, then, would neglect his salvation in this life in hope of being saved in the life to come? Who would venture to try the power of God's justice and be cast into prison for perhaps a few thousand years? For if those who are not Saints will not rise before a thousand years after them (Rev. xx. 5), they will suffer all that time; and then there is the time before the resurrection takes place. We do not desire to encourage sin in any shape whatever: on the contrary, we desire to reason with our fellow-men as rational and intelligent beings, so that we may together see and understand things as they are and will be; and instead of advising men to abuse God's mercy, we will say with Paul, "Our God is a consuming fire." And again, "Despise not the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart, treasure up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. ii. 4-6.)

Adam, when in the garden of Eden, was immortal: God's command implies it—"In the day that thou eatest the fruit thereof, thou shalt surely die." But Adam sinned, and he died, and hence all his children have to die. "Wherefore, as by one man sin entered into the world,

and death by sin, and so death passed upon all men." (Rom. v. 12.)

When Adam came out of the hands of his Maker, he was pure and holy. God made him in his own image and after his own likeness; God's smile and approbation was upon him, and he had nothing to fear. All about him partook of the same happiness. The lion, the leopard, the tiger, the bear, the serpent, and all the beasts that are now full of enmity to man were there; but they revered him, and he took pleasure and delight in them. The birds of the air were there with their sweet and melodious music, and Adam enjoyed it all as a blessing from his Father. The earth produced fruit of all kinds for his sustenance; and, above all, there was the tree of life, from which he could eat and live eternally.

The first commandment given to Adam was—"Be fruitful, and multiply, and replenish the earth, and subdue it." God's desire, then, was to see a great number of his own children born on the earth and governed by laws of righteousness. This will be his glory. Happy children would they be, if they understood their Father's design; for they would then use all their endeavours to bring to pass the great blessings promised to them.

Since the fall, what a change has taken place! Cain, Adam's first son, killed his brother; and from that time murders have been numerous. Individuals have risen against individuals, and nations against nations, and have shed torrents of blood. The histories of nations sicken the heart. Since the fall, disease has made its ravages through the earth, and not only shortened the days of man, but brought suffering, misery, and woe. Covetousness has made its dreadful appearance, and man has been striving all the time to establish himself on his neighbour's ruins, not caring whether he has bread to satisfy his appetite or clothes to cover his nakedness. Pride, envy, and jealousy have done their part to bring ruination in the world. Sorrow and wretchedness are the lot of the greatest portion of humanity; and even those who may be said to be in good circumstances have their share. What a contrast between man in the garden of Eden and man since the fall! But a glorious and Divine plan has been wrought out for him. Yet, alas, mankind have despised both

the Redeemer and his redeeming Gospel, and have strayed far from the path of life.

By the power of the Gospel of Jesus Christ, all can find peace with God and regain celestial glory. The Apostle says, "For as in Adam all die, even so in Christ shall all be made alive." Again, "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ." Thus we see that although man dies, he will be brought to life again by Jesus Christ. In other words, there will be a resurrection. And where will it take place? When Jesus was raised from the dead, it took place on this earth. When many of the Saints rose from the dead at Christ's crucifixion, it was on this earth. And it is on his native earth that every man will be raised again and be judged. But when judged? The Apostle says, "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) It does not follow, however, that men are to be judged *immediately* after death. There is a time appointed for judgment. Even the fallen angels "he hath reserved in everlasting chains under darkness until the judgment of the great day." (Jude vi.) The millennial era will last a thousand years, when those that were beheaded for the witness of Jesus and the word of God will live and reign with Christ; and then Satan will be loosed out of his prison and will go forth and gather the nations to battle. They will compass the camp of the Saints and also the beloved city; but fire will come down from God out of heaven and devour them. Then will appear the great white throne and he who will sit on it; and the dead, both small and great, will stand before God to be judged; and those not found written in the book of life will be cast into the lake of fire. (Rev. xx.)

And where will be the abode of those whose names are written in the book of life? The Prophet Isaiah says, concerning the Zion of the Holy One of Israel, "Thy people also shall be all righteous; they shall inherit the land for ever." (Chap. ix. 20.) The Psalmist David says, "The righteous shall inherit the land, and dwell therein for ever." (Ps. xxxvii. 29.) Jesus, in his sermon on the mount, says, "Blessed are the meek, for they shall inherit the earth." (Matt. v. 5.) Accord-

ing to Rev. v. 10, the Elders that John saw sitting around the throne said, "And hast made us unto our God kings and priests, and we shall reign on the earth." Again, when the character of the inhabitants of the new Jerusalem on the earth is described, it is said, "And they shall reign for ever and ever." (Rev. xxii. 5.)

After such proofs that this earth is designed to be the eternal abode of the righteous, why should any be looking for another heaven? Though since the fall it has been polluted, it is redeemed by Jesus Christ. It has been purchased, and the price is paid—not, indeed, in gold and silver, but "the precious blood of Christ." Jesus Christ, then, is at the head of the earth's redemption. But the Saints have also to use all their endeavours to hasten the time of its accomplishment. They have, with God's help, to "replenish the earth and subdue it, but the great burning will purify it. Some may ask, Where will the righteous be during the time of the burning? Let us hear what Paul says on the subject, in Thess. iv. 17: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." And again, John, in vision, "saw the New Jerusalem coming down from God out of heaven." (Rev. xxi. 2.) It must, of course, be previously taken up before it can come down again. While the burning or purifying of the earth will take place, the Saints will thus be far away from it, but will again return to it and live and reign thereon for ever. The heaven of the Saints, then, will be this earth. In this heaven they will eat and drink, and, like their great progenitor, the first man, Adam, they will have to till the earth and keep it. This is, indeed, very different to the idea existing in the minds of sectarians, who expect to go to a heaven somewhere beyond the bounds of time and space, where they will live without food, and where their sole employment will be to everlastingly sing hallelujahs to God. If the sectarians despise the heaven of the Saints, they can of course leave it to them. One thing is certain—the Saints desire not *theirs*. However, there is plenty of room in the heaven of the Saints for all who wish to inherit it; and their desire is that all may enter in and be saved and thus partake with them of the many and eternal blessings which are in store for the faithful.

GATHER YOURSELVES TOGETHER.

BY ELDER SAMUEL FRANCIS.

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—JOHN.

"Behold, it is my will, that all they who call on my name and worship me, according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."—BOOK OF DOCTRINE AND COVENANTS.

John the Revelator saw in heavenly vision that a commandment would be given to the people of God in the last days to go out from Babylon, that they might not be polluted with her sins and filthy abominations, and receive not of her plagues which God had determined to pour out upon her.

Soon after the organization of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph received a revelation from the Almighty, commanding all who called upon the name of the Lord and worshipped him according to his everlasting Gospel to gather together and stand in holy places. It is very evident from this revelation that the Lord designed to accomplish more by the gathering than delivering his people from the sins and plagues of Babylon. Something greater and more glorious than had entered into the heart of man was to be realized through the gathering in the last days; for through it the Saints of God will learn to purify themselves and the earth, and to become so firmly united that Satan will be bound and have no more power to tempt the Saints nor their generations after them. Through it they will learn the principles of eternal life and bequeath their blessings to their children, so that none of them will die till they are old, and their life will be as the age of a tree. And when they do die, they will receive in exchange mortality for immortality and recommence the glorious work of progression. Upward and still upward they will go towards the perfection of the Gods, until, sitting upon thrones, they will say with Jesus, "All power is given unto me in heaven and in earth."

When the Saints had completed the Temple at Nauvoo and stood in holy places, the Lord commenced to withdraw the veil and verified his promise as far as the Saints were prepared for it. Persecution soon deprived the Saints of such

heavenly feasts, and compelled them to fly from Nauvoo and bid farewell to the Temple of the Lord that they had laboured so hard to erect.

It was very evident that they would have to go farther from Babylon before they could fulfil the purposes of the gathering; therefore God's Prophet led the Saints into the wilderness, where they have built cities, planted gardens and orchards, cultivated fields, and commenced to erect another Temple to the Most High, that they may stand again in holy places and be prepared to receive the revelations of God and meet him when he shall come to reveal all things—"things which have past and hidden things which no man knew—things of the earth by which it was made and the purposes and the end thereof—things most precious—things that are above and things that are beneath—things that are in the earth and upon the earth and in heaven."

When the commandment to gather was first given, it was imperfectly understood, and many of the Saints did not see the necessity of complying with it. However, such is not the case now; for the servants of God have written and spoken about it with much power and simplicity. The history of the Church in these last days, as well as in former days, has proved beyond all doubt the need of it; and the continued wickedness and hatred of our enemies, coupled with Gentile tyranny and oppression, compel every Latter-day Saint to see the absolute necessity of gathering together. And who is there among God's people, who has conceived in his mind the object and glorious results of the gathering, that has not longed and prayed for his deliverance? Surely, no one!

The question should arise in the mind of every Saint, Have my efforts to keep the command of God to gather Zion been

commensurate with the object to be obtained and the great and glorious results to be achieved? Very many of the Saints must answer in the negative; for if their efforts had been as great as the blessings to be obtained, thousands of Saints now in Babylon might have been in Zion. Too many of the Saints have been looking forward to be delivered by the means and labours of others, without making a single effort to do something for themselves. It is not too plain to say that such Saints have been building castles in the air. Why should an individual wish his brother to bear a burden which he can carry himself, or expect God to perform by miracles what can be done easily and upon very natural principles? We must save ourselves and deliver ourselves as far as we can; and if we trust to others to perform this work, we need not be surprised if we find nothing done. The Saints in the mountains have their trials and difficulties, and all that they can do is needed to support the work of God there, especially just now. Our enemies, although very desirous to get rid of our society, would sooner let us stay here till they go off "beyond the bounds of time and space" than give us any of their gold to help us away.

Let us go to, then, and labour with all our might to work out our own deliverance, and God will prosper us, so that in a short time we shall have laid a good foundation on which to build our hopes. We have but a little time now to do a great deal; therefore we should be the more diligent, that nothing may be found wanting at the appointed time. If the Saints cannot put aside anything out of their weekly income otherwise, they should make sacrifices to do so, for all should now be determined to do something *every week* for their deliverance; and if they are not willing to make little sacrifices for this purpose now, they will have to make greater ones by-and-by, when the judgments of God shall be poured out upon the nations.

For our own salvation and the salvation of our children, as well as for the building up of the kingdom of God and the redemption of the earth from the power of evil, let us show by our works that we are determined to gather to the place where God's Prophet dwells, and where we shall not be obliged to witness and experience the many corruptions and foul abominations of doomed, falling Babylon.

HISTORY OF JOSEPH SMITH.

(Continued from page 761.)

[April, 1843.]

Saturday, 8th. Conference again convened.

I addressed the Saints. The following synopsis was reported by W. Richards and W. Clayton:—

"President Joseph Smith called upon the choir to sing a hymn, and remarked that 'Tenor charms the ear; bass, the heart.' After singing, he spoke as follows:—

I have three requests to make of the congregation: The first is, that all who have faith will exercise it and pray the Lord to calm the wind; for, as it blows now, I cannot speak long without seriously injuring my health: the next is, that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear: and, thirdly, that you

will pray for the Holy Ghost to rest upon me so as to enable me to declare those things that are true.

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the Elders of this Church as amongst the divines of the day: it is in relation to the beast spoken of by John the Revelator. I have seldom spoken from the Revelations; but as my subject is a constant source of speculation amongst the Elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the Elders to have knowledge in relation to the meaning

of beasts, and heads, and horns, and other figures made use of in the Revelations; still it may be necessary to prevent contention and division, and to do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense, and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense. This is the punishment of the wicked: their doubt, anxiety, and suspense cause weeping, wailing, and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to him. He has power over all.

I will endeavour to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject had it not been for this circumstance. Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be kicked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The subject particularly referred to was the four beasts and four-and-twenty Elders mentioned in Rev. v. 8—'And when he had taken the book, the four beasts and four-and-twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.'

Father Brown has been to work and founded all Christendom by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him, and why should we find fault? Any-

thing to whip sectarianism, put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a *beast* to represent his kingdom on the earth, consisting of men, when he could as well have used a far more noble and consistent figure. What! the Lord make use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of his kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a beast in visions to the prophets, he did it to represent those kingdoms which had degenerated and become corrupt, savage, and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but he never made use of the figure of a beast nor any of the brute kind to represent his kingdom.

Daniel says (ch. 7, v. 16), when he saw the vision of the four beasts, 'I came near unto one of them that stood by, and asked him the truth of all this.' The angel interpreted the vision to Daniel; but we find, by the interpretation, that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young Elders who know so much may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets and those spoken of in the Revelations of John. The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented to John and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1, v. 1—3, which is a key to the whole subject: 'The revelation of Jesus Christ, which God gave unto him, to shew unto his servants *things which*

must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein; *for the time is at hand.*' Also Rev. 4, v. 1: 'After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee *things which must be hereafter.*'

The four beasts and twenty-four Elders were out of every nation; for they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' (See Rev. ch. 5, v. 9.) It would be great stuffing to crowd all nations into four beasts and twenty-four Elders.

Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of 'things which must shortly come to pass,' and not of what had already transpired. John saw beasts that had to do with things on the earth, but not in past ages. The beasts which John saw had to devour the inhabitants of the earth in days to come. 'And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.' Rev. vi. 1, 2, 3, 4. The book of Revelations is one of the plainest books God ever caused to be written.

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the

English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do *not* declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered 'image,' instead of 'beast,' in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, shewing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation on the subject.

John saw curious-looking beasts in heaven: he saw every creature that was in heaven,—all the beasts, fowls, and fish in heaven,—actually their giving glory to God. How do you prove it? See Rev. ch. 5, v. 13—'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified himself by saving all that his hands had made, whether beasts, fowl, fishes, or men; and he will gratify himself with them.

Says one, 'I cannot believe in the salvation of beasts.' Any man who would tell you that this could not be would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and

had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they come from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelations represent kingdoms. Very well. On the same principle we can say that the twenty-four Elders spoken of represent beasts; for they are all spoken of at the same time, and represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! 'What do you use such vulgar expressions for, being a Prophet?' Because the old women understand it—they make pancakes. Deacon Homespun said the earth was as flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority.

Oh, ye Elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, 'Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel.' Declare the first principles, and let mysteries alone, lest you be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. xiii. 1—8. John says, 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. Now for the wasp's nest. The translators have used the term 'dragon' for Devil. Now, it was a beast that John saw in heaven, and he was then speaking of 'things which must shortly come to pass;' and consequently the beast that John saw could not be Nebuchadnezzar.

The beast John saw was an actual beast, and an actual intelligent being gives him his power, and his seat, and great authority. It was not to represent a beast in heaven: it was an angel in heaven who has power in the last days to do a work.

'All the world wondered after the beast,' Nebuchadnezzar and Constantine the Great not excepted. And if the beast was all the world, how could the world wonder after the beast? It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old Devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?'

Some say it means this kingdom of the world. One thing is sure, it does not mean the kingdom of the Saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, Who is able to make war with my great big self? If these spiritualized interpretations are true, the book contradicts itself in almost every verse. But they are not true.

There is a mistranslation of the word dragon in the second verse. The original Hebrew word signifies the Devil, and not dragon, as translated. In chap. 12, verse 9, it reads, 'That old serpent called the Devil,' and it ought to be translated Devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that that we have not a key-word to we will take it as it reads. The beasts which John saw and speaks of as being in heaven were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the Revelations. I give this as a key to the Elders of Israel. The independent beast is a beast that dwells in heaven, abstract from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to in Daniel's vision.

I have said more than I ever did before, except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock-turkey with the prophecies of Daniel, and crammed it down my throat with his finger.

At half-past eleven o'clock, President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

Elder John Taylor rose and made a few remarks, among which were the following:

'I have never said much about the beasts, &c., in my preaching. When I have done it, it has been to attract attention and keep the people from running after a greater fool than myself.'

Singing and prayer.

Adjourned till two, p.m."

A strong west wind; ice floating down the Mississippi seen from the stand.

"Two, p.m.

Conference again opened; but, the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls, when Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which will be like the little stone cut out of the mountain.

Elder O. Hyde said it was three years since he met with the Saints and was set apart for his mission to Jerusalem. He had travelled in the four quarters of the globe and been among fourteen or fifteen different

languages and people, and they all agree that some great event is close at hand. Singing and prayer."

Sunday, 9th. Conference opened by singing "The Spirit of God like a fire is burning."

"Prayer and singing.

In consequence of President Joseph Smith being afflicted in his lungs and breast, he was not able to preach, and called on Elder Joshua Grant to speak, who stated that he had just returned from a mission of three years. He had travelled through several States, and had, in company with his brother Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse, see *Times and Seasons*, page 236—7.

Elder Amasa Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See *Times and Seasons*, page 218—20."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 4, 1858.

BOOK DEBT.—In the forepart of the season we were led to call upon the Saints in this Mission to make an effort to reduce the debt due to this Office, which had been accumulating for years, for books, *Stars*, &c., furnished to the Conferences; and at the same time to render material aid to the Church.

The call has been most generously and liberally responded to, and that debt has been reduced some £3,017 sterling. At the same time there has been a more liberal and honest Tithing paid into this Office than at any previous time, as well as a cheerful and prompt response made to every other call for the benefit of the work. It tells much for the faith and confidence of the Saints, as well as the power and efficacy of the religion they enjoy, and the principles of truth and righteousness they have embraced. It has been really gratifying to witness the readiness and zeal with which this has been accomplished, especially when we reflect that it has been altogether a voluntary thing on the part of the Saints, and that no power whatever has been brought to bear upon them to coerce the payment of either Tithing, old debt, or any other call which has been made upon them, but a sincere and righteous desire of their own hearts to keep the commandments of the Lord and to aid in rolling on his work and building up his Church and kingdom on the earth; and we feel that they merit and have received the blessing of the Lord and his servants.

We feel that they have done nobly in respect to the old debt, and that they have done enough for the present; and we desire that no further calls for donations towards that debt be made, until the Elders receive further counsel on the subject from

us. We desire the Saints to have a rest for a while, or rather, that they turn their energies and means to the accomplishment of another object—namely, their own **EMIGRATION**.—We have received no instructions from the President on this subject; yet, as we have before stated, we feel confident that the door of emigration will again be opened before long, for a short period, and in all probability for a short time only, and that those who emigrate must do so mainly upon their own means. We have been extremely gratified to observe, notwithstanding the other calls upon the Saints and the very liberal response thereto, a steady increase in the amounts paid by them towards their own emigration. We have a great desire to see this branch of the work take a stride forward and to see the Saints manifest a determination to obey the command to “gather,” as well as all others; and we earnestly entreat them to give this matter their most serious consideration.

We feel well assured that the Saints as a body only require to know their duty to perform it to the best of their ability, as their readiness to meet the calls made upon them by us thus far abundantly proves; and we are very confident that when this subject is properly brought before their minds, they will lay hold of it. We therefore say to the Saints, Pay your honest Tithing, that you may claim and receive the blessing of the Lord upon your labours; for you cannot reasonably ask or expect it without a faithful compliance with this as well as all other known laws and commandments; continue your weekly and monthly donations for the benefit of the poor; and for the present, at least, until more immediate and pressing claims are made upon your liberality, devote your means to your future emigration, and let it come up to the Office to be credited to you for that purpose when the time shall come. We feel well assured that if the Saints will manifest the same zeal, energy, and perseverance in their own behalf and for their own personal benefit as they have the present season in that of the Church, they will in a short time realize a large amount towards their own emigration, and will become convinced that the object is within their reach and can be accomplished.

We are well aware that the Saints have not accomplished what they have done this year without great exertion and self-denial, and what, to those unacquainted with our faith and principles, our knowledge and expectations of the future, would appear and be felt as great sacrifices. We are aware also that the Saints have rejoiced in their hearts and felt renewed and strengthened in their spirits and blessed of the Lord while they have thus toiled for the cause; yet we feel desirous that they should be eased of the burden (for burden we well know it to be, however cheerfully and willingly they may bear it,) for a season. We will not promise that we shall not again at some future time call upon them for something more than their Tithes; but we assure the Saints that we do not willingly burden them, and that for the *present* we shall make no further requisitions upon them, unless the good of the cause imperiously demands it and it becomes unavoidably necessary; and in that case we are well assured that the call would be joyfully responded to. Yet we feel to urge it upon the Saints not to cease, but to transfer their exertions to the accomplishment of their own emigration; and we feel free to declare that if they will continue to make the same exertions and self-denials for their own individual future good that they have done for the cause generally, and live humbly, prayerfully, and righteously before the Lord, he will bless and prosper them far beyond their most sanguine hopes.

VISIT TO SCANDINAVIA.—We have just returned from a very pleasant and we trust profitable visit of some weeks to Denmark, Sweden, and Norway. We had the

pleasure of meeting (in company with Elder Widerborg, the President of that Mission,) a very large and respectable congregation of the Saints in Conference in Copenhagen on the 3rd of October, and addressing them at considerable length and great freedom through Elder Widerborg as interpreter, although a large number of them could understand the English language sufficiently well to follow the discourse without difficulty. A good and child-like spirit prevailed among the Saints, who in this place enjoy a considerable degree of religious liberty. They seem to be well instructed in doctrine, and enjoy much of the Holy Spirit, and many of them are turning their attention to learning the English language with a very commendable and praiseworthy zeal.

On the 6th, in company with Elder Widerborg, we started for Gottenburg, in Sweden. On the evening of the 7th we attended a meeting of the Priesthood of that Conference. The brethren seemed full of the Spirit, and manifested much zeal, notwithstanding that they have to contend with much opposition and persecution. They enjoy but very little religious liberty in Sweden. We were compelled to go several miles out of town in the night to hold our meeting in a private house, without singing, preaching, or praying much above a whisper.

On the 13th we attended a meeting of the Saints in Stockholm. Here, as in Gottenburg, we were compelled to hold our meeting in the night in a private house and by stealth; yet the Saints seemed to enjoy much of the good Spirit and rejoiced exceedingly in our visit. After encouraging, instructing, and blessing them as their circumstances seemed to require and the Spirit dictated, we started on the 14th for Christiana, by way of the steam canals and lakes, to Wenersburg; thence eighty miles, by Norwegian travelling-carts, to Frederickhald; thence, by steamer, to Christiana, where we arrived at six, p.m., on the 20th, and were met on landing and very warmly received by the President of the Norwegian Conferences, and conducted to our lodgings. The same evening we had much pleasure in attending a large and respectable meeting of the Saints, who seemed to rejoice exceedingly and to enjoy much of the Holy Spirit and the fresh warm love of the Gospel.

The Saints are very much scattered in Norway, extending over a distance of about one thousand miles along the coast,—one Branch between eight hundred and nine hundred miles north, and another from eighty to one hundred miles south of Christiana, with the disadvantage also of having no railway or other sure and expeditious method of overland travelling from Branch to Branch. The Elders in Norway also, as in Sweden, except in the city of Christiana, where they are not quite so strict, experience much opposition and difficulty in spreading the Gospel. The laws are very stringent in those countries against exercising any of the rites or ordinances of the Gospel, even to preaching the word or warning the sinner, except you belong to or are licensed by some one of the legally recognized churches, among which, unfortunately, the *true* one does not happen to be numbered; and the magistrates are firm, though not vindictive, in executing the laws and inflicting the penalties. The Elders are often imprisoned and fined for exercising their calling in preaching and administering the ordinances of the Gospel. Many of them in those countries have been imprisoned and fined many times; and some we saw who had been imprisoned ten and fifteen times; still they seemed in no way discouraged, and the work is slowly progressing. May the Lord bless and prosper them; for there are still many honest hearts seeking after truth in those lands.

We spent two days very pleasantly in visiting, comforting, encouraging, instructing, and blessing the Saints; and on the evening of the 22nd we attended a large meeting

of the Saints and spoke, through brother Widerborg as interpreter, to a crowded house of very attentive listeners. An excellent spirit prevailed among them, and the Saints felt refreshed and strengthened. After this, we repaired on board the steamer to return to Copenhagen, where we arrived on the night of the 24th.

After spending a few days in Copenhagen in visiting and counselling the Saints and Priesthood, we started on the 29th on our homeward trip by way of Belgium and France, and arrived here on the 6th, somewhat weary in body, but thankful to our Heavenly Father for his protection and blessing which was over us in our journeyings. And now, after we have despatched the business which had accumulated in our absence and required our personal attention, and are recovered a little from our fatigues, we cannot recall our visit to the Scandinavian Mission without feeling great satisfaction for the kindness and love with which we were received and treated by the Priesthood and people of God; and we trust that, through the blessing of the Lord upon our efforts, much permanent good to the Saints and to the cause generally in that Mission will have been accomplished.

DIVINE RETRIBUTION.

BY ELDER JOHN HYDE.

Freedom is sweet. A nation struggling against oppression or flying from tyranny stirs the heart of humanity into admiration and sympathy.

Israel in Egypt groaned under cruel and unrequited toil. Their male infants were murdered and their persons were enslaved. Flying for freedom, they reached the wilderness on their way to Canaan. Amalek, knowing their unwarlike habits and seeing their defenceless condition, resolved to destroy them.

Brave men and nations, when compelled to conflict, like to encounter their equals. The Amalekites were a nation of dastards. Jehovah could have swept them to destruction speedily and resistlessly. But if Israel are to be delivered, they must fight and prove themselves worthy of it; for "God helps them that help themselves." Joshua, by Divine direction, leads Israel to battle. Moses prays; and while he does so, with elevated hands, Israel prevails; and when in weariness they sink, triumph sides with Amalek. The hands of Moses were therefore held up by Aaron and Hur, and Israel prevailed.

Jehovah in distant years remembered the cruel and cowardly enemies of his people. Generations passed, and through startling vicissitudes, Israel became a settled people, demonstrating in their career that the practice of right is the rule of reward. The Amalekites doubtless

continued to emulate the character and conduct of their poltroon progenitors.

By Divine appointment, Saul reigned king over Israel. The Lord had a mission for him. He must learn it from the lips of the Lord's Prophet, Samuel. Such is the order established by Immutable Wisdom in dealing with men. "I remember," saith the Lord, "what Amalek did to my people. All that pertain to that nation must die."

Various are the agencies by which the Deity accomplishes his behests. "I am his minister," screams the mad tornado, as, opening a hideous trough in the seething surge, it engulphs a thousand agonised creatures. "I am his agent," roars the fiery volcano, belching out flaming streams of lava over the suffocated cities beneath. "I am his messenger," hisses the pestilence, holding in its frightful grasp the forms of the fair and beautiful, the fond and the true, the agony not yet faded from their features or vanished from their eyes. "I am his avenger," thunders out the earthquake, as, opening its hideous jaws, myriads sink into living graves. "We are his instruments," scream, in one wild chorus of woe, the disasters, sorrows, and misfortunes that pass over humanity, stern as fate—inexorable as the grave.

Samuel the Prophet gave Saul his mission of death to Amalek. He gathered his forces and promptly marched to execute it.

The Kenites had administered kindness to Israel in the time of extremity. As they lived in the neighbourhood of Amalek, they were warned to remove therefrom safely. While Jehovah remembered the enemies of his people, he did not forget their generous and kind-spirited friends.

Saul's avenging army with fearful energy carried destruction on every side. Young and old died. Agag the king alone was spared. Among the cattle, all perished except the fine and well-favoured: they were saved.

The Lord said to Samuel, "Saul has rebelled: my command he has not obeyed. I have therefore rejected him." This startling revelation distressed the soul of Samuel. The envious and the mean rejoice when great men fall: not so the man of God, Samuel; for "he wept all night." Saul returns: he meets Samuel, and exultingly says, "Blessed be thou of the Lord! I have performed the commandment of the Lord." His opinion of himself was high. Samuel, in tones of thrilling import, replied, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied, "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord." Surely, he thought, the end will justify this trifling disobedience! The Seer replied, "Stay, and I will tell thee what the Lord hath said to me this night. Saul has rebelled against me, disobeyed my command, and turned aside from following me. When he was humble, lowly, and obedient, I exalted him. I now reject him." What Saul considered a trifling departure from duty, the Lord pronounced a crime: the penalty, rejection! The Lord regarded not what Saul had done, but spoke in tones of terrible denunciation of what he had left undone. "The ways of God are one eternal round," says the inspired record of Mormon. The Lord commands men to believe, pray, repent, be baptised in water for remission of sins, receive the Holy Ghost by imposition of hands, and live by every word of God. Religionists in these days say they believe, repent, and pray, and that all beside is unimportant and non-essential.

Saul, with heart perverse and stubborn, profanely dared even again to contradict both God and his Prophet. "Yea," said he, "I have performed the Lord's command," and minutely detailed how much he had accomplished—inferring that his

disobedience, if committed, was very trifling and arose from a desire to sacrifice to the Lord. Samuel, with piercing emphasis, replied, "To obey is better than sacrifice. Rebellion is as the sin of witchcraft." Saul dared to treat portions of God's commands as non-essential and unimportant. The Prophet denounced his folly, and for his neglect pronounced his doom. Sectarians repeat the sin of Saul. Neglect was sin in him, and it is also sin in them, and must entail a fate more fearful.

Saul chose to be his own judge and guide, and went from bad to worse. His destruction lingered not; his enemies came upon him; and whither did he fly for help? He enquired of the Lord; but neither by Prophet, dream, nor vision did an answer come. Samuel was dead. Forsaken of God, Saul turned to infernal agencies. Before the cave of the witch of Endor, in disguise the king appears. "Bring up the Prophet Samuel," said the troubled monarch. Before the resurrection of Jesus, Lucifer held the keys of death and hell. Not so now. The spectral Prophet appeared and said, "Why hast thou disquieted me?" In tones of anguish, Saul replied, "My enemies war against me. God has forsaken me. He answers me not, either by Prophet, or urim, or vision. Therefore have I sought thee thus." Sectarian priests would have consoled Saul. They would have said, "No further revelation or prophet is needed. Their absence does not prove that God has forsaken you. We receive no new revelation, nor hear a prophet's voice; but, notwithstanding this, the Lord is with us." Saul had not sunk into blindness and darkness such as this. In the absence of prophets and revelation, he knew and felt himself abandoned of God. The phantom prophet uttered no words to Saul and his but those of doom terrible and relentless. "He heard them on that night, and the morrow proved them true. The lessons of history are plain. Prophets and revelation were necessary then. At the present time men are far more confused and conflicting as to true religion; therefore prophets and new revelation are far more necessary now than then. "Mormonism" is the great desideratum of humanity. Tyrant oppressors and their destiny, disobedience, and its fearful doom are lessons never to be forgotten. May we be wise and understand!

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road, Leeds,
November 5, 1858.

President Calkin.

Dear Brother,—Knowing your constant anxiety for the welfare of our Father's cause in this and other lands, and your anxious desire to hear from your fellow-labourers respecting the important work with which they are entrusted, I with pleasure embrace the opportunity of giving you a brief account of our doings for the quarter ending September 30th, 1858; also an insight of our present condition and future prospects.

The members of this Pastorate, numbering 1,136, are scattered over several hundred miles. They are divided up into 43 Branches. In many of them there are not more than five to ten members; and in many instances the members of these Branches are living from one to eight miles apart, which prevents our seeing them very often. But the Elders have been diligent in visiting from house to house when convenient, and each Branch at least once a fortnight.

The mean and unholy conduct of a few has justified us in excommunicating them from our society, which has had a very beneficial effect among the Saints; for they begin to realize that our principles are too sacred to be neglected or violated without injuring the violator.

The Presiding Elders of the Conferences, Districts, and Branches have laboured unceasingly and very satisfactorily to put the same in good working order; and the Pastorate bids fair to rise and command particular attention in future.

The *Millemial Star* is eagerly sought by the majority of this people, and is answering the purpose for which it is published—namely, instructing the Saints and establishing order in the Church.

We are using the Priesthood we possess to the best advantage; and, as a general thing, we devote our Sunday evenings to the propagation of the Gospel. The meeting-rooms are well attended with respectable and attentive hearers. During the quarter we have baptised 41, with good prospects for future increase. Trade

has been very bad in many parts of this country, and remains so in Sheffield and other towns. The existing strike among the colliers of Yorkshire also very much affects the Saints in this place. Yet, notwithstanding these things, the Saints have stood to their religion and cheerfully responded to the calls made, and have paid for various purposes the sum of £612. Our book debt, which at the beginning of the year was £584 0s. 6d., is now reduced (including October's money) to £197 5s., most of which I hope to have paid by the end of December.

We have agreed that our book debt shall not increase, but purpose sending you monthly cash to the value of goods received. I was annoyed, when the quarterly list of debts appeared in the *Star*, to find Lincolnshire Conference classed with those owing £100 and upwards. If I had foreseen the future, I would have humbled its position by sending a few extra shillings, even if I had only reduced it to £99 19s. 11½d.; for, although I have a desire for my Conferences to rank high as a general thing, I had no such wish in this case. With the exception of the Bradford Conference, but little has been paid into the Penny Emigration Fund; but I feel assured that considerable will be paid by the end of this year.

The Branch Tithing and Penny Fund Records were received, and I and brethren like them very much. I have taken an active part in opening them according to your instruction, and feel assured that the Elders will take pride in keeping them clean and correct.

The visits of Elders J. D. Rosa, W. Budge, and E. W. Tullidge have been a source of comfort and blessing to us all; and the enquiry is often made, (especially in the Sheffield Conference,) "When shall we see President Calkin?" I answer, When circumstances will allow, which I sincerely hope may be soon.

Ever praying that the Holy Ghost may be with you, in order that you may have joy and satisfaction in your labours and always be qualified for the discharge of your high and important duties, I subscribe myself your obedient servant in Christ,

C. F. JONES.

PASSING EVENTS.

GENERAL.—Disastrous and frightful storms have lately visited this and neighbouring countries, resulting in many shipwrecks and damages, the loss of life, and the destruction of various kinds of property to a vast extent. St. Ubes and other places in Portugal have been visited with fearful earthquakes, causing great damage to property. Some of the tribes of the province of Constantina, in Algiers, have risen in revolt. Several Jews have been appointed members of the General Council in Algeria.

AMERICAN.—From intelligence lately received, we learn that a company of six—namely, J. W. Mott, G. W. Sevy, M. L. Sherwood, J. F. Young, G. B. Tuttle, and Ira O. Tuttle, had arrived in the States from Salt Lake City, with seven animals and one waggon, having left there at the latter end of August. The *Crescent City Oracle* also reports the following:—"In Salt Lake Valley all was peace and quiet; all kinds of crops were coming in fine; money was plenty, but merchandize high; small grain was bringing from \$2 to \$3 per bushel, and flour \$10 per hundred; health in the Valley was excellent, and peace and prosperity seemed to be established; the troops were quiet at work erecting winter quarters, and improvements in cities, town and country going on quietly and steadily: the Federal officers seemed to be well pleased at the turn matters had taken, were quiet, and in amity with the Mormons."

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

SCPTICS.—The Sceptics were an ancient sect of philosophers founded by Pyrrho, and were originally called Pyrrhonians. They believed little, and doubted much.

THE SEVEN WISE MEN OF GREECE.—The persons who were universally noted as "The Seven Wise Men of Greece" were—Pittacus, Thales, Solon, Bias, Milo, Cleobulus, and Chilon.

COMPOSITION OF THE HUMAN BODY.—The human body consists of 240 bones, 527 muscles and tendons, 100 cartilages and ligaments, 100 nerves, 32 teeth, and 20 nails, besides flesh, blood, arteries, veins, skin, &c.,—all formed or renewed out of the food we daily eat.

CHALK.—Chalk consists of minute chambered shells and microscopic corals, all of which are of the most complete and exquisite structure. One cubic inch of white chalk contains more than a million fossil shells of animalcules, each of which lived upon infusoria which were still more diminutive than themselves.

HOW TO TELL THE NUMBER OF DAYS IN ANY MONTH.—By counting on the finger-knuckles and in the spaces between them, all the months of 31 days will fall on the knuckles, and those of 30 days or less will fall in the spaces.

HOW TO ASCERTAIN THE LENGTH OF THE DAY AND NIGHT.—The length of the day and night at any time of the year may be found by doubling the time of the sun's rising, which gives the length of the night, and doubling the time of its setting, which gives the length of the day.

PORES OF THE SKIN.—Every square inch of skin contains between two and three thousand pores or perspiratory tubes, each penetrating through the skin to its special gland. The whole range of tubes, (many millions of which cover the entire surface of the body,) if placed end to end, would reach a distance of thirty miles.

SIGNS OF RAIN.—When the odour of flowers is unusually perceptible, rain may be expected, as the air when damp conveys the odour more effectively than when dry. Damp air being also a better conductor of sound than dry, the sound of mills, railway trains, distant bells, &c., may be heard more plainly just before rain.

THE LION AND UNICORN.—The lion and the unicorn were adopted as the British national supporters in 1603, at the time of the union of the crowns of England and Scotland, under King James the First of England and Sixth of Scotland. The English supporters were previously a lion and a red dragon, and those of Scotland were two unicorns.

* *Memorabilia*: Things worth remembering.

VARIETIES.

TO PURIFY WATER.—A large teaspoonful of pulverized alum, sprinkled into a hogs-head of water, (the water stirred round at the time,) will, after a lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess nearly all the freshness and clearness of the finest spring water.

SELF MADE MEN.—Columbus was a weaver, Franklin a journeyman printer, Sextus V. was employed in herding swine, Ferguson and Burns were ploughmen, Esop was a slave, Hogarth an engraver on pewter pots, Ben Jonson was a bricklayer, Porson was the son of a parish clerk, Akenside and Cardinal Wolsey were the sons of butchers, Blackstone and Southey were the sons of linen-draper, Crabbe a fisherman's son, Keats the son of a livery stable keeper, Buchanan was a farmer, Canova the son of a mason, Captain Cook began his career as a cabin-boy, Haydn was the son of a wheelwright, Hogg was a shepherd.

CORRECT SPEAKING.—We advise all young people to acquire in early life the habit of using good language both in speaking and writing, and to abandon as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of good language will be; and if the golden age of youth—the proper season for the acquisition of language—be past in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he reads instead of the slang which he hears, to form his taste from the best speakers and poets of the country, to treasure up choice phrases in his memory and habituate himself to their use, avoiding at the same time that pedantic precision and bombast which show the weakness of vain ambition rather than the polish of an educated mind.

BUILDING ON THE SAND.

BY ELIZA COOK.

'Tis well to woo, 'tis well to wed,
For so the world has gone
Since myrtles grew and roses blew,
And morning brought the sun.

But have a care, ye young and fair,
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.

For if ye give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part
And "built upon the sand."

'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff;
For charity is cold.

But place not all your hopes and trust
In what the deep mine brings:

We cannot live on yellow dust,
Unmixed with purer things.

And he who piles up wealth alone
Will often have to stand
Beside his coffer-chest, and own
'Tis "built upon the sand."

'Tis good to speak in kindly guise,
And sooth where'er we can;
Fair speech should bind the human mind,
And love link man to man.

But stay not at the gentle words;
Let deeds with language dwell:
The one who pities starving birds
Should scatter crumbs as well.

The mercy that is warm and true
Must lend a helping hand;
For those who talk, yet fail to do,
But "build upon the sand."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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SEEKING COUNSEL.

There has been a great deal written and preached concerning obedience to counsel—the necessity of the Saints living up to instructions given and seeking information concerning their course of action; but the subject is so broad, so comprehensive, and so necessary to be properly understood, that a few ideas upon it may not be out of place.

As Saints, we are learning the imperative necessity of being guided by the Priesthood in all our movements, and learn also the blessings that flow from such a course, while our experience plainly points out the innumerable evils that flow from its opposite.

Man is placed here upon the earth with his refined spiritual existence shrouded in grosser material. Placed in comparative ignorance of himself and his ultimate destiny, he is unable to attain to that measure of knowledge necessary for future exaltation, unless he is teachable and clings closely to the tree of knowledge planted by the Deity among the sons of men in his Priesthood upon the earth, through which the revelations of his will are made known. This has been true in all time, and will ever remain so while our present organization exists, because it is by knowledge that we can be exalted; and by that knowledge subjected to the principles of righteousness alone can our exaltation be perpetuated. This is the case with every step we tread in the

heavenward road. Without the revelations of God, we never could have known and understood the first principles of the Gospel; without obedience to the counsel given to embrace these principles, we never could have experienced the multiplied and glorious blessings which accompanied our reception of them. But subjection to those principles was but the initiation into the mysteries of the Gospel; and the same means by which we received those blessings are the only means by which we can secure all future ones.

That God is the source from whence all knowledge proceeds, and that attention to the words of those who drink deeply of that knowledge at the fount of inspiration is the safest course of action, was understood and realized to an extent by every people upon the earth who worshipped God according to his revelations and lived in obedience to the commandments which he gave.

At the word of his servants, cities were raised and thrown down, armies levied, war declared, lands divided, disputes settled, wives obtained, and all the various concerns of life regulated. In fact, the servants of God were the presiding power in everything where God was honoured and his laws respected.

We have a remarkable instance of the extent to which this principle was carried in ancient Israel recorded in the account of Saul's anointing to the kingly power.

Being despatched in quest of his father's asses and having lost his way, he was advised by his servant to enquire of a man of God concerning the road. The passage is quoted as truly illustrative of the principle:—"And he said unto him, Behold, now there is in this city a man of God: all that he saith cometh surely to pass. Now let us go thither: peradventure he can show us our way that we should go." Saul did not object on the ground of its being too trivial a matter to lay before a man of God; but, evidencing the fact that it was quite an ordinary proceeding, he enquired what they could give as a present to the Prophet when resting upon him. The whole account is well worth reading. (See 1 Sam. ix. 6-9.) The same principle is made very plain in the counsel of Jethro to Moses concerning the organization of the camp of Israel into companies, presided over by men filled with wisdom and the Spirit of God.

Moses was worn down by the multitude coming to him to enquire of God; so, at the suggestion of his father-in-law, he placed men to preside over the people—rulers of thousands, hundreds, fifties, and tens,—*Elders in Israel*, to whom the people applied in all matters requiring counsel; the weighty difficulties alone being placed before Moses. This was part of the wise arrangements by which he governed and controlled that people. We realize to a certain extent the wisdom of this proceeding and the necessity of seeking counsel continually at the hands of those men who are legitimately appointed to guide and govern the people of God.

When the Church of God in the last days was organized, the Prophet Joseph was harassed and worn down from precisely the same cause, the Saints eagerly applying to him for information, revelation, and counsel. But when he placed the Priesthood upon men, and they strove to magnify their calling, the spirit and power of counselling and directing the people rested upon them; and when the Church began to grow into a kingdom and multiplied in numbers and importance, what had been true of a few became true of a greater number. Through all the extensive ramifications of the kingdom upon the earth are placed men qualified to dispense life and salvation to the world and to guide the Saints in the narrow path that leadeth to eternal life.

Ofentimes, however, we are too apt to consult our own judgment first; and after having ascertained what course we would like to pursue ourselves, we then seek counsel of the Priesthood. If, perchance, such counsel is in accordance with our own desires, we sometimes get quite elated at the idea, and begin to fancy we are somebody, while the Evil One is only taking the advantage of the similarity of views to infect us with the "big-head"—a most dangerous disease. If, however, the counsel should be directly opposed to our desires, how often do we get mulish and determine to have our own way, considering it the best? The consequences of such a course every Saint ought to be fully alive to, as misery is its constant attendant. But, in any shape we take it, coming to consult the Lord or his servants after having settled in our own minds what we intend to do is mocking him and that Priesthood which we profess to consult. How many are there in these lands suffering the sad consequences of such a course of procedure—some in the Church and many out of it, who sought counsel to remain here that they might obtain the fulfilment of some desire they had, while the mind of the Priesthood was for them to gather with the Saints. Some of them lost the spirit of the work entirely, made shipwreck of their faith, and bartered their salvation for a foolish whim. Others have found their substance slip through their fingers in an unaccountable manner, and are now without the means of escaping from the impending calamities that threaten the nations of the earth. They often deeply feel and bitterly rue the unwise course which they have pursued, and wish for the privilege of again being placed in the same position; but that in the justice of God is denied them. Such instances ought to form examples for us, like beacon-lights to warn us from the hidden rocks, shoals, and quicksands which lie hidden in the path of disobedience to counsel.

There are others who never think of consulting the Priesthood in any of their moves, but treat them in sectarian fashion, looking upon them as men appointed to preach and administer a few ordinances, but never admitting their right to be consulted, nor attempting to realize the many blessings enjoyed through hearkening to their instructions. Such may bear

the name of Saints, but are aliens to the spirit of the Gospel and to the commonwealth of Israel. They know not what the power of God is, nor consider their covenants made at the waters of baptism. Very many do not seek counsel upon anything but matters of importance, passing over the small current of affairs that often produce weighty and grave considerations. Such would do well to study the order of the kingdom and compare it with the order instituted by Moses, and then take a glance at the incident quoted in Saul's career, as a consequence of that order of things, and the seemingly trifling matters that might be laid before the servants of the Lord.

There is another class of people who profess to seek counsel, assert their willingness to abide by it, and feel extremely hurt if any one insinuates that they are acting a hypocritical part; while, in reality, they do not understand the value of wise counsel, nor care for anything but an appearance. Such people are standing upon the brink of a precipice, and unthinkingly play on the slippery edge, where their footing may at any moment give way and hurl them to destruction.

It is a dangerous thing to fool with the power of heaven: it is unsaintlike and unwise, as the fearful results flowing from it bear witness. Many young females, fair and lovely, and endowed with noble qualities of mind and person, who might become great in their generation and fill up the measure of their creation with honour, by raising up a noble posterity and training them in the ways of truth and virtue to make them fit for exalted positions in the kingdom of God, bring lasting misery upon themselves by pursuing this course. Professing to seek counsel and to give heed to its warning voice, they yet give way to the alluring devices of Satan, mix up with the giddy multitude, permit themselves to be captivated with the tinselled pleasures of sin, and shun not the society of Gentile tempters, till they find out too late that Satan is on the watch to seize his victims, when their happiness and virtue are destroyed and themselves pointed at by the finger of scorn, with disgrace resting heavily upon them. If they had carried out the counsels given and sought the society of the Saints of God, instead of Gentile companions, who make vice their pastime, it

would not have been so with them, but the Spirit of the Lord would have burned brightly in their bosoms and proved an unerring monitor to guide them aright in the way of life. Many young men act in the same way; and older heads, from whom might be expected better things in consequence of their experience, profess openly a regard for counsel, but in secret roll sin like a sweet morsel under their tongues and pander to their unruly appetites, slinking into the dram-shop or other places of iniquity, in direct opposition to all counsel sought or given. For this reason, many who seemed firm in the kingdom have gone out and apostatized. Acting a hypocritical part, they lost the good Spirit, and darkness shrouded their minds till they could neither see nor understand God's purposes; and thus losing all faith in themselves and the religion they professed, they gave themselves up to the power of evil. Many are like the miserable victim of gambling, who sees his means surely and rapidly melting away, yet appears to have no power to resist the baneful fascination, because he does not make the attempt with a firm determination to overcome. Trying game after game, he still flatters himself that the next will be the last, till his property is squandered and ruin stares him in the face. So many indulge in the things that are sinful; and though they profess to regard the counsel of the Priesthood, they yet continue to gratify desires which are unlawful, seemingly with their eyes open, till the Spirit of God leaves them, grieved away by their unwise actions, and they yield themselves to the power of iniquity.

There is yet another class of people that may be noticed. Let them hear the most earnest and eloquent preacher that the kingdom can produce, the wisest counsellors living upon the earth, and the power of inspiration made plain by sage instructions and wise, fatherly teachings; yet they will still find some method of saddling the instructions given upon some one else. Let counsel be given of a nature calculated to bless all the Saints, and they immediately find some one to which it is applicable, but never can see the necessity of applying it to themselves. Such are in the same position that the world are in through rejection of the Gospel. God is confounding their counsellings, and their schemes are being brought to naught. "The wisdom of their wise men perisheth."

and the understanding of their prudent ones is hid." They do not seek counsel at the hands of God's Priesthood, and that which has been offered them has been rejected: they cannot believe that they require it; yet all their plans prove abortive and futile,—the necessary consequence of the course they have pursued.

Mark the opposite condition of those who earnestly seek counsel and steadily carry out its dictates. Their lives are sweetened by the blessings of heaven; all their efforts are crowned with success; their means accumulate in their possession, are accompanied by the blessing of

God, are used for the best purposes, and produce an incalculable amount of good. It is impossible to enumerate the blessings that follow a strict attention to counsel; but this may be relied on—that the Spirit of God ever attends and cheers those who pursue this path, and their course becomes "brighter and brighter until the perfect day." Then let us steadily seek counsel at the servants of God and ever faithfully attend to it, that the blessings of our Father may be with us and his smiling approbation attend us in all our probationary wanderings.

S.

PRAYER.

BY ELDER THOMAS WILLIAMS.

"The effectual fervent prayer of a righteous man availeth much."—JAMES.

Prayer is one among the many important duties demanding the constant attention of the Saints in the seasons thereof.

Many are the signal manifestations of God's power to his children upon the earth while attending to this great privilege and obligation that all mankind are under to the Eternal Father.

It is pleasing to reflect upon the course pursued by the Prophet Joseph after he had read the promises of the Lord made through his servant James—"If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." This was cheering intelligence to him who yearned to be directed in the path that leadeth to life. He believed the words of the Apostle, and in simplicity and honesty sought communion with the Majesty of heaven by *prayer*. He retired in secret and there pleaded with the Lord, until the darkness that had pervaded his mind began to give way and he was enabled to pray in fervency of spirit and faith; and while thus pouring out his soul's desires and soliciting an answer to his supplications, he saw a very bright and glorious light in the heavens above. He continued praying until the light drew nearer, increasing in brilliance and magnitude. He became immediately enveloped in heavenly vision, and beheld

two glorious personages, who communicated to him the pleasing intelligence that his sins were forgiven. His *prayers* were heard and thus gloriously answered.

On many other occasions, great were the manifestations that the Lord bestowed upon his Prophet, when his mind was drawn out in fervent prayer and his desires to drink deeper of the rich treasures of eternity became apparent. Almost innumerable have been the instances of favours and blessings conferred upon those who have diligently and faithfully enquired of the Lord by prayer.

How pleasing and satisfactory have been the results of the labours of some who have taken part in the ministry in the Church of God in this dispensation, compared with others. Those that have gone forth with prayerful hearts, feeling sensibly the importance of the great mission they were entrusted with, have been enabled, through the assistance of the Spirit, to save many from their sins and minister the words of life in power to the inhabitants of a degenerated world.

How different the results when men go forth endowed with the same authority to preach the same principles, but depending entirely and totally upon their own insignificant attainments. In such cases, their ministrations are powerless, and, being destitute of the power and influence of the Holy Spirit, they have accomplished

little or no good; whereas, had they permitted their own attainments to be subject to the dictates of the Spirit, their ministrations would probably in many instances have been sanctified to the good and salvation of the people.

How often has it occurred in families, as well as with individuals, that the important duty of prayer has been neglected. The results of this negligence soon become apparent. The spirit of peace which prevailed in the habitations of families that once attended to this duty has been withdrawn; they have neglected to draw near to the Lord; and where peace and harmony prevailed, hatred one towards another and confusion are manifest in the behaviour and countenances of those that compose the family circle; and the continuation of such a course results in the excommunication of such from the fellowship of the Saints.

Doubtless many instances similar to the one referred to can be traced as the first cause of many in this dispensation making shipwreck of their faith. The Lord whom we endeavour to serve has called upon his people to draw near to him, and he will draw near to them. A disregard of this command causes the Spirit of God to withdraw, and men are then left like the ship on the trackless ocean without a rudder to steer her safely through the raging billows, or without a compass to enable the mariner to direct the course of his sturdy bark to the desired haven.

Without the Holy Spirit, no man can appreciate or comprehend the magnitude and dignity of the work which God has commenced upon the earth through the Prophet Joseph Smith; and, like him, he must continue to seek in fervent prayer for wisdom from above to enable him to understand the wonderful works and purposes the Lord designs to bring to

pass in this great dispensation of the fulness of times.

It is, however, much to be regretted that many, in public as well as private, do not enter into the true spirit of prayer, but make use of vain repetitions and approach the Deity in a manner that is oftentimes even highly offensive.

Reformation in this particular would doubtless prove conducive of much good to all interested in the progress of the Saints of latter days. Many have become stereotyped in this matter and felt bound to pray about the same prayer in all their devotions, whether of a public or private nature. Our prayers should be adapted to our circumstances. On many occasions individuals pray for and about everything but that which should have occupied their attention.

The Saviour's counsel to his disciples on the subject referred to will doubtless be cheerfully received and carried into effect by all those who really desire to progress in the ways of the Lord:—"When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your father knoweth what things ye have need of before ye ask him." Then follows the pointed and sublime prayer of "Our Father who art in heaven," &c., which is truly characteristic of the personage from whose lips it emanated.

Let us try to follow the example of the Lord Jesus by suiting our prayers to the circumstances with which we are surrounded, seek to approach our Father and God aright and with a proper spirit, and ask for the blessings really needed. The promises are sure, that if we ask aright it shall be given us, that if we seek we shall find, and that if we knock it shall be opened unto us.

HISTORY OF JOSEPH SMITH.

(Continued from page 777.)

[April, 1843.]

Monday, 10th. At 10, a.m., a special Conference of Elders convened and continued by adjournment from time to time till the 12th. There were present of the

quorum of the Twelve, Brigham Young, President; Heber C. Kimball, William Smith, Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards.

The object of the Conference was to ordain Elders and send them forth into the vineyard to build up churches; and the following appointments were made, with united voices by the Conference, agreeable to requests which were made by individuals who were acquainted with the several places which they represented:—

James M. Munroe and Truman Gillet, Auburn, New York.

Dominicus Carter, Lockport, Indiana.

Joshua Holman and John Pierce, Madison, Indiana.

Wandall Mace and Isaac Haight, Orange County, New York.

William O. Clark, Richardson Settlement, Iowa.

Benjamin L. Clapp, John Blair, Wilkinson Hewitt, and L. O. Littlefield, Alabama.

Alonzo Whitney and J. Goodale, Dublin, Ohio.

William Eaton, Westfield, Sullivan County, New York.

Zebedee Coltrin, Graham Coltrin, and James Flanigan, Smith and Taxwell Counties, Virginia.

Jonathan Dunham, Laurensburgh, Indiana.

Lewis Robbins and Jacob Gates have a roving commission in Massachusetts, with leave to take their wives, but to keep out of the churches.

Stephen Markham and Truman Waite, Huron County, Ohio.

John D. Chase and A. M. Harding, Pittsfield, Vermont.

Amos B. Fuller and Cyrus H. Wheelock, Windham County, Vermont.

John S. Gleason and Henry Jacobs, west part of the State of New York.

Marcellus L. Pates and Norman B. Shearer, Sackets Harbour, New York.

Samuel Brown, Maryland.

Lemuel Mallory and George Slater, Washtenaw County, Michigan.

Moses Wade, some county in New York, where there has not been any preaching by the Saints.

Chillion Daniels and E. Robinson, St. Lawrence County, New York.

William Brown and Daniel Cathcart, Pensacola, Florida.

Eleazar Willis, go where he likes.

John Zundall, St. Clair County, Illinois.

Crandall Dunn, Michigan.

George Middow, Waterloo, Canada.

Samuel H. Rogers and Harvey Green, Cumberland, New Jersey.

Daniel Spencer, Canada.

Elias Harmar, Chenango County, New York.

Harvey Tate, Forte Wayne, Indiana;

Robert D. Foster and Jonathan Allen, Tioga County, New York.

William Wharton, of Philadelphia, Wilmington, Delaware.

Leonard Soby, Peru, Indiana.

Warner Hoops, York County, Pennsylvania.

F. D. Wilson and G. W. Brandon, Dyer and Montgomery Counties, Tennessee.

E. H. Groves and G. P. Dykes, from Terre Haute to Shawneetown and Cairo, on both sides of the Wabash.

P. Sessions, Oxford County, Maine.

John L. Butler and David Lewis, Lexington, Kentucky.

Charles C. Rich, Ottawa, Illinois.

W. W. Rust, Worcester County, Massachusetts.

Aaron M. York, Maine.

Asaph Rice, Pontiac, Michigan.

Orson Spencer, New Haven, Connecticut.

Lorin Farr, Connecticut.

Stephen Perry, Amos B. Tomlinson, E. G. Terrill, Amos P. Rogers, Joseph Out-house, and William Bird, Connecticut.

Francis Edwards and Charles Ryan, Jackson County, Tennessee.

Benjamin Kempton, Wheeling to Mount Vernon, Ohio.

Peter Hess, of Philadelphia, Lancaster, Pennsylvania.

Noah Curtis and Luman H. Calkins, Wayne County, New York.

Stratton Thornton and Sandford Porter, south-east part of Illinois and Indiana.

Benjamin Leland and Eden Smith, Erie County, Pennsylvania.

Samuel Swarner, Orleans County, New York.

Samuel Parker, York County, Maine.

Jacob E. Terry and Err Terry, Niagara district, Upper Canada.

Edward P. Duzette and Elisha Edwards, Loraine and Huron Counties, Ohio.

Edwin Williams, Hunterdon County, New Jersey.

Jacob G. Bigler, Lewis County, Virginia.

Orlando Hovey, Franklin County, Indiana.

William B. Brink, some place in the interior of Pennsylvania, where the Elders have not been.

F. B. Jacaway and Samuel Rowland, Adams County, Ohio.

Moses Tracy, Perry County, Illinois.

Alfred Brown, Chautauque County, New York.

Noah Rogers, Peter Lemons, Joseph Mount, B. W. Wilson, Addison Pratt, and John Brown, Vermont.

Samuel C. Brown to labour on the Temple.

James Carroll, Henry County, Indiana.

Levi Stewart and James Pace, Williamson and Gallatin Counties, Illinois.

Edwin Clegg, Rock Island, Illinois.

John Carns, Richmond, Indiana.

Edward Bosley and Rodman Clark, Livingston County, New York.

James Hutchins and Daniel Tyler, Natchez, Mississippi.

George M. Chase, Geauga County, Ohio.

John Rice, Singing, New York.

Lyman Whitney, Franklin County, Vermont.

Charles Ryan, Jacob E. Terry, Henry Moore, Samuel P. Carter, William Isherwood, Samuel Rowland, Dorr P. Curtis, Abraham S. Workman, Jeremiah Hatch, James G. Culbertson, Samuel Ferrin, Samuel Crane, David Moore, William Brown, Benjamin Barber, Oliver B. Huntington, Edward Clegg, Daniel McRea, William S. Covert, William B. Brink, James Long, and William Empey were ordained Elders, with this express injunction, that they quit the use of tobacco and keep the Word of Wisdom.

Almon W. Babbitt was restored to fellowship by the Conference.

Elder Curtis Hodges (who has a wife in this place,) was cut off from the Church for his *anti-Christian* conduct in Warrick County, Indiana.

Elders James Alread, John Snider, and Aaron Johnson were appointed to administer baptism for the dead in the river while the font could not be used.

President Young instructed the Elders not to go from church to church for the purpose of living themselves or begging for their families or for preaching, but to go to their places of destination, journeying among the world and preaching by the way as they have opportunity; and if they get anything for themselves, they must do it in those churches they shall build up or from the world, and not enter into other men's labours.

Several Elders have been represented to us as having travelled extensively the past season, preaching but little or none, living on the brethren and begging for their own emolument. Such Elders, be they where they may, far or near, are instructed to repair forthwith to Nauvoo and give an account of their stewardship, and report the amount of leg service performed by them, and on their return be sure to *keep out of the churches*.

It is wisdom for the Elders to leave their families in this place when they have anything to leave with them; and let not the Elders go on their missions until they have provided for their families. No man need say again, 'I have a call to travel and preach,' while he has not a comfortable house for his family, a lot fenced, and one

year's provisions in store, or sufficient to last his family during his mission or means to provide it.

The Lord will not condemn any man for following counsel and keeping the commandments; and a faithful man will have dreams about the work he is engaged in. If he is engaged in building the Temple, he will dream about it; and if in preaching, he will dream about that; and not, when he is labouring on the Temple, dream that it is his duty to run off preaching and leave his family to starve. Such dreams are not of God.

When I was sick last winter, some of the sisters came and whispered in my ear, 'I have nothing to eat.' Where is your husband? 'He is gone a preaching.' 'Who sent him?' said I; '*for the Lord never sent him, to leave his family to starve.*'

When the Twelve went to England, they went on a special mission, by special commandment, and they left their families sick and destitute, God having promised that they should be provided for. But God does not require the same thing of the Elders now, neither does he promise to provide for their families when they leave them contrary to counsel. *The Elders must provide for their families.*

I wish to give a word of advice to the sisters, and I will give it to my wife. I have known Elders who had by some means got in debt, but had provided well for their families during their contemplated mission; and after they had taken their departure, their creditors would tease their wives for the pay due from their husbands, till they would give them the last provision they had left them, and they were obliged to subsist on charity or starve till their husbands returned. Such a course of conduct on the part of the creditor is anti-Christian and criminal; and *I forbid my wife from paying one cent of my debts while I am absent attending to the things of the kingdom; and I want the sisters to act on the same principle.*

Elder Hyde said, If there is an Elder who does not provide for his family in the unrighteous mammon, shall we commit to him the *true riches*, the Priesthood, Missions, &c.? *No!*

Elder Woodruff requested the Elders to remember in their travels that there was a printing press in Nauvoo, and that it is in the hands of the Church, and wished the Elders would procure subscribers for the papers, collect pay for the same, and forward it to the editor *in cash*.

Elder Kimball instructed the Elders that when they found a place where the people wanted preaching, *they must stay themselves and preach*, and not run away somewhere

else and write to Nauvoo to have Elders sent to the place they had left.

Elders Woodruff and Taylor requested that when the Elders had built up a Church, they would write a brief statement of facts, unencumbered with useless matter, and forward their communication to the Editor of the *Times and Seasons*, post paid.

The Elders were reminded that they need not expect any attention would be given to unpaid letters directed to the Presidency.

The Elders were also reminded that although they were not sent out to be tangu, but to teach, yet, if they would prosper in their missions, they must be careful to teach those things alone which would be profitable to their hearers; that they must bear their testimony of the truth of the fullness of the Gospel, and preach nothing but faith and repentance to this generation; and that if they presumed to teach to babes those things which belong to men, they might expect to return to Nauvoo as desti-

tute as they went out; but if they adhered closely to the first principles, and taught the 'Word of Wisdom' more by example than by precept, walking before God and the world in all meekness and lowliness of heart, living by every word that proceedeth out of the mouth of the Lord, they might expect an abundant harvest; and as doves return to their windows in flocks when they see the storm approaching, so will multitudes, by listening to their voices, learn of the things which await the earth, and arise and flee, and return unto Mount Zion, and her stakes with them, who shall be seals of their ministry in the day of celestial light and glory.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk."

Gave a letter of attorney to B. F. Johnson to sell some of the Church property in Macedonia.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 11, 1858.

MERIT VERSUS REWARD.—A vast portion of mankind make reward, or, in other words, interest, gain, or position, the great *desideratum* of life. On this they centre their affections. It is the food of their hopes and the fuel of their energies. It is the summit of their aspirations and the end of their labours. Their thoughts, their actions, their powers, their life, all gravitate to the reward. It is true that sometimes from the impulsiveness of the heart whose gold is not altogether turned to dross, and from the instinctive nobility of soul which even the clay of this world cannot completely bury, they produce really meritorious fruits and perform sterling acts of nobility. But with this class such actions and fruits are spontaneous, and not of a gradual and cultivated growth, and are not in the programme for the performance of their lives, nor to be found in their everyday calculations. Their genuine merits are the shootings out of the moment, and their truly disinterested actions take them by surprise. Indeed, after the moment is past, and their meritorious deeds are performed, it is a matter of wonder to them how they could have been so silly—how they could have been so asleep to their own interest—how they could have felt and acted so unbusiness-like.

According to worldly judgment, every man is supposed to have his price, and none of his actions are considered independent of an interested motive. So general is this, that the exception is scarcely understood—aye, even hardly believed to be real. The idea of such an exception is ridiculed with cynical scepticism, and the person is considered to be either "soft" or hypocritical. When a good action is performed, the merit is only taken as the pretence, which, although every one affects to believe,

no one will personally trust. In secret the question is asked, What is the *motive*—what does he expect to *get* by it—what influence, position, or interest is calculated as the result? In the early ages it was precisely the same: the generality of mankind neither acted upon nor appreciated the opposite. This is strikingly illustrated in the history of Job. “Then Satan answered the Lord and said, Doth Job fear God for naught? Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. Put forth thy hand now, and touch all that he hath, and he will curse thee to thy face.” What a satire does this throw upon mankind! How cuttingly truthful in its application in all ages! How few, even of the people of God, of whom the question could be satisfactorily answered—Doth he fear God for naught? There have been but few Jobs!

Though it is not the most noble motive in the mind to make reward the principal object of its aspirations and the centre of its affections, yet, measured by an inferior law, it is fair and honourable—it is strictly according to the integrity of *business*. When the reward is earned, the *pay* is due; and it is but just that every one should be paid. So far, then, all is right. But it is according to the law of the hireling—no more. No higher claim can justly or even reasonably be urged. It is not a matter of merit. When the thing is done and paid for, the debt is discharged; and if the reward was the object, when that is reached the end is gained, and no other claim deserves a moment's consideration. To make it a point of merit is a farce: it is a point of labour and reward, and no more; and those whose lives reach no higher law will find that the Divine Rewarder will hold them to it. When that is answered, they are *paid*, and he owes them nothing; the connection has so far ceased. They only show the character of hired servants, and do not stand as the friends and children of God—not as the Priesthood of the Most High.

But there is a still lower form which the lives of many give to the law of reward. They give it an ignoble and pernicious embodiment. Too generally men are utterly careless whether they deserve the *pay* so long as they obtain it; too often they are indifferent as to how they accumulate interest or how they weave influences, so that they are successful; and too seldom do they care how they gain position, how much they merit it, or how capable they are of honourably filling it, so that they succeed in grasping it. And not only is this the case, but they think it perfectly right and business-like to gather the honey of other's labours, and thank their opportunities and especially compliment their *tact* for so doing. To thus obtain reward, position, or influence is unworthy and dishonourable. Indeed, their prize is not reward, but robbery.

But the truly noble man—the true Saint—the real representative of God—the genuine member of the Priesthood makes *Merit* his object. Upon her he centres his affections, and with his whole energies—his soul—his life he woos her for an everlasting bride. It is true that she will bring to her fond and faithful worshipper a vast, increasing, and eternal dowry. But Merit is the object of his affections, and not that which he can gain by the conquest. Indeed she is jealous in the extreme, and well enough she might be; for her treasures are the only real and lasting ones. All others are but as dross and will pass away. Those who would obtain the pure and lasting prize must love Merit for herself, and, thus loving, win her and her possessions.

It is more gratifying to the heart of such a man—such a Saint—such a Priest to feel himself worthy of the reward than to receive it. Indeed it is more gratifying to his *pride*; and this is the true pride. To know that he is prepared for and is not

unworthy of position, should God in his providence confer it upon him, gives him more real dignity than position could clothe him with. For God or his servants to acknowledge his merit, even though it should go no farther than the acknowledgment, will be more precious to the noble heart than the praise of thousands or the honours of position. Such a man is great in his own nature. Position does not make him great—cannot do it, though it may give him the opportunity of showing his innate greatness; riches cannot enrich him, nor influence add to him, though such might enable him to dispense to others according to the largeness of his heart and to use both influence and means for the glory of God and the good of mankind. And even though he should never obtain an external or consequent reward, he will realize, in spite of the cynic or the ignoble, that merit has an intrinsic value and is its own reward.

But Merit *will* enrich her children, will honour them, and exalt them. The great in soul must—will ultimately become great in authority; the noble-minded will become noble in rank; the large-hearted will rule, that they may bless mankind; and those who bear the cross of duty will wear the crown of glory. Such, indeed, are the only ones who will be great in authority when the eternal state of things reigns. The true nobles then will be the only nobles, the large-hearted the only rulers, and the sons of integrity and duty the only wearers of celestial crowns. Such will be accounted the Saints, kings, and priests of the Most High. Let none deceive themselves in this matter; and let all the Saints and Priesthood understand that by merit they will have to endorse their profession. And whether they are known or unknown, appreciated or unappreciated, let the children of merit be assured that their time will come and their honour last for ever. Their day will continue when that of the unworthy has passed away, and their treasures be eternal and increasing when the pay of the hireling has dwindled into nothingness! We would rather know that the Saints and Priesthood merit the reward than see them rewarded.

THE "STAR" AND "JOURNAL."—We desire to call the attention of the Saints to the fact that the present volume of the *Star* is rapidly drawing to a close. Two more numbers will complete it, and as yet we have received no orders from the Agents for the next volume. It is all important that we hear from the Agents at as early a date as possible, that we may regulate our issues accordingly. We have neglected calling the attention of the Elders and Saints to this subject till a very late date; and we trust that the Pastors and Presidents of Conferences will exert themselves diligently, not only to cause the subscription to be enlarged, but to make known to us as soon as possible the quantity required.

We are expecting a decided increase of subscriptions the coming year, and that the Pastors, Presidents of Conferences, and Travelling Elders will give their attention to this matter. Indeed, a healthy and profitable circulation of these periodicals cannot be kept up without the co-operation of the Priesthood. Every Saint who possibly can should take and carefully read them, treasure up the counsels and instructions contained therein, and study to profit thereby and regulate their lives accordingly. This they must do, or they cannot retain the spirit of the work and keep pace with its onward progress. We know that the local Priesthood have an anxious desire to be actively engaged in the work and in preaching the Gospel, and are restless under the inactivity which seems as it were to be forced upon them. This must be remedied. There is a great work to be accomplished—a work which really and naturally belongs to the local Priesthood; and the labourers, instead of being too numerous, are in fact too few. The attention of the local Priesthood must be turned

to saving the people—to the bringing of the Gospel home to them, and there are thousands of honest hearts ready to receive the truth, if it is presented to them. It is the duty of the Priesthood to hunt them up and present the Gospel to them; and we know of no better way for them to commence and introduce themselves and the Gospel to their neighbours, acquaintances, and friends than to present them with a *Star* and call their attention to and point out some item of doctrine or some principle of righteousness contained therein, and thus be enabled to enter into conversation, and eventually preach the Gospel to them. The time is propitious; a spirit of inquiry is abroad and increasing among the people, and much good can be accomplished through this channel.

We therefore propose that every President of a Branch and every one holding any portion of the holy Priesthood take and pay for two *Stars* each, from the commencement of the next volume—one for his own use, and one for gratuitous circulation, as above proposed. We have already caused the subject to be introduced in some of the Pastorates which we have lately visited, and the proposition has been readily and gladly received by the Priesthood. We therefore call upon the Pastors and Presidents of Conferences throughout the Mission to lose no time in introducing this measure into their various fields of labour, showing the Saints the great advantages which will accrue not only to themselves, but to the work and the Church, if they will universally and cheerfully adopt it. Be faithful in laying it before them, and teach them to act freely in the matter. It is their “day of opportunities,” and let them prove themselves by embracing or rejecting it.

We wish the Pastors to see that such arrangements are made as will ensure the payment of all *Stars* and *Journals* as they are taken in their respective Pastorates. This will prevent the accumulation of another debt upon the Branches and Conferences, and return us our money for printing and other outlays, monthly. This system is already adopted in some of the Pastorates, and works well. Let it become universal.

THE BEATITUDES.

“Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peace-makers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.”—JESUS CHRIST.

The “Beatitudes” form a part of the Lord’s Sermon on the Mount; and though addressed to the Saints who lived upwards of eighteen centuries ago, they will be found equally applicable and interesting to the Saints of latter days. The Lord’s words to his people of any age will always be treasured up as valuable jewels by those who take an interest in his work and who desire to be themselves perfected in truth. There are, indeed, some portions of the Lord’s in-

structions to his disciples in former days that concerned them only, owing to their peculiar circumstances and position. But such is not altogether the case with the words of the Lord here alluded to. Although addressed and adapted to his immediate hearers, they will nevertheless prove applicable and encouraging to all the Saints of these latter days.

1. “*Blessed are the poor in spirit; for theirs is the kingdom of heaven.*” The poor in spirit are those who are of an humble

disposition, who are lowly in heart and not inflated with pride, vanity, and worldly ambition, but are content in any sphere or position of life, however humble, in which it may be their lot to move. It is the Lord's poor who are here addressed—his true disciples, or Saints, who hitherto have been and are for the most part poor as to this world's goods as well as humble in spirit. To them and to them only he applies the beatitude—"Theirs is the kingdom of heaven." It is such characters that the Lord designs shall compose his church and kingdom; for it is they alone who can be found humble enough to comply with the requirements of the Gospel and to obey the laws of the kingdom of God. They only are worthy to receive the gifts and blessings of the Gospel; they alone can duly appreciate and enjoy the riches of the kingdom. It is "to the poor the Gospel is preached" more especially. Of those who set their hearts on worldly riches—who are haughty in spirit, avaricious, and worship the "Mammon of unrighteousness," instead of "seeking first the kingdom of God and his righteousness," the Lord truly said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." They are too high to be reached, too consequential to be touched, too wise to be taught, too self-important and too great in their own estimation to be expected to yield submission to the pride-humbling demands of the Gospel. But the poor in spirit readily acquiesce in and bow to the mandates of heaven, and, by their implicit obedience thereto, become subjects of the "kingdom of heaven," and realize in their own happy experience the truth of the maxim, that "he that humbleth himself shall be exalted." According to the testimony of the Apostle James, God has expressly "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."

2. "*Blessed are they that mourn; for they shall be comforted.*" The Saints of God, while passing through this scene of action, have necessarily many trials to encounter, many troubles to endure, many temptations and sorrows to experience; for it is by these means that they are proved and perfected. One of the legacies which the Lord left his disciples, wherewith to test their fidelity to him and his

cause, was expressed thus—"In the world ye shall have tribulation." "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." This result harmonizes with the blessing promised above to them that mourn—namely, that "they shall be comforted." However much the Saints may mourn on account of the tribulations, anxieties, and trying circumstances of life through which they may be called to pass, they shall be comforted and sustained under all their difficulties and adversities by that Holy Spirit which was conferred and sealed upon them through the laying-on of hands, and which is expressly called "the Comforter." In every dispensation of his providence to his people, the Lord has an eternal end in view. His design or the object of all trials is their perfection. Jesus himself was "made perfect through sufferings;" and it is said of that "great multitude which no man could number, of all nations, and kindreds, and people, and tongues," which John in vision beheld "before the throne and before the Lamb," in the celestial world, that they "came out of great tribulation," but that "God shall wipe away all tears from their eyes." Let the "mourners in Zion," then, lift up their heads and rejoice and mourn no longer; for the promise of eternal life and celestial glory is theirs, if they will remain firm and stedfast in faith to the end of their pilgrimage.

3. "*Blessed are the meek; for they shall inherit the earth.*" Meekness is that gentleness of spirit, mildness of disposition, serenity of mind, sweetness of temper, amiability of character, and unruffled calmness of soul, which is "not easily provoked," but induces that wise forbearance under injuries and that willing submissiveness to the Divine will which are so desirable and so necessary to "the perfecting of the Saints" "unto the measure of the stature of the fulness of Christ." When Christ was on earth, surrounded by malicious and revengeful foes and by the dread influences of the most malignant spirits of darkness, he was peculiarly "meek and lowly of heart." Amidst all his trials and sufferings, which were of no ordinary character, he ever maintained that sweet calmness of mind—that nobleness of demeanour—that holy, heavenly, lovely spirit of meekness, which

rendered him a true model of perfection for all his followers to pattern after. Those who do not possess this priceless "ornament of a meek and quiet spirit" are liable to be fretful and disturbed at every petty insult that may be given them by their enemies; they are easily thrown off their guard when they require the most self-control; and oftentimes the least opposition will excite and ruffle them, and the smallest spark will light up a fire of raging passion within their hearts. The possession of the Christ-like character of meekness, however, is, on the contrary, an unmistakable evidence of true greatness and nobility of soul, which every Saint who wishes to be as his Master will strive to obtain and preserve. Such are pronounced by the Lord as "blessed," and the promise to them is that "they shall inherit the earth." So says the Psalmist David—"The meek shall inherit the earth and shall delight themselves in the abundance of peace." The time will come, and that more speedily than the bulk of mankind are aware of, when the wicked will be swept from off the face of the earth as with a "besom of destruction," and none but the meek-hearted Saints of the Lord will be able to stand. "The Lord," says the Psalmist, "loveth judgment, and forsaketh not his Saints: they are preserved for ever; but the seed of the wicked shall be cut off. The righteous shall inherit the earth and dwell therein for ever." And again—"Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." Well may the Lord say, "*Blessed* are the meek;" for what greater blessing can they desire than to have an eternal inheritance on the earth when it is purified from all defilement and become a glorified "new earth," to remain full of light, life, and joy through the countless ages of eternity? "The tabernacle of God" will then be "with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." (Rev. xxi. 3, 4.) With what glorious hopes do these Divine declarations tend to inspire the hearts of the true and meek Saints of God! What glorious prospects lie before them! To

what a rich inheritance can they lay claim? Not a few paltry strips of soil, which is all that even the richest of them can now boast of occupying, but a whole renovated earth—a world radiant with immortality and blazing with celestial glory and beatitude.

4. "*Blessed are they which do hunger and thirst after righteousness; for they shall be filled.*" Hunger and thirst are terms expressive of strong and keen desire—an earnest, ardent longing to receive something which is felt to be needed. Righteousness is but another word for justice. To hunger and thirst after righteousness, therefore, is to earnestly desire justice—to ardently long for that which is just and right—righteous principles, righteous laws, a righteous state and condition of mind and life. "Seek ye the Lord," says the Prophet Zephaniah, "all ye meek of the earth, which have wrought judgment; SEEK RIGHTEOUSNESS, seek meekness." All true Saints of the Lord do seek righteousness; they hunger and thirst after it; they love the "law of righteousness" and strive to practise or live the life of righteousness which that law inculcates. They "seek first the kingdom of God and his righteousness," knowing that "all things needful" will thereby be "added" unto them. Such persons are declared to be "blessed;" for "they shall be filled," or satisfied: they shall have that righteousness which they have so ardently sought; they shall surely receive justice and be fully satisfied with that for which they have so long and intensely hungered and thirsted; they shall be "filled with the fruits of righteousness," which are the "fruits of the Spirit" of God.

5. "*Blessed are the merciful; for they shall obtain mercy.*" The merciful are those who are kind, compassionate, and tender-hearted,—those who feel for and sympathize with their fellow-creatures, and are inclined to alleviate their distresses as far as they can. "Be ye merciful," says the Saviour to the Saints, in another place, "even as your Father in heaven is merciful." Now, our heavenly Father is mercy itself; and if we, as his children, possess his Spirit and act under its influence, we shall incline to be as merciful to others as he is to us. We shall even desire to bless them that curse us and to do good to them that hate us, injure us, and persecute us. One princ-

pal feature of mercy is forgiveness of wrongs; and the Apostle exhorted the Saints under his watchcare to be merciful to each other, "kind and tender-hearted, forgiving one another," even as God in Christ had forgiven *them*. The true Saints of God are ready and willing even to forgive their enemies, to render good for evil, to return blessing for cursing, right for wrong, kindness and charitableness for unkindness, ingratitude, and injury. The lines of Pope will express their sentiments and desires—

"Teach me to feel another's woe—
To hide the faults I see:
That mercy I to others show—
That mercy show to me."

The promise to the merciful is that "they shall obtain mercy." To the same purport are the words of David—"With the merciful thou wilt show thyself merciful." Those who are not merciful to others are not worthy of being dealt mercifully with themselves, nor are they

(To be continued.)

able to appreciate such acts of pure mercy as might otherwise be extended towards them. Can they who are unwilling to forgive their brethren claim forgiveness themselves at the hands of their Father in heaven? No; for the Lord says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Can they who, instead of showing mercy to an erring, penitent brother, sternly mete out to him the full measure of stringent justice, realise themselves the sweets of pardoning mercy from their Divine Parent? No; for the Lord justly says, "With what measure ye mete, it shall be measured to you again." If, then, we, as professing Saints of God, under the influence of his Spirit, manifest a disposition of tender mercy and forbearance towards others, we may expect to "obtain mercy" ourselves from Him who is at all times "gracious and full of compassion, slow to anger, and of great mercy."

HOME CORRESPONDENCE.

SOUTH PASTORATE.

November 17, 1858.

President Calkin.

Dear Brother,—I am happy to inform you of the continued prosperity of the work in this portion of the Mission. I cannot speak too highly of the energy, zeal, and confidence manifested by Presidents Jefferies, Harder, and Kelson, nor of the faith and good influence evinced by the Travelling Elders in connection with them.

I have had great pleasure in my labours, and better men I could not have the honour to labour with. Union has prevailed amongst the Priesthood, and the Saints partaking of their spirit are in general united and are living their religion, taking a real interest in the kingdom of God, labouring for its advancement, and are willing to meet all demands made for its interest and progress.

I believe Wiltshire Conference will be free from book debt by the end of the year, and the South and Land's End Confer-

ences considerably reduced in that particular.

We have been greatly favoured with and enjoyed much the wise counsels and fervent exhortations of Presidents Ross and Budge, whose visits have been a source of gladness, comfort, and blessing, inspiring the Saints to diligence and good works.

The brethren join me in expression of affection towards yourself, Counsellors, and the brethren in the Office, feeling that the present year will be one never to be forgotten. And I cannot close without thanking you myself, and in the name of my brethren labouring conjointly with me, for the wise, valuable instructions and powerful exhortations delivered through the medium of the *Star*, and the noble example we have had set before us.

May the Lord continue to bless and prosper you in all your responsible labours, is our earnest prayer. I am your brother in the Everlasting Covenant,

GEORGE TEASDALE.

PASSING EVENTS.

GENERAL.—A severe earthquake has been experienced in Spain: its effects were more sensibly felt in Seville than any other place: in the principal markets all business was immediately stopped; the terrified people in multitudes fell on their knees to pray for mercy; masses were performed in the churches; large processions formed in the streets; and the shrieks and piercing cries of the people, as well as those of the frightened animals, rent the air and were awful to hear. Disasters at sea have of late been alarmingly numerous: numbers of ships have been totally lost. An agitation of an alarming character prevails at the present time in Milan. Such is the condition of continental Greece, that at the present time there is no security for either life or property. Great reserves of corn are about to be made at Alessandria, Genova, and Novara. The King of Naples has decided that all foreigners employed in his states must cause themselves to be naturalized. The celebrated and venerable Robert Owen died at Newtown, his native place, on the banks of the Severn, on the 17th ult.

AMERICAN.—Late accounts from Bermuda announce that a terrible hurricane had passed through the island, doing immense damage. Terrific storms have occurred at the Bahamas, the Turks Islands, and the banks of Newfoundland. The Oregon war is over, the Indians having sued for peace.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

DRUIDS.—The Druids proper were the priests, rulers, and literati of the ancient Britons, Gauls, and Germans.

VELOCITY OF ELECTRICITY.—Electricity will pass along copper wire at the rate of 238,000 miles per second.

FORCES.—There are seven kinds of forces recognized—namely, animal force, mechanical force, weight, elasticity, attraction, repulsion, and magnetism.

LARGEST LAKES.—The largest fresh water lake in the world is Lake Superior, in North America. The largest salt water lake is the Caspian Sea, in Asia.

EXTENT OF A BILLION.—Counting at the rate of 200 per minute, day and night, without cessation, it would take 8,512 years, 34 days, 5 hours, and 20 minutes to count a billion.

"P's AND Q's."—The common saying, "Mind your P's and Q's," took its rise from public-house credit, it being customary to head each man's score with the initial P for pints, and Q for quarts.

COLDEST ARTIFICIAL MIXTURES.—The two coldest artificial mixtures known consist of three parts of muriate of lime with one part of snow, and five parts of diluted sulphuric acid with four parts of snow.

HARD AND SOFT WATER.—The reason why spring water feels hard and rough, and rain water soft and smooth, is because the former, before it issues from its subterranean recesses, is impregnated with mineral and earthy substances; but the latter is not.

ORDERS OF ARCHITECTURE.—The seven orders of ancient architecture recognized by builders are—the Doric, the Ionic, the Corinthian, the Tuscan, the Composite, the Saxon, and the Norman; the three first being Grecian, the two next Roman, and the last two Gothic.

THE ROSE.—The rose has been the emblem of England since 1485, when the partizans of the house of Lancaster wore a red rose, and those of York a white one; the "war of the roses" terminating at the union of the contending houses by the marriage of Henry the Seventh with Elizabeth, the daughter of Edward the Fourth.

ZODIACAL SIGNS.—The Latin names of the twelve constellations or signs of the zodiac, are as follow:—Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces,—signifying, in English, The Ram, the Bull, the Twins, the Crab, the Lion, the Virgin, the Balance, the Scorpion, the Archer, the Goat, the bear, the Fishes.

VARIETIES.

GEOLOGICAL CHANGES.—Such are the effects of rivers and streams upon the earth, by continually wearing away portions of its dry surface, that it is estimated that the Ganges transports from the land to the ocean more than six millions of tons of solid matter annually; also that the Mississippi annually conveys upwards of twenty-eight billions of cubic feet of solid matter into the Gulf of Mexico.

WORKING UP SAWDUST.—It will interest the proprietors of sawmills and carpenters in general to learn that the ingenuity of Parisian cabinet-makers has lately found a use for common sawdust, which raises the value of that commodity far above the worth of solid timber. By a new process, combining the hydraulic press and the application of intense heat, these wooden particles are made to reform themselves into a solid mass capable of being moulded into any shape, and presenting a brilliant surface, a durability, and a beauty of appearance not found in ebony, rosewood, or mahogany. A process was also invented in Liverpool some time ago for utilising sawdust by boiling it in a thin solution of glue and pouring it into moulds, by which process there is obtained a product which becomes nearly as hard as iron.

THE TRUTH WILL NEVER DIE.

TUNE—"Annie Laurie."

I sing of truth eternal,
So holy and sublime;
Its fields are ever vernal,
Its flowers in their prime—
Its flowers in their prime;
Its springs are never dry:
All earthly things shall perish,
But Truth shall never die!

The truth is like a sunbeam:
How free its bright rays fall!
It comes from heaven with one gleam
For peasant, prince, for all—
For peasant, prince, for all:
It glids the Gospel sky:
And earthly things may perish,
But Truth shall never die!

The streamlet's crystal brightness
The hand of man may spoil,
And change the snow-flake's whiteness;
But truth he cannot soil—
But truth he cannot soil:
'Twill ever purify;
And earthly things shall perish,
But Truth shall never die!

Almighty is its power,
And this shall tyrants feel;
Its darts shall make them cower
Far more than blades of steel—
Far more than blades of steel:
Its aid they cannot buy;
And earthly things shall perish,
But Truth shall never die!

As fall the gentle showers,
When nature's beauties faint,
To raise the drooping flowers,
So truth revives the Saint—
So truth revives the Saint:
It lifts the soul on high;
And earthly things may perish,
But Truth shall never die!

O Truth! I'll love thee ever!
Sweet music is thy voice!
With ties that nought can sever,
I'll bind thee as my choice—
I'll bind thee as my choice,
And time may swiftly fly:
For earthly things may perish,
But Truth will never die!

Abersychan, Mon.

CHARLES W. PENROSE.

ERRATUM.—In *Star* No. 49, page 772, col. 1, 13th line from bottom, instead of "mortality for immortality," read the reverse.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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Saturday, December 18, 1858.

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POWER OF SMALL THINGS.

BY JOHN WILLIAMS.

"Despise not the day of small things."

An acorn contains within its little shell the germ of a future oak; and proverbs, small as they seem, express within the compass of a few words the experience of ages. The wise that have long since passed away have felt the point of such sayings as the foregoing, and have handed them down to us, that we might profit by them. But the mass have profited very little by the saying quoted at the head of this article; for there is nothing which men have been so guilty of as despising what have seemed small things. Those proud of physical strength have despised the weaker but more intellectual ones, until by the power of intellect made manifest in machinery and the arts of life, the weaker have become the masters: then have the strong known the power of small things.

The great universe is made up of atoms.

"Little drops of water, little grains of sand
Make the mighty ocean and the beautiful land."

The lofty mountain is made of as small atoms as the hillock, and the vast ocean is composed of drops as small as those that form the dew. Look at that mound that stands by the wayside. It is the work, not of a large animal, but of the tiny ant, that stores there, little by little, its winter's food. Wiser than some men,

it recognizes the power of small things, and by them fulfils the purpose of its life. A little insect deep in the ocean's depths commences a wall, and time and numbers see it raised above the surface of the sea: little by little the soil is formed, seeds are drifted and grow, and in the wild waste of waters the beautiful coral island shines like a gem; yet how small was the beginning! The greatest discoveries in science and machinery have been made by deductions from small things. It is related of Newton that his discovery of gravitation was suggested by an apple falling from a tree. On another occasion, he was called an idiot by an old lady who saw him blowing bubbles: he was studying the refraction of light. Franklin made use of a boy's kite in his discoveries in electricity; yet from so small a beginning we have come to a time when that subtil fluid is employed to convey the thoughts of men over mountains and valleys, and across rivers; aye, and under the waters of the great deep the electric wire is carried, bringing together, as it were, the very ends of the earth. When the boy Watt saw his mother's kettle-lid lifted by the steam, he little dreamt that steam-power, which was then but little known, would, by his aid, revolutionize the world.

and mode of travel of almost all the world. Who would have been believed, had he pointed out as the Stephenson whose genius afterwards girdled his country with railways the man who toiled in poverty for his daily bread? In tracing the struggles of that man's genius, we find that mending clocks and improving pumps were the small beginnings of the future engineer. Unmoved by the mockery of the fool and the obstacles which self-conceited placemen threw in his way, he still kept on his course. He felt his own power, and in the end triumphed, because he knew the power of what other men considered small things.

In all these cases, the things which have seemed small have contained the elements of real power, to which all things must submit, although at first made apparent by very small signs. The man who would succeed in life must take notice and care of small things. "He that would become rich must take care of the pence; the pounds will then take care of themselves." He that would be wise will heed the minutes; for of them is made up the sum of life. Beware of wasting them, young men! You are sent here with intellects—with talents, to make use of for a good purpose. Make use of your time in cultivating and exercising them, and do not put off till to-morrow the time of self-culture; for the morrow of the sluggard never comes. Ask yourselves what your religion is worth to you. Is it not worth all your time—yea, even all you possess? It is. Then do not be idlers; do not let others distance you in the race, but strive earnestly to win the prize of eternal life. Remember, "God helps those that help themselves;" and none others are worth helping.

I once read a story of a little boy, who was wandering along one of those dykes that keep the sea from overflowing the country known as the Netherlands, when he noticed the water dribbling through the dyke. The little fellow had been told how by such small beginnings the sea had beforetime forced itself through the dykes and swept all before it; so he set himself bravely to work to stop the leak, and there held his little hands over it for some hours, until help came, thus saving his own home and the homes of thousands of others from destruction.

To that country may be likened the hearts and lives of the Saints, from which

the stormy sea of evil and error is dyked out as, it were, by God's laws and commandments. They may feel strong and secure, and indeed are so while living in humble, faithful obedience to those laws and commandments. But if, in their unguarded moments of self-security, they heedlessly permit apparently little evils—such, for instance, as neglect of known duties, rejection of righteous counsel, or disobedience to the wise instructions of the servants of God placed over them to guard and guide them in the way of life,—if they thus cherish and encourage a spirit of heedlessness to creep over their spirits, and allow evil after evil to gain ground upon them, unchecked, the gap through which the unrestrained flood runs will become wider and wider, till the mighty stream of little evils will ultimately engulf and ruin their souls.

Let us, then, at all times beware of estimating too lightly the power of small things, either for good or evil. If we remain firm and unwavering in faith, and humble and fervent in spirit, serving the Lord to the best of our knowledge and ability, we shall be secure. The opposing waves of temptation may dash against our bulwarks, and the dark, deep billows of hell may rage and foam with terrible fury; but they will only waste their power for naught: they can only frighten the weak and faithless.

If, however, we perceive evil in any of its forms directing its insidious course into our hearts, into our families, or the society of our brethren and sisters, let us not treat too lightly the smallness of the evil, but exert our utmost strength to keep it out. We may be too weak to do much; but if we do our best, God will help us, and as we resist the Devil he will flee from us. If, however, on the other hand, in the pride of our strength, we pass by with heedless contempt, or shield by our too weak condemnation what we esteem small sins, the flood will accumulate and gather strength, sin will follow sin, coming like a thief in the night, and will sweep from before us the seemingly strong barriers of our righteousness, and leave us a mere wreck.

Then, brethren and sisters, let us beware of small sins. They are the Devil's most useful ministers—his most dangerous weapons. Let us not permit them to have place in our hearts, but cast them entirely from us. Let us trust no more

to sandy foundations, but look unto God and his servants for help and guidance, that we may stand firm and unshaken unto the end.

And as we have need to beware of small evils and spurn them from us, so should we cultivate the so-called small virtues. Let no man think that, because he has obeyed the first great principles of truth, he can afford to leave undone those lesser ones which compose his every-day duties towards his brethren as individuals and to the Church as a body. His bearing the name of a Saint will be counted as nothing, unless he discharges even the smallest obligations which are imposed upon him. Michael Angelo, the great sculptor, when on one occasion the fine touches of his chisel were by a bystander spoken of as trifles, replied, "Trifles make perfection, and perfection is no trifle." If the Saints would be perfect, they must become so, not by hugging their past good deeds, but by leaving them behind and doing this day, this hour, this moment the duties of the present; for whatever they may be called upon to do, whether to attend meetings, to pay Tithing, to emigrate, to obey any counsel, or perform any duties which at the present may be required at their hands, it is by such obedience that they will be saved. Only those who live righteously before God and their brethren day by day and continue to the end will receive the reward of the just.

The present position of the Church of which we are members is a very good example of the power of small things. A few years ago, six men only represented it upon earth; but if we now look abroad, we may count its members by thousands, thus realizing what the poet has said—

"When I saw the cloud arise,
Little as the human hand;
Now it spreads from sky to sky:
Lo, it winds its widening way."

But the masses do not see it. The world goes on as before; and only a few recognize in it the Church of the last days. Like the Jews of old, men have been praying for deliverance; but when it comes they reject it, simply because God has not moulded it to suit their expectations and perverted fancies.

The Jews judged Jesus as too insignificant a personage to accomplish what was promised of Messiah. "What!" said they, "does this carpenter of Nazareth claim to be He that was to come? A man poor and powerless as he come to free us? Nonsense!" Yet in him there was a power which they knew not of. He proved a conqueror greater than they ever dreamt of. So, in this last dispensation, many have read the Scriptures; but having not that Spirit by which they were written, and without which no man can understand them, they look for some mighty sign or miracle to force upon them a belief of the principles and claims of the Latter-day Church of Christ. They cannot see in a few "poor, illiterate Mormons," as the Saints are called, the germ of the great Latter-day Kingdom, because they have looked, as it were, for a man armed and strong, and will not stoop to recognize him in the yet helpless child. Having formed a model for themselves, they measure God's work by their own standard of greatness. But the day will come when they will realize the greatness and grandeur of that which they now despise. When the veil which now hides the glories of Christ's kingdom from the minds of men shall have been removed by the brightness of his coming, they will be made fully conscious of the power of small things by the loss of those great blessings which they might have obtained if they had by humility and prayer striven to see in small beginnings the promise of future greatness.

SHAKER BIBLE.—"We had a glimpse, a day or two since, of a Shaker Bible—a book not often allowed to be seen by 'the world's people.' It is entitled 'A Holy, Sacred, and Divine Roll, from the Lord God of Heaven, to the inhabitants of the earth, revealed in the Society at New Lebanon, County Columbia, State of New York, United States of America.' It pretends to be a revelation; and the testimony of eleven mighty angels is given, who attended the writing of the roll. The book appears to contain some passages from Scripture, altered, amended, enlarged, or curtailed, with original additions or improvements, as they are probably deemed, to suit the peculiar notions of the disciples of Ann Lee. It is a very curious volume—even more remarkable, though of less pretended antiquity, than the Mormon Bible."—*Lowell Courier*. [The Adversary has ever striven to counterfeit the work of God, the more perfectly to deceive mankind and accomplish his own designs.—Ed. M. S.]

THE BEATITUDES.

(Concluded from page 798.)

6. "*Blessed are the pure in heart ; for they shall see God.*" The heart is the central seat of bodily life—the moving spring of all physical action and energy—the propeller of the blood, which is the life of the body and is omnipresent in all its parts. To be pure in heart, therefore, means, by analogy, to be really pure in our internal, secret motives and principles of life—to be pure in our very inmost being—to have our inward motives, intentions, desires, and feelings genuinely and unmixedly good or holy in their nature. And blessed are they who are thus pure in heart ; "for they shall see God." They "shall see him as he is." "They shall see his face, and his name shall be in their foreheads." Purity of heart is that essential state of "holiness, without which no man can see the Lord." Apparent external purity is no sign of internal purity. It is true, "man looketh on the outward appearance ; but God looketh on the heart." If that is pure, all is pure ; and all who are thus pure shall see God. To "see God" implies to be with him and to inherit his glory. It is said of those who shall be accounted worthy to dwell on the new earth, when the tabernacle of God will be with men, and when he will be their God and they will be his people, that "they shall see his face, and his name shall be in their foreheads." Isaiah also says of the righteous that his "eyes shall see the king in his beauty ; they shall behold the land that is very far off." The Lord, in his promised blessing to "the pure in heart," that "they shall see God," has evident reference to the time when the faithful, pure-hearted Saints of all ages and dispensations, who shall have passed through the fiery ordeal of trial unscathed, will inherit realms of celestial glory and be exalted into the immediate presence of God, to live in happy communion with him and all the glorified throng for ever and ever.

7. "*Blessed are the peacemakers ; for they shall be called the children of God.*" Peacemakers are those who use their in-

fluence to prevent war and strife, to reconcile opposing parties, to heal their breaches and differences, and promote peace and unity. The Lord is called the "Author of peace" and "the God of all peace ;" and all true Saints, who possess his Spirit and are actuated by its power and influence in their intercourse with their fellow-beings, are "peacemakers," and are truly "the children of God." They may also be "called" so in a special sense, inasmuch as they resemble him in their spiritual nature and daily manifest a God-like spirit, which they receive from him. The Saviour, who was the Son of God, and who came to establish "on earth peace, goodwill to men," is designated "the Prince of peace." Hence his true followers, disciples, or Saints will naturally partake of his spirit and follow his example. Their delight, their joy, their aim, their desire will be to become peacemakers among their fellow-men. Hence "they shall be called the children of God," even "heirs of God and joint heirs with Christ."

8. "*Blessed are they which are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.*" To persecute literally means to pursue with an evil intent ; and thus to be persecuted for righteousness' sake is to be hunted and harassed, oppressed and injured on account of our holy religion—to have our name and character held in disrepute, and our liberty and peace endangered on account of our profession and practice of righteousness. The Saints of God in these days, like those in former times, have experienced no small amount of persecution in this way. They have been driven from place to place, robbed, and molested in various ways, on account of those principles of truth and righteousness which they have espoused and endeavoured to carry out in their whole life and conduct. Nevertheless, they have no cause for fear ; "for theirs is the kingdom of heaven." They are in the kingdom ; they constitute the kingdom : the kingdom is theirs, and theirs alone ; for, says Daniel, in reference

to the kingdom of God, "the Saints of the Most High shall possess the kingdom:" and again, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the Saints of the Most High." While, however, the Saints have reason to expect persecution from the enemies of the kingdom, for righteousness' sake, they are not to unwarrantably seek it, nor to provoke it by any impropriety of conduct, or by violating the orderly and wholesome laws of society, or by any kind of offensive conduct on their part. This would be doing wrong and not right, and would bring about persecution for unrighteousness' sake. Righteousness, as before observed, is the principle of justice—being and doing right. A life of righteousness is all the Lord requires of his Saints to fit them for his kingdom. Hence the Prophet Micah says, "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

9. "*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.*" To "revile" the people of God is to ridicule and reproach them—to call them by evil and contemptuous names, because of their holy profession. To "persecute them," as before stated, is to hunt and harass them, injure and oppress them, on the same account. And those who revile and persecute the Saints do generally "say all manner of evil against them." But when they do it "falsely," for the "sake" of their Master and the principles which he taught, the reviled, persecuted, and belied Saints have nothing to fear, but have cause to "rejoice and be exceeding glad." The emphasis lies on the word "falsely." If we do evil, we deserve to have evil spoken of us, and must expect it; but if we have "all manner of evil" spoken of us *falsely* and undeservedly, we are "blessed" of the Lord, though cursed by our foes; and a great "reward" awaits us in the future, if we endure faithfully to the end. The Prophets of old were similarly treated, and those who follow in their wake must expect to share the same fate. Our Lord, when upon earth, suffered many revilings and

persecutions, and was evil spoken of everywhere. His immediate followers also had their names cast out as evil for his "sake," or because they were his disciples; and if the Latter-day Saints follow the course pursued by their ancient predecessors, they too must suffer in a similar way. Yet, amidst all their trials, they have ample cause to "rejoice and be exceeding glad;" for "great" is their "reward in heaven." A celestial inheritance is theirs—an inheritance teeming with riches and never-ending joys. A celestial glory awaits them—a glory that never fades. Honours, exaltations, crowns, immortality, and eternal lives constitute their "reward in heaven," which will more than compensate them for all the persecutions which they have experienced in the world for their religion and their Master's sake. Who that is at all conversant with the history of the Latter-day Saints can fail to know that they have "passed through great tribulation," been reviled, persecuted, and had all manner of evil said against them falsely? Yet they rejoice and are exceedingly glad at the prospect of the great reward that awaits them in the future. They have had their Prophet and Patriarch taken from them and foully murdered; they have had their houses burned, their goods plundered, their smiling fields despoiled, and their blooming gardens and fruit-laden orchards laid waste; they have been driven from city to city and from State to State, to wander foodless and houseless in the cold, wide wilderness. And what for? For the Gospel's sake,—for the sake of their religion—the pure and holy religion of Jesus Christ,—for the sake of their faith, love, and devotedness to the holy and divine cause which they had espoused. And the same spirit of opposition to the Saints and work of God which raged from the time of the genesis of the Church in Fayette to its exodus from Nauvoo reigns predominant now. Rumour's thousand tongues are as busy now as ever. Sectarian priests still fulminate their anathemas from the pulpit; scribes still scribble, and editors publish their false and scurrilous reports; lecturers and street orators still excite their hearers with tales of calumny and reproach; party cliques, bands, and mobs still persecute and foam with bloodthirsty revenge and malice. Indeed, the Saints of modern times, like those of old, are surrounded

all sides by adversaries, who seek their overthrow and destruction. Yet, notwithstanding all this, they have cause to "rejoice" and feel "exceeding glad," when, looking over and beyond their present position, they contemplate with

the eye of faith their ultimate destiny as a people and their cheering prospects of immortality and eternal life. Great has hitherto been their tribulation, and great—yea, infinitely great will be their final reward.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

[April, 1843.]

A Conference was held at Batavia, New York, on the 6th and 7th of April; Elder J. P. Greene, President; R. J. Coats, Clerk. Eleven Branches, one hundred and sixty-seven Members, one High Priest, forty-eight Elders, two Priests, and three Teachers were represented in good standing; a general spirit of enquiry prevailing. Seven Elders were ordained. Elder Greene and others delivered addresses to the Elders on the signs of the times, the mission of the Prophet, and the building of the Temple.

A Conference was also held in the House of the Lord at Kirtland, at which was passed a resolution for the removal of all the Saints in that place to Nauvoo. Elder Lyman Wight, the President, preached several times, and about one hundred apostates and a few new members were baptised during the Conference.

J. H. Reynolds wrote to Bishop N. K. Whitney on the 7th as follows:—

"Independence, Mo., April 7, 1843.

Sir,—At the request of Orrin Porter Rockwell, who is now confined in our jail, I write you a few lines concerning his affairs. He is held to bail in the sum of \$5,000, and wishes some of his friends to bail him out. He also wishes some friend to bring his clothes to him. He is in good health and pretty good spirits. My own opinion is, after conversing with several persons here, that it would not be safe for any of Mr. Rockwell's friends to come here, notwithstanding I have written the above at his request; neither do I think bail would be taken (unless it was some responsible person well known here as a resident of this State). Any letter to Mr. Rockwell, (post paid,) with authority expressed on the back for me to open it, will be handed to him without delay. In the meantime he will be humanely treated and

dealt with kindly until discharged by due course of law. Yours, &c.,

J. H. REYNOLDS.

Mr. N. K. Whitney."

The plague appeared at Alexandria, Manshura, and Diamelta, making great ravages.

Tuesday, 11th. In the Office most of the day. Some rain and wind.

A volcano broke out near Königschatte, in Silesia.

Wednesday, 12th. In conversation with Mr. Gillet concerning the Hotchkiss purchase.

In consequence of misunderstanding on the part of the Temple Committee, and their interference with the business of the architect, I gave a certificate to William Weeks to carry out my designs and the architecture of the Temple in Nauvoo, and that no person or persons shall interfere with him or his plans in the building of the Temple.

Before the Elders' Conference closed, the steamer *Amaranth* appeared in sight of the Temple, coming up the river, and about noon landed her passengers at the wharf opposite the old Post Office building, consisting of about two hundred and forty Saints from England, under the charge of Elder Lorenzo Snow, who left Liverpool last January, after a mission of nearly three years.

I, with a large company of the brethren and sisters, was present to greet the arrival of our friends, and gave notice to the new comers to meet at the Temple tomorrow morning at ten o'clock, to hear instructions.

After unloading the Saints, the *Amaranth* proceeded up the river, being the first boat up this season.

About five, p.m., the steamer *Maid of Iowa* hauled up at the Nauvoo House

landing, and discharged about two hundred Saints, in charge of Elders P. P. Pratt and Levi Richards. These had been detained at St. Louis, Alton, Chester, &c., through the winter, having left Liverpool last fall. Dan Jones, captain of the *Maid of Iowa*, was baptised a few weeks since: he has been eleven days coming from St. Louis, being detained by ice. I was present at the landing and the first on board the steamer, when I met sister Mary Ann Pratt (who had been to England with brother Parley,) and her little daughter, only three or four days old. I could not refrain from shedding tears.

So many of my friends and acquaintances arriving in one day kept me very busy receiving their congratulations and answering their questions. I was rejoiced to meet them in such good health and fine spirits; for they were equal to any that had ever come to Nauvoo.

Thursday, 13th. Municipal Court met at nine, a.m., to hear the case of Dana v. Brink on appeal, but adjourned the case to the 19th.

At ten, a.m., the emigrants and a great multitude of others assembled at the Temple. Choir sung a hymn; prayer by Elder Kimball; when I addressed the Saints. The following synopsis was written by W. Richards:—

“I most heartily congratulate you on your safe arrival in Nauvoo and on your safe deliverance from all the dangers and difficulties you have had to encounter on the way; but you must not think that your tribulations are ended. This day I shall not address you on doctrine, but concerning your temporal welfare.

Inasmuch as you have come up here, essaying to keep the commandments of God, I pronounce the blessings of heaven and earth upon you; and inasmuch as you will follow counsel, act wisely, and do right, these blessings shall rest upon you so far as I have power with God to seal them upon you.

I am your servant, and it is only through the Holy Ghost that I can do you good. God is able to do his own work.

We do not present ourselves before you as anything but your humble servants, willing to spend and be spent in your service; and therefore we shall dwell upon your temporal welfare on this occasion.

In the first place, where a crowd is flocking from all parts of the world, of different minds, religions, &c., there will be some

who do not live up to the commandments: there will be some designing characters who would turn you aside and lead you astray. You may meet speculators who would get away your property; therefore it is necessary that we should have an order here, and, when emigrants arrive, instruct them concerning these things. If the heads of the Church have laid the foundation of this place and have had the trouble of doing what has been done, are they not better qualified to tell you how to lay out your money than those who have had no interest in the work whatever?

Some start on the revelations to come here. Before they arrive, they get turned away, or meet with speculators who get their money for land with bad titles, and lose all their property; then they come and make their complaints to us, when it is too late to do anything for them. The object of this meeting is to tell you these things; and then, if you will pursue the same course, you must bear the consequences of your own folly.

There are several objects in your coming here. One object has been to bring you from sectarian bondage; another object was to bring you from national bondage to where you can be planted in a fertile soil. We have brought you into a free government,—not that you are to consider yourselves outlaws.

By free governments we do not mean that a man has a right to steal, rob, &c.; but free from bondage, unjust taxation, oppression, and everything, if they conduct honestly and circumspectly with their neighbours,—free in a spiritual capacity. This is the place that is appointed for the oracles of God to be revealed. If you have any darkness, you have only to ask, and the darkness is removed. It is not necessary that miracles should be wrought to remove darkness. Miracles are the fruits of faith.

‘How, then, shall they call on him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent?’

God may translate the Scriptures by me, if he chooses. Faith comes by hearing the word of God, and not faith by hearing, and hearing by the word, &c. If a man has not faith enough to do one thing, he may have faith to do another: if he cannot remove a mountain, he may heal the sick. Where faith is, there will be some of the fruits: all gifts and power which were sent from heaven were poured out on the heads of those who had faith.

You must have a oneness of heart in all things, and then you shall be satisfied one way or the other before you have done with us.

There are a great many old huts here, but they are all new; for our city is not six or seven hundred years old, as those you came from. This city is not four years old; it is only a three-year-old last fall: there are very few old settlers.

I got away from my keepers in Missouri; and when I came to these shores, I found four or five hundred families who had been driven out of Missouri, without houses or food; and I went to work to get meat and flour to feed them. The people were not afraid to trust me, and I went to work and bought all this region of country, and I cried out, 'Lord, what wilt thou have me to do?' And the answer was, 'Build up a city, and call my Saints to this place;' and our hearts leaped with joy to see you coming here. We have been praying for you all winter from the bottom of our hearts, and we are glad to see you. We are poor, and cannot do by you as we would; but we will do for you all we can. It is not expected that all of you can locate in the city. There are some who have money and will build and hire others. Those who cannot purchase lots can go out in the country: the farmers want your labour. No industrious man need suffer in this land. The claims of the poor on us are such that we have claim on your good feelings, for your money to help the poor; and the Church debts also have their demands, to save the credit of the Church. This credit has been obtained to help the poor and keep them from starvation, &c. Those who purchase Church land and pay for it, this shall be their sacrifice.

Men of \$50 and \$100,000, who were robbed of everything in the State of Missouri, are labouring in this city for a morsel of bread; and there are those who must have starved, but for the providence of God through me. We can beat all our competitors in lands, price, and everything: we have the highest prices and best lands, and do the most good with the money we get. Our system is a real smut machine, a bolting machine; and all the shorts, bran, and smut runs away, and all the flour remains with us. Suppose I sell you land for \$10 per acre, and I gave three, four, or five dollars per acre; then some persons may cry out, 'You are speculating.' Yes. I will tell how: I buy other lands and give them to the widow and the fatherless. If the speculators run against me, they run against the buckler of Jehovah. God did not send me up as he did Joshua. In former days God sent his servants to fight; but in the last days he has promised to fight the battle himself. 'God will deal with you himself, and will bless or curse you as you behave yourselves. I speak to you as one having authority, that you may know when

it comes, and that you may have faith and know that God has sent me.

Some persons may perhaps enquire which is the most healthy location. I will tell you. The lower part of the town is most healthy. In the upper part of the town are the merchants, who will say that I am partial, &c.; but the lower part of the town is much the most healthy; and I tell it you in the name of the Lord. I have been out in all parts of the city and at all hours of the night to learn these things. The doctors in this region don't know much; and the lawyers, when I speak about them, begin to say, 'We will denounce you on the stand.' But they don't come up; and I take the liberty to say what I have a mind to about them. Doctors won't tell you where to go to be well: they want to kill or cure you, to get your money. Calomel doctors will give you calomel to cure a sliwer in the big toe; and they do not stop to know whether the stomach is empty or not; and calomel on an empty stomach will kill the patient. And the lobelia doctors will do the same. Point me out a patient, and I will tell you whether calomel or lobelia will kill him or not, if you give it.

The Mississippi water is more healthy to drink than the spring water; but you had better dig wells from fifteen to thirty feet, and then the water will be healthy. There are many sloughs on the islands, from whence miasma arises in the summer and is blown over the upper part of the city; but it does not extend over the lower part of the city. All those persons who have not been accustomed to living on a river, or lake, or large pond of water, I do not want they should stay on the banks of the river. Get away to the lower part of the city, or back to the hill, where you can get good well water. If you feel any inconvenience, take some mild physic two or three times, and follow that up with some good bitters. If you cannot get anything else, take a little salts and cayenne pepper. If you cannot get salts, take ipecacuanha, or gnaw down a butternut tree, or use boneset or horseboud.

Those who have money, come to me, and I will let you have lands; and those who have not money, if they look as well as I do, I will give them advice that will do them good. I bless you in the name of Jesus Christ. Amen.

Hyrum Smith made some remarks concerning the Prophets. Every report in circulation not congenial to good understanding is false—false as the dark regions of hell.

Closed by singing and prayer.

After meeting, many of the Saints repaired to the landing at the Nauvoo House. The steamer, *Maid of Iowa*, arrived

during meeting from Keokuk, where it went last night after the freight which it left to enable it to get over the rapids.

I was among them until about three o'clock. When the boat left, I walked with brother Kimball.

Eighteen vessels wrecked on the Irish coast by the easterly winds.

The gunpowder mills at Waltham Abbey, England, exploded, killing seven persons.

The Siamese twins, Chang and Eng, married the two sisters, Sarah and Adelaide Yeates, of Wilkes County, North Carolina.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 18, 1858.

PREPARED AND READY.—It is not only the privilege of the Saints to understand the general providence of the Almighty; but when he is bringing to pass any of his special purposes, it is both their privilege and duty to be prepared for the divine events. And not merely should they be prepared for the work of God in its grand and extended generalities, but they should also be prepared for the unfolding of its details and ready to perform their parts. They should not merely embrace a dispensation as a whole, with its principal events, but they should be prepared for those movements and periods which occur in their own lives.

When the Divine Master is prepared to work out any of his many grand designs or to unfold any of his wise purposes, his servants and people should also be prepared. If he is about to return to a suspended operation or to commence a new movement, or to organize fresh elements, or to bind influences, or to modify features, the minds of his Saints should receive a relative impression. If he requires of them, to so express it, a more classical and highly-wrought work, they should have acquired skill to produce it. Where he leads they should be prepared to follow and be ready to co-operate with him at his appointed time and in his appointed way. Neither is this too much to expect of them; for he invariably gives them time and opportunities to prepare and be ready for the seasons of his providence. Indeed, those who fully enter into the spirit and design of the Divine Master will be thus prepared and ready. He declares, "My people shall be willing in the day of my power."

Those who are not thus prepared and ready will be like the foolish virgins who made no preparation, but slumbered and slept until the Bridegroom came. Waking by the event, they desired to join in the celebration and vain would have lit their lamps. But they had no oil: no preparation had been made, and therefore they could obtain no light. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." When the hour came for the celebration of the event, and the cry was made, "Behold the bridegroom cometh; go ye out to meet him," they all arose and trimmed their lamps. But the lamps of the foolish virgins were useless, and when trimmed would give no light; for they were unprepared in the most essential part. The principal elements required for the illumination was lacking. The body, as it were, was prepared, but the spirit of a lasting light was absent. And when the foolish virgins said unto the wise, "Give us of *your* oil," they were answered, "Not so, lest there be not enough for us

and you; but go ye rather to them that sell, and buy for yourselves." The wise virgins are never more than prepared for the purposes of God, and every one must have his own lamp burning—must carry a self-light; for the light and oil of others will not be acceptable, and those who are unprepared must "go and buy" for themselves.

And while the foolish virgins "went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." This parable of the Saviour's is not only illustrative of the actual coming of the Son of Man, but also of the events connected therewith. The Saints should remember that Jesus has declared, "Then shall the kingdom of heaven be likened unto ten virgins," &c. He was speaking of events belonging to this last dispensation. Half of the virgins were described as being foolish, unprepared, and unready. Doubtless that will be the fact. But each of the Saints should aim not to be found among that class; and those who will thus act will not be found amongst them. Those who are not prepared and ready for the unfolding of God's purposes will behold the events pass on. There will be no waiting for preparation then; and while the "prepared and ready" will enter into the spirit of those events, take their parts in them, and move onward, the unprepared and unready will not be able to enter into their spirit, will not be qualified to take parts in the Divine purposes, nor be able to march onward with the progressive movements of the kingdom.

The unprepared and unready may also be likened unto reapers going forth to perform the work of harvest when the season is past and the summer is ended.

Such examples are peculiarly appropriated to the Saints and strikingly applicable to those who are unprepared and unready connected with the Latter-day Work, and especially appropriate to the Priesthood and applicable to the administrative body. Those among them who are not prepared for the various unfoldings of the Church and ready to co-operate with the Divine Master in the parts required at his appointed time will find that they have lost their day of opportunities, and will be left behind. Only the prepared and ready will bear off the kingdom and become the chosen ones of the future.

After internal development, progress, and government, the principal parts of the Latter-day Work is the ingathering of Israel to their folds and their "gathering home" from all nations. In those parts are embraced many of the most important purposes of God. Out of them will grow the greatest events and most universal operations of the last days. The spirit of the dispensation of the fulness of times will constantly move around these centres, and in the unfolding of the future of the world the ingathering of the elect to the Church and the gathering of Israel to Zion and Jerusalem will grow broader and more strongly marked, until the grand drama of the last days reaches its last scene.

But the Divine Master is not always bearing on the same point, nor working at the same part, nor moving in the same direction. He changes and varies, suspends and recontinues, according to the development of events and the state of the nations and people with whom he is moving. Thus is the harmony of the whole preserved and greater effect given to the Divine movements. Now the Saints should be affected accordingly. By the Spirit they should discern the signs of the times and the workings of Providence. They should be prepared for all the developments, changes, variations, suspensions, and recontinuations, and be ready to co-operate with their Master at his time.

The Spirit and the signs of the work seem to mark the returning of the Divine Master with greater power and effect to the ingathering to the Church and the "gathering home." We have endeavoured to prepare the Mission for it and to bring the Saints and the administration to a state of readiness for these events. We have given to the Mission a complete number of Penny Emigration Fund Records, and have moved the Priesthood in the direction of the gathering, so that all the Saints possessing the opportunity may be prepared, and every one within whose efforts it lies be ready when the Lord returns to the work of gathering Israel.

We have also particularly directed the attention of Presidents to a "reformation of meetings," and dwelt largely and strongly first upon preaching meetings and matters connected therewith. This has been done so that all may be prepared and ready when the power of God shall move the hearts of the honest. We hope that in both these movements the Saints and Priesthood will actively co-operate, and that they will truly answer to the condition of "prepared and ready."

H E A V E N .

BY ELDER CHARLES W. PENROSE.

Among the many inconsistencies that confuse the minds of mortals may be ranked the errors that exist upon the subject of heaven. Where is it? What is it? And how are we to get to it?

Thousands of books have been written upon the subject and numberless sermons have been preached upon it. But after we have muddled our brains with reading the one and listening to the other, we still feel puzzled and ask the same questions.

If all the absurdities that have been uttered about heaven and its inhabitants were to be collected, what an amazing exhibition would be formed of extravagant folly and contradictory nonsense!

The first place in Scripture in which the word heaven occurs is the first verse of the Bible—"In the beginning God created the heaven and the earth." The heaven here spoken of is what is called the sky or the firmament; for "God called the firmament heaven."

That this is not the abode of the Eternal is evident; for the Scriptures inform us that it shall "pass away," that, "being on fire, it shall be dissolved," that it shall "vanish away like smoke," &c.

But heaven is spoken of in the Scriptures as the habitation of the Deity. "Thy throne, O God, is in the heavens." "Our Father, who art in heaven." "Heaven is my throne, and earth is my footstool."

This heaven is a glorified planet, around which revolve others of the same order, from which the sun obtains its light, and is inhabited by beings advanced in the scale of purity and intelligence far above the inhabitants of the earth. (See "Book of Abraham.")

In this "heaven of heavens," in the "bosom of eternity," in the "midst of all things," God sits as the Grand Head and Supreme Ruler. The principles of celestial government are there carried out to perfection; for all the hosts of sanctified intelligencies that are privileged to dwell there obey his will implicitly; therefore everything is orderly, peaceful, and harmonious.

There are palaces glittering with gems and shining with the glory of God; there are gardens ever blooming with perfumed flowers of every tint and shade; the rivers of life water the holy ground, and all is eternal and without decay. But the language of earth is too broken and imperfect to display the beauties of heaven; and if the Prophets of God saw there things which it was not possible for man to utter, it will be folly in us to attempt such a task.

There are also other places called heaven. Paul speaks about being "caught up into the third heaven." This would imply two more; and as Jesus says, "In my Father's house there are many mansions: I go to prepare a place for you," it is

clear that there are other heavens than the residence of the Almighty. In fact, every world is a heaven where the order of God's government is carried out.

But where is the heaven to which the righteous of this world go when they die? We reply, that they are not prepared to go to heaven at all *when they die*. They enter not into the fulness of their glory until the resurrection. Here is one of the great mistakes into which the Christian world has fallen.

"Lo, on a narrow neck of land,
Twist two unbounded seas I stand
Secure, insensible:
A point of time—a moment's space
Removes me to that heavenly place,
Of shuts me up in hell."

This is the almost universal belief among professed Christians. But let us appeal to the Scriptures. Jesus says, "And no man hath ascended up into heaven but he that came down from heaven, even the Son of Man which is in heaven." We will not stay here to enquire who was the individual referred to in this passage; but the fact is clear that the righteous dead had not up to that time gone into heaven. Jesus himself did not go there at his death, although he was pure from sin, but ascended after his resurrection. "Touch me not," said he in the garden to Mary; "for I am not yet ascended to my Father; but go unto my brethren and say unto them, I ascend to my Father and your Father, and to my God and your God." Paul did not expect to obtain his reward at his death, but said, "Henceforth there is *laid up for me* a crown which the Lord the righteous judge will give me at that day, and to all them that love his *appearing*."

It is not our present purpose to enter into the subject of the intermediate state between death and the resurrection; but from these Scriptures and others that might be quoted, it appears that the righteous will receive their reward at the last day, when all shall be judged according to the deeds done in the body. Then they will enter the kingdom of heaven and receive the blessings for which they laboured, suffered, and endured unto the end.

To enter this kingdom they will not be compelled to travel far through the regions of unbounded space; for the place of their reward will be the place of their labours; the planet on which they were

born will be their heavenly habitation; for the order of God's government in the "kingdom of heaven" will be established here, and the glory of God will cover the earth, and his will be done here as it is in the heaven where he resides. Jesus, the Redeemer of this world, will be its king, subject to his Father, who is all in all.

The kingdoms of this world and all other human institutions and organizations must pass away, all unrighteousness cease, and a change be wrought upon the earth itself, which will cause it to bloom with eternal beauty and to bring forth in their seasons productions filled with the principles of life for the sustenance and pleasure of the immortal beings who shall dwell in peaceful happiness upon its face.

The Prophets have anticipated this day; the dead Saints are waiting for it; the living and the dead who have drank from the stream of revelation are praying for its approach; and all are working to hasten it on. Job, in the midst of his afflictions, could rejoice as he thought of the time when his Redeemer should stand on the earth, when his diseased and suffering body should be changed, and in it he should behold his God. Isaiah, in the beautiful language of inspiration, predicted the time when a king should reign in righteousness and the earth should blossom as the rose—when the wilderness should be glad, the desert rejoice, and the waste places resound with the songs of the Lord's ransomed ones,—when the wolf and the lamb, the leopard and the kid, the calf and the young lion should play together,—when the knowledge of God should cover the earth, and the glory of the Lord should make it an eternal excellency. Ezekiel saw, in heavenly vision, the house of Israel brought up from their graves to dwell in the land of promise, with David as a prince over them for ever. Daniel beheld the time when the Son of Man should come and an everlasting dominion should be given him, that all peoples, nations, and languages should serve him, and the Saints with him possess the kingdom *under the whole heaven*. John heard the rapturous song of the spirits waiting for their glory—"Thou hast redeemed us to God by thy blood out of every nation, and kindred, and tongue, and hast made us kings and priests unto God; and we shall reign on THE EARTH." Joseph, the Pro-

phet of the last days, now mingling with the spirits of the just and preparing with them for the coming of our Lord, saw the glory of the Redeemer's kingdom and laid the foundation for its permanent establishment on the earth.

Why, then, look for a heaven beyond the clouds? Revelation, both ancient and modern, points out the earth as the future abode of the righteous, and shows the way to make it so.

The Saints of the last days have often been told that if ever they enjoy a heaven, they will have to make it. The propriety of this remark will be seen when we consider the present degraded state of the earth and its inhabitants. It bears now the marks of hell rather than the impress of heaven, and its inhabitants rather the traits of devils than the characteristics of angels. Aye, and before the great change shall come, the evil passions and corrupt desires of men will be more than ever developed. Satan will have a greater hold upon their hearts, and he will wield a mightier influence for evil than ever he has manifested during his long reign of darkness. Nation will rise against nation and family against family. Fraud, strife, anarchy, adultery, robbery, murder, oppression, and all kinds of cruelty and sin will abound; and the elements around, as if affected by the wickedness of the people, will become fearfully agitated and will use their mighty force

to make things more horrible and wretched. It will be a dark hour before the splendour of day—an awful storm before the calm of peace. The evil day is approaching with fearful rapidity; but, thanks be to God, the heavenly kingdom is already "set up." Its citizens are gathering together and uniting their strength and influence. By subordination to inspired leaders, their energies are being directed to accomplish the greatest good; and ere long the gigantic power of this glorious organization shall be felt throughout the whole world.

The spirits of holy men are mustering for the struggle to come, and the resurrected Saints are marshalling to unite their resistless influence with the other powers of righteousness, that Satan and iniquity and all who hate the ways of God may be banished from the earth, no more to bear universal sway, for ever.

Rejoice, O Mother Earth! and let the anguish on thy countenance depart; for thou shalt be cleansed from the pollutions which have defiled thee; thy hidden light shall shine forth and illuminate the firmament; thou shalt be clothed with the garments of praise, and an immortal bloom shall glow upon thee; among the heavens of eternity shalt thou roll in splendour and in majesty; and, like thy King and thy Redeemer, thou shalt endure for ever and ever!

HOME CORRESPONDENCE.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
November 30, 1858.

President Calkin.

Dear Brother,—Continuing my visits among the Conferences, I visited Bedford on the 30th October; and on the following day, Sunday, attended Conference there with Pastor Bayliss. We had very good meetings, considering the scattered condition of the Saints in that Conference.

There was a goodly portion of the Spirit of God enjoyed; and, judging from the representations of the Elders, the Conference is in a very good condition.

Pastor Bayliss, President Jefferies, and the Travelling Ministry are in excellent spirits and cheerfully attending to their duties.

On Sunday, the 7th November, I attended Conference at Abersychan, in the company of Pastor Penrose. The meetings were well attended by the Saints, and a good influence prevailed. There has been comparatively little done in this Conference towards the liquidation of the book debt. The Priesthood have not comprehended the nature of the effort lately made throughout the Mission for the above purpose, or it has been entirely overlooked: I believe the former, because the Saints manifested their willingness to

keep pace with the times and to give their offerings in aid of the Church; and I feel assured that things will work much better under the direction of Elders Penrose and Burrows than they did previous to the late appointment.

I arrived in Jersey, Channel Islands, via Weymouth, on Friday, the 30th Nov., and found Elder Barnes and the Saints in good spirits and thankful for a visit. Spent Saturday in business and conversation with brother Barnes, and on Sunday met with the Saints,—first in Council meeting, then in two public meetings. On Monday I visited the Saints at Goree, and returned to England on Tuesday.

The Saints in these islands are a remnant of a large number who have been baptised into the Church. A large proportion are fishermen and female servants, whose incomes are generally small and uncertain.

Some are so situated that they cannot be visited very often; yet those that have the privilege of attending meetings and otherwise show an interest in the work are feeling very well. A decided improvement has taken place of late in their feelings, and I anticipate a continued improvement.

Elder Barnes has been devoting himself to the work with great earnestness, and the Lord has blessed him in his labours. You were pleased to send them a little assistance for the reduction of their book debt, which is heavy, taking their circumstances into consideration; for which they felt very thankful; and doubtless this act will inspire them in their labours to make themselves entirely free.

I am your fellow-labourer in the truth,

W. BUDGE.

A JEWISH EDITOR AND HIS ANTI-MORMON CORRESPONDENT.

The following is an answer of the Editor of the *Jewish Chronicle* to a "Christian" bigot, who felt so scandalized at the Editor's announcing "the receipt of six numbers of the *Latter-day Saints' Millennial Star*," that he must forsooth "bore" a Jew with a formal protest against the Saints.

(From the "*Jewish Chronicle*.")

"We, of course, can have no objection to recording the protest of I. C. S. against the belief that Mormonism is a Christian sect. But let us tell our correspondent that something more than a simple denial will be necessary to convince those who, unbiassed like ourselves, examine the credentials produced by the various contending parties. The external evidence for the Prophethip of Joseph Smith appears to us at least as strong as that on which the Divine origin of Christianity itself is based. We cannot see how the proofs which should be deemed sufficient to demolish the veracity of the former should lose their efficacy when applied as a test to the latter. The parallelism, not in the life, but in the death of the founders of Christianity and Mormonism respectively is evident, with the difference that, whilst the former had a trial and was by the law of his country—rightly or wrongly interpreted, this is not the question here—found guilty and put to death by Roman idolaters, the latter was murdered without trial by Chris-

tians, avowedly for his innovations in religious matters. The progress made by Christianity within the thirty years after its foundation cannot be compared with that of Mormonism within the same period; and the hardships endured by the primitive Christians find likewise their parallel in the persecutions of the Mormons from the Christians. The Mormon preachers, too, are persecuted, incarcerated, banished, and fined, and yet perseveringly go on preaching their views and making converts. Do we wish to apologise for the flagrant errors of Mormonism? God forbid. The system of Mormonism, as it is at present, would as much throw mankind back as Christianity has advanced it. But we feel induced to make these remarks in order to show how much more occasion there is for conversionists to defend their own than constantly to thrust their views upon Jews, upon whom conversionist argument can produce no impression whatever.—Ed. J. C."

PASSING EVENTS.

GENERAL.—The relations between the French Government and the Court at Rome are reported as being far from amicable. The fortifications at Dantzic are about to be considerably increased and strengthened. The telegraph between the Dardanelles, Syria, and Chio has been successfully laid; but that between Candia and Egypt is broken. The agitation in Candia is increasing, on account of the oppression and violence of the Government; and the inhabitants are supplying themselves with arms and ammunition. The allied French and Spanish forces in China have taken the city of Juron, the forts of Jeupon, and 200 guns: the Chinese losses have been heavy. In India, Berwha, Chubrowdie, and Jugdespore have been stormed and taken, and the enemy also routed in many places both in Oude and Central India. The India Empire has experienced heavy and destructive gales. Accounts from China state that on the 21st of September a fearful typhoon passed over Swatow: when the wind was at its height, a storm wave, 25 feet perpendicular, came in from seaward, sweeping everything before it, and driving the ships from their anchorage over a long mud flat two miles across: 20 vessels were driven on shore: the number of Chinese killed and drowned is estimated, according to the *China Mail*, at 3,000: all the junks (upwards of 200) were completely smashed and piled on the top of each other.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

VELOCITY OF SOUND.—Sound travels through the air at the rate of 1,142 feet per second.

THE TYPHOON.—The storm of wind called the typhoon is met with only in the Chinese Seas.

PULMONARY AIR-CELLS.—It has been computed that there are 600,000,000 air-cells in human lungs.

FIRST RAILWAY.—The first railway opened was the Liverpool and Manchester line. It was projected in 1823, and opened in 1830.

DOOMSDAY BOOK.—Doomsday Book is an ancient written record, in two volumes, made in the time of William the Conqueror, by his order, containing a descriptive survey of all the landed estates in England.

LIGHTNING CONDUCTORS.—A lightning conductor (other conditions being equal) will protect a space all round four times the length of that part of the rod which rises above the building.

KENTIAN DISTINCTIONS.—Persons born in Kent on the London side of Rochester Bridge are called men and maids of Kent; but those on the Dover side are called Kentish men and women.

NUMBER OF FIXED STARS.—Of the visible fixed stars there are about 4,000. The invisible or telescopic are innumerable, 50,000 having been counted in merely a small space of the Via Lactea, or Milky Way.

THE SEVEN PRISMATIC COLOURS.—The seven primary colours, as reflected in a rainbow or divided by a prism, are—red, orange, yellow, green, blue, indigo, and violet. The first is the least refracted ray, and the last the one most refracted.

SWIMMING.—The reason why many unskilful swimmers sink in water is because they struggle to keep the head entirely out. If the head be thrown back boldly into the water, the mouth will be kept above the surface and the swimmer be able to breathe; but if the head be raised above the water, the chin and mouth will sink beneath it, and the swimmer be suffocated.

ORIGIN OF THE TURKISH CRESCENT.—When Philip, king of Macedon, besieged Byzantium, the moon (which was in her first quarter,) shone out as his troops were endeavouring to scale the walls of the city, and thus revealed his design to the citizens, who forthwith repulsed the besiegers. The crescent was thenceforth adopted as the city badge; and when the Turks afterwards took Byzantium, finding the sign of the crescent in every public place, they adopted it themselves, and the crescent ultimately became the emblem of the Turkish empire.

VARIETIES.

A COUNTRY clergyman, meeting an old man who never went to church, gave him some reproof on that account, and asked if he ever read his Bible at home. "No," replied the old man; "I can't read." "Dear me! I wonder if you can tell who made you?" No, not I; cried the countryman. "A little boy who attended the school coming by at the same time, the parson said to him, 'Who made you, child?'" "God, sir," said he, making a bow. "Why, look you there," quoth the clergyman; "are you not ashamed to bear a child five or six years old tell me who made him, when you, who are an old man, cannot?" "Ah!" said the countryman, shaking his head; "it is no wonder that he should remember: he was made but t'other day. It's a great while, measter, since I war made."

USE OF A LONG NOSE.—Haydn once challenged his pupil Mozart to compose a piece of music which he (Haydn) could not play at sight. The challenge was accepted, and a champagne supper was to be the forfeit. Everything being arranged between the two composers, Mozart took his pen and wrote off a piece of music in five minutes and handed it to Haydn, saying, "There is a piece of music, sir, which you cannot play, and I can. You are to give the first trial." Haydn took it and sat down to play. He dashed away easily enough till he reached the middle of the piece, when, stopping all at once, he exclaimed, "How is this, Mozart?—how is this? Here my hands are stretched out to both ends of the piano, and yet there is a middle key to be touched! Nobody can play such music—not even the composer himself." Mozart, smiling at his great master's perplexity, then took his seat and commenced playing the piece. Running along the simple passages, he soon came to that part which his teacher had pronounced impossible to be played. Now, Mozart, it is well known, was endowed by nature with a very long nose. So, on reaching the difficult passage, he stretched both hands to the extreme ends of the piano, and, leaning forward, bobbed his nose against the middle key, which "nobody" could play. Haydn at once laughingly acknowledged his defeat, admitting that nature had certainly endowed Mozart with a capacity for music which he had never before discovered.

JUDGE RIGHTLY.

(Selected.)

Judge not thy brother harshly,
Though his faults seem dark to thee;
But woo him with the gentle words
Of melting charity;
For kind reproof may lure him back
To virtue's long-forsaken track.
Judge not thy friend unkindly,
But lean to mercy's side;
Proclaim his merits if thou wilt,
But strive his faults to hide:
In many a heart shine virtues bright,
Affections pure, and motives right.

Judge not thy neighbour hardly:
Some deeds may seem impure,
Which, were their motives but revealed,
Our praises would secure.
Oh! who on earth can hope to know
The secret springs whence actions flow?
Remember that infirmity
Is the heritage of all;
Even while thou watchest others' faults,
Thyself perchance may fall,
And need a friend to point the way
From which thy footsteps learned to stray.

ERRATUM.—In a few copies of last Number, a typographical error occurred in page 795, 4th line. For "other," read "better."

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 52. Vol. XX.

Saturday, December 25, 1858.

Price One Penny.

"THE SOCIAL EVIL."

BY ELDER E. L. SLOAN.

The most ardent admirers of modern civilization do not attempt for a moment to deny that demoralization and self-degradation hang like a fearful incubus round the neck of the present social system; and while all their efforts are avowedly directed to crush it, still it grows and increases, seemingly and really fostered by its presumed opponents. Independent of any statistical information that could be adduced on the subject, it might be well to look at a few facts concerning it which our every-day experience confirms. While the ablest writers that a multitudinous host can produce are with startling vividness painting the alarming extent to which "the social evil" penetrates society, there is a painful lack of understanding as to the causes which produce it and a miserable deficiency of ability to point out a sufficient remedy for the evil. In every phase of society it grows and is fostered, and those of the unthinking masses who follow blindly the precept or example of their leaders look with carelessness on the warnings held forth in almost every broadsheet issued from the press and the solemn tones in which it is denounced from every pulpit, while the chronicles of the present reveal the truth that too many of the warners themselves are often participators in the denounced evil. In the gorgeous saloons of the noble and the low novel of the pauper, in the magnificent streets and

fetid slums of the cities, and amid the picturesque and beautiful of nature's loveliest scenes, the same spirit of lewdness and concupiscence reigns, and misery, disease, general demoralization, and premature death are the results of its workings. Woman is formed loving and confiding, and organized to be led by man and guided in the holy path that leads to future exaltation. She can bless and cheer him by her presence and her smiles, while her sympathies will soothe his troubled spirit. She is like the gentle moon that sheds her silvery light over arid plains and desert wilds, giving a hue of beauty to the barren wastes of nature, and crowning the rugged peaks and sterile tracks of life with a flood of tender loveliness. Under the guidance of a noble lord striving to magnify his manhood, she becomes all that God and nature designed her to be; and, filling up the measure of her creation, she presides with dignity and virtue over the posterity of him whom she owns as guardian and head, circling his brows with a halo of purity and happiness, ever increasing and shedding a bright lustre over his progressive career. The poet has said—

"O woman! in our hours of ease,
Uncertain, coy, and hard to please,
And variable as the shade
By the light quivering aspen made;
When pain and anguish wring the brow,
A ministering angel thou!"

But when man abuses his power and

influence, and trains the tendrils of woman's virtuous and sympathetic affections downwards, making her the sport of his depraved passions and the playing of his hours passed in obscenity, crushing the growing purity of her virgin heart, and dragging her from under the sensitive robe of maiden modesty, garbing himself with a semblance of love, the better to accomplish his hellish purposes, and then hurls her forth upon society, stripped of all that makes woman loved and lovely, and covered with disgrace and wantonness—a pest and a curse, with her fountain of holy sympathies and affections tainted and turned from its natural channel,—upon him be the everlasting stigma and punishment, but to her the melting drops of pity and the outstretched arm of protection.

Abolitionists and philanthropists discourse eloquently against slavery in all its forms, and enlist the sympathies of the benevolent in favour of the darkened descendants of Canaan, as they paint the auction mart, where human flesh and blood is sold to the highest bidder. But here is an auction mart ten thousandfold worse, where the bodies and souls of earth's fairest daughters are disposed of to the most worthless of men, who pay for their precious purchase with the bogus coin of false promises and heartless vows. To paint the misery thus entailed upon many a happy family would be useless, as there are too many, alas, who know it by painful experience.

The family relationship is the foundation of society. From families spring tribes, and from tribes nations. When the family relationship is preserved pure and unsullied, happiness and a healthy condition of mind and body are its results. When the purity and proper tone of families shall be universal, the same state of things will exist in nations, and universal happiness will prevail. This truth the servants of God have been engaged in propagating ever since society became corrupt; and in these last days the inspired Priesthood of heaven is endeavouring to lead mankind to a knowledge of it, that righteousness and purity may extend through the earth, and the blessings of health and happiness be enjoyed by all the human family. But when the purity of the family relationship is destroyed, then farewell to all that makes life desirable. Vice, growing apace,

stalks abroad with giant strides, and covers the earth with all kinds of corruption. While the revelations of the past point with unerring finger to the truth that iniquity would increase till the cup of abominations would overflow, Christendom, professing a belief in these same revelations, has followed in a course to fulfil them. Blind to the end for which man was created, pietists vainly endeavour to chain the affections and dry up the current of noble passions bestowed for our exaltation, but instead thereof have deepened the channel of vice; and the impulses of nature, forbidden to flow in their natural course, have necessarily turned in an opposite direction, and, corrupted at their fountains, have flooded the world with an ocean of misery and wretchedness.

The social moral polity of Christendom would affix an indelible blot on the fairest world that ever rolled from the hands of the great Creator, which would shrink beneath the accumulated load of woe which such polity would produce. That polity has blighted the fairest hopes, crushed the holiest susceptibilities, withered the noblest affections, and poisoned the very spring of existence. That polity, which punishes a man for obeying the first grand law of God, licenses dens for the prostitution of everything virtuous and pure in the weaker portion of humanity, and pays its religious teachers with the harlot's hire and the price of thousands of souls annually consigned to the yawning abyss, leaving a degraded population behind, where the ennobling, peaceful, and glorious fruits of the Gospel ought to be strewn. It is vain to write and talk with horrified feelings of the monstrous growth "the social evil" has attained to, while a polity exists that permits the gratification of the basest and most damnable desires which the human heart is capable of devising, while its abettors wink at the monstrosities of the premature *roue* or the hoary-headed libertine, and then, when his rotten race is run, consign him to a "Christian" grave, in the "*sure and certain hope of a GLORIOUS RESURRECTION!*"

That such is the condition of things requires no arguments to prove, as the facts are patent to the eye of every observer; and the man who does not know the truth of this is moving about with eyes shut to these stern and startling facts, which are written in the laws, woven in

the lives, and seared in the hearts of the nations of Christendom. Thus, then, while a polity exists that permits the seducer to walk abroad and be hailed with the welcome of society, that compels injured honour and virtue to be satisfied with a few paltry pounds, and suffers prostitution and adultery to run riot through the land, Christendom must expect "the social evil" to continue and increase; and as the polity saps at the foundation of family relationship, the whole structure of society must tremble beneath its attacks.

When "the dispensation of the fulness of times" was opened, and the everlasting Gospel had begun to take root amongst the honest in heart, God, in his mercy, pitying the degraded condition of mankind, revealed anew a plan by which the curse might be removed in obedience to the principles of nature, reason, and righteousness. But hoary tradition, blind to the fact that all the evils summed up in the expressive phrase, "the social evil," was produced by "changing the ordinances" of heaven, raised the frenzied cry of "Licentiousness!" "Abomination!" Yet the celestial law of marriage was hailed with joy by deep-thinking men and women, who loved purity and yearned for a knowledge of how the mighty avalanche of vice might be arrested, mankind restored to a healthful condition, and virtue be honoured and its growth fostered among the citizens of the world. Like every great plan revealed for the advancement of worth and the redemption of the earth, it met with the bitterest opposition from narrow minds too contracted and impure to see its beauty and utility, and from those rotten-hearted wretches who were too corrupt to abide its purity. But among the wise and the good it was hailed as the renovator of society, the restorer of blessings and privileges lost, and the mighty engine in the hands of God and his servants to cleanse the issues of life and drive all the misery and disease produced by their corruption to the nether abyss. It is but among a few, however, compared with the many, that this is understood and acted upon; for the baneful influence, and grows, and will grow till the cup of abomination is full, when God's wrath, no longer held back, shall dart swift destruction upon those who have "transgressed the laws, changed the ordinance, and broken the

everlasting covenant." Meantime, it ought to be the aim of all who love purity and righteousness to "shun" as a pestilence the very "appearance" of this monstrous "evil" to shrink from the touch of the seducer of youthful innocence and virtue, to shield and foster the growing virtues and affections of youth, to teach by precept and example true principles of purity and holiness, and flee from the plague-spot of prostitution and lewdness.

Day after day are the fairest of earth's lovely daughters given up to the maw of the devouring monster; allurements of ease, dress, and pleasure are held forth to entice the weak and unwary; and in the hamlets of the land, in the quietest of rural retreats, in the emigrant ships steaming over the trackless watery waste, as well as in the crowded cities of the earth, where vile procuresses are ever busy plying all their nefarious arts to accomplish their hellish designs, unprotected female purity is surrounded by insidious and seducing foes.

Nowhere under the blue arch of heaven are virtue and purity fully recognized and honoured, save in the mountain home of the Saints of God, under the protecting *egis* of the Priesthood of heaven. Outside that secluded spot, the condition of society is awful indeed. Well and truthfully did an Apostle of old describe mankind as they now are. Looking forward with prophetic eye to the day we live in, he said that men should become "lovers of their own selves, unthankful, unholy, without natural affection, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, creeping into houses and leading captive silly women laden with sins and led away with divers lusts." Husbands are even base enough to sell the honour of their wives, and fathers to barter their daughters' virtue. Priests, too, are degraded enough to take them and their vile accomplices by the hand; for money, at once the god and the curse of the world, can shroud in silks their rottenness and cover up their manifold sins. But there is an eye that discerns their most secret actions, an arm that is not shortened, and a voice that cannot be hushed. That voice has sounded through the length and breadth of the land—calling upon the virtuous and honest to flee, like Lot of old, and look not back,—to gird up the loins

for the journey and flee into "the wilderness of the people." That eye has sought out a hidingplace for his people, that they may be shut up when the avenging angel passes through the land—that, caved in the secret chambers of the Almighty, the

overflowing scourge may pass over while they are in safety. That arm is stretched out with thunderbolts of wrath and indignation to hurl on the wicked and ungodly and cleanse the earth from the pollutions of the "mother of abominations."

HISTORY OF JOSEPH SMITH.

(Continued from page 809.)

[April, 1843.]

Friday, 14th. Rode out to my farm and to the prairie, with some of the emigrants; sold twenty acres of land; and when I was again riding out in the evening, broke the carriage on the side hill, when we all returned home on foot.

I give the following speech entire, as copied from the *National Intelligencer*, as a specimen of the way the seed of Joseph are now being "wasted before the Gentiles:"—

"SPEECH OF COLONEL COBB,

Head Mingo of the Choctaws, East of the Mississippi, in reply to the Agent of the U. S.

Brother: We have heard you talk as from the lips of our father, the great white chief at Washington, and my people have called upon me to speak to you. The red man has no books; and when he wishes to make known his views, like his fathers before him, he speaks from his mouth. He is afraid of writing. When he speaks, he knows what he says. The Great Spirit hears him. Writing is the invention of the pale faces: it gives birth to error and to feuds. The Great Spirit talks. We hear him in the thunder, in the rushing winds, and the mighty waters. But he never writes.

Brother: When you were young, we were strong. We fought by your side, but our arms are now broken. You have grown large. My people have become small.

Brother: My voice is weak: you can scarcely hear me. It is not the shout of a warrior, but the bewail of an infant. I have lost it in mourning for the misfortunes of my people. These are their graves, and in those aged pines you hear the ghosts of the departed. Their ashes are here, and we have been left to protect them. Our warriors are nearly all gone to the far country west; but here are our dead. Shall we go, too, and give their bones to the wolves?

Brother: Two sleeps have passed since we heard you talk. We have thought upon

it. You ask us to leave our country, and tell us it is our father's wish. We would not desire to displease our father. We respect him and you, his child. But the Choctaw always thinks. We want time to answer.

Brother: Our hearts are full. Twelve winters ago our chiefs sold our country. Every warrior that you see here was opposed to the treaty. If the deed could have been counted, it could never have been made; but, alas! though they stood around, they could not be seen or heard. Their tears came in the rain drops, and their voices in the wailing wind. But the pale faces knew it not, and our land was taken away.

Brother: We do not now complain. The Choctaw suffers, but he never weeps. You have the strong arm, and we cannot resist. But the pale face worships the Great Spirit. So does the red man. The Great Spirit loves truth. When you took our country, you promised us land. There is your promise in the book. Twelve times have the trees dropped their leaves, and yet we have received no land. Our houses have been taken from us. The white man's plough turns up the bones of our fathers. We dare not kindle up our fires; and yet you said we might remain, and you would give us land.

Brother: Is this truth? But we believe, now our great father knows our condition, he will listen to us. We are as mourning orphans in our country; but our father will take us by the hand. When he fulfils his promise, we will answer his talk. He means well. We know it. But we cannot think now. Grief has made children of us. When our business is settled, we shall be men again, and talk to our great father about what he has promised.

Brother: You stand in the moccasins of a great chief; you speak the words of a mighty nation, and your talk was long. My people are small: their shadow scarcely reaches to your knee. They are scattered and gone. When I shout, I hear my voice in the depths of the woods, but no answer

ing shouts come back. My words, therefore, are few. I have nothing more to say, but to tell what I have said to the tall chief of the pale faces, whose brother (William Tyler, of Virginia, brother to the President of the United States, recently appointed one of the Choctaw Commissioners,) stands by your side."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 25, 1858.

THE CLOSING YEAR.—Another of Time's cycles is nearly run. A dying year is throbbing its last pulses and heaving its expiring breath. Such events roll solemnity of thought over the reflective mind; and at such periods, the man impressed with eternal things seems to hear the voice of God demanding an account of the past, and to the prophetic soul is whispered foretellings of His future purposes.

There are cycles of being as well as cycles of time—such as the pre-existing, the probationary, the intermediate, the resurrected, the immortal, and the eternal. From the pre-existing to the eternal states, these again, doubtless, have all their divisions. Each cycle of being leads into its relative one, and that relative one is determined by the direction of those preceding. What, then, is the character of the courses which each of us have made since our pre-existing state began, and in what direction have those courses been? What has been the *past* of each one bearing the name of Saint? What cycle of being is the life of each now marking, and what is the relative one to come? The answer to the question concerning the future is dependent on those of the past and present. We all continue from the point last reached. The unfoldings of being are harmonious, and states and spheres are marked out in progressive order. We cannot bound from the first to the last, overleaping the intermediate courses marked out for our development; for each merges into the other and answers to those preceding, and the past and the present become embodied in the future. The question as to the various courses of each Saint since being first began is indeed an important question; for it involves their past and present standing before God. It asks concerning the growth of the soul, and demands of all in what course they are moving towards the confines of eternity. The closing of another year brings home these questions and considerations; for it is in the yearly cycles of this life that the circles of our probation are made, and the dying year speaks of the period when the probationary course of each will end.

Time channels into eternity, bearing on its tide the events of its reign. In that fathomless abyss, years and months, weeks and days, hours and moments are drowned. Not so with the events and acts of time. On the bosom of eternity they are received and borne onwards; and when we reach its shore, the acts and the events which each has helped to form will be floating on the boundless deep. Nothing will be lost, but will be found naked and single, or embodied and compounded. What acts and events, then, have our readers cast on the tide of time? They will find them when they reach the eternal state.

Again, time may be considered as the blank volume of the world's probation. Ages and years give space for the chapters, months and weeks for the paragraphs, days and hours for the sentences, and minutes and seconds for the words and letters. Mankind collectively write that volume. The Creator has given this blank volume to his creatures to be filled up and written with their lives and acts; and when com-

pleted, it will be a world's history. Each member in the family of worlds during its probationary term, supplies a volume, and the Gods place them in the archives of eternity, to form a *universal* history.

Again, each man has a probationary volume to write. His life is the subject, and his acts are the fillings-in. And here will be shown the quality, activity, power, compass, and character of every man. The lives of many supply bad subject, and are barren of events; their acts make poor narrative, and their paragraphs, sentences, general construction, and style are mean and unworthy. It is only the few that write their probationary volumes acceptably in the sight of God. How are the Saints writing theirs? Let each ask the question, How am I writing mine?

During the past year we have endeavoured, by the assistance of God, not to unworthily write our part. The Saints have truly done the same, and in the closing period of the year we feel to say, Well done, good and faithful ones! May your works be received and blessed of the Lord!

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE PASTORATE.

22, Ravensworth-st., Bishopwearmouth,
Sunderland, November 18, 1858.

President Asa Calkin.

My dear Brother,—I embrace the present opportunity of reporting the condition of this Pastorate.

The President of the Durham Conference, Elder R. H. Hodson, is doing very well. He is quite attached to his present field of labour, and is much esteemed by the Saints under his watchcare.

The Saints are doing their best to keep pace with the times, and their works bear testimony for them. The fact that their book debt will in all probability die with the present year speaks volumes in their favour.

Newcastle-on-Tyne Conference is not one whit behind in point of improvement. Elder George Reed, who presides over this Conference, has accomplished a good work. Confidence and good order are greatly increased, and everything betokens an increase of good works.

The Saints are in good working condition, and feel well towards their brethren who labour among them. The book debt is large; but, in comparison to the amount due at the beginning of the year, it is only small now. No stone has been left unturned by the Saints to meet the calls which have been made for the advancement of the work. The brethren here have suffered more for

want of employment than in any other part of the Pastorate.

Carlisle Conference has been blessed with the labours of Elder Henry Hobbs. He has presided there to good effect. The Saints are attached to him, and are very desirous that they should be favoured with his presence among them for another year. The wages there are proverbially small; consequently, the amount of means which is raised for any purpose is not much. A better feeling has gradually increased among the Saints, and I have every reason to believe that this improvement will continue.

I am happy in being able to say that the Presidents of Conferences and Travelling Elders are united with me in seeking to roll on the cause of truth; and so far as I can judge, it is not a union merely from our relative positions to each other, but a union such as the Spirit of truth begets.

In conclusion, I have to say that the Priesthood and Saints of this Pastorate have the utmost confidence in yourself and Councillors. The complete reformation which has been brought about in every department of Church business has given the Saints a better relish for the Editorials of the *Star*; and thus their attention to the counsels of the Priesthood is becoming greater.

Ever praying for the continued welfare of yourself and the brethren with you,

I remain yours truly,

THOMAS WALLACE.

PASSING EVENTS.

GENERAL.—A fierce theological warfare has lately been raging in the old city of Ely between the Puseyite and "Evangelical" parties of the Established Church. Arrests have been made of 15 members of a secret society in Ireland, whose object is declared to have been the invasion of the country by American filibusters. Great anxiety reigns in the Austrian cabinet concerning secret societies of the disaffected in that country. There is still great political fermentation in Lombardy. The Sacred College at Rome has prohibited for the future Christians entering the service of Jews. Mount Vesuvius is again in full eruption, presenting night after night scenes of awful grandeur. New fortifications are about to be made at Venice. A fight has taken place near Damascus, with a horrible slaughter of the Mutualis, a Syrian tribe, by the nomades. At the Cape of Good Hope, political affairs are in an unsettled state on the frontier; robberies are considerably on the increase, and the smallpox continues very virulent, carrying off large numbers of the population: an attempt has been made among the Kaffirs to levy war against her Majesty.

MEMORABILIA.

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

LARGEST ISLAND.—The largest island in the world is Australia.

TEMPERATURE OF ICE.—Water becomes ice at a temperature of 32 degrees.

GEYSERS.—In Iceland, one hundred geysers or boiling springs are found within a circle of about two miles.

CAPABILITY OF THE EYE.—The hundred-thousandth part of a grain of gold may be distinctly seen by the naked eye.

MALLEABILITY OF GOLD.—Gold is of such a malleable nature that one single grain of it may be beaten out so as to cover 52 square inches of surface.

MOUERNING COLOURS.—In Europe, the mourning colour is black; in China, white; in Egypt, yellow; in Ethiopia, brown; in Turkey, blue or violet.

VOLCANOES.—There are about 200 volcanoes in activity. In Europe there are but three,—namely, Vesuvius, in Italy; Etna, in Sicily; and Hecla, in Iceland.

HEAVIEST AND LIGHTEST SUBSTANCES.—Platinum is the heaviest known body, and hydrogen gas the lightest; the former being 430,000 times heavier than the latter, bulk for bulk.

PARTS OF SPEECH.—The nine classes of words called grammatical parts of speech are—articles, nouns, adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and interjections.

FIRST ENGLISH DUKE.—The first English Duke was Edward, Prince of Wales, commonly called the Black Prince, who was created Duke of Cornwall in 1335, the 11th year of Edward the Third.

ARTESIAN WELLS.—The excavations called Artesian wells were so named from the French province Artesium (now Artois), the district in which wells of this description were first formed in Europe.

ALEXANDRIAN CANAL.—The Alexandrian Canal, which was made 606 years before Christ, and which was 50 miles long and 90 feet wide, was excavated with hoes, the soil being carried away in baskets.

PRIMARY PLANETS.—The eight primary planets of the solar system, ranged in the order of their distance from the sun, and commencing with the nearest, are—Mercury, Venus, the Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

COMPOUND METALS.—Brass is a mixture of about two parts of copper and one of zinc; bell-metal is composed of about four parts of copper and one of tin; bronze is a mixture of copper and tin, the proportion of tin being less than in bell-metal; German silver, or white copper, sometimes also called argentan, is a mixture of two parts of copper, one of zinc, and one of nickel; pewter is a mixture of one part of lead and twenty of tin; Britannia metal is a mixture of tin, lead, copper, and antimony; type metal is a mixture of antimony and lead; galvanised iron is iron coated slightly with zinc.

VARIETIES.

A HINT.—A fond husband, in writing to his wife, commenced his letter with "My dearest Maria." In her reply thereto, she desired that he would forthwith mend either his grammar or his morals!

THE WAY ASTRONOMERS DO IT.—"Ike," said a rusty old heathen of the desk, "how do astronomers measure the distance to the sun?" "Why," replied the young hopeful, "they calculate one-fourth of the distance, and then multiply by four." The desk-worm fainted.

A MATRIMONIAL HOBBLE.—The *Burlington* (Iowa) *Hawk Eye* refers to a lady in that vicinity as having, by marriage, got into the singular relation of sister-in-law to her father, aunt to her brothers, sister to her uncle, daughter to her grandfather, and great-aunt to her own children.

TAKING HIM AT HIS WORD.—A Methodist and a Quaker, having stopped at a public-house, agreed to sleep in the same bed. The Methodist knelt down, prayed aloud, and confessed his catalogue of sins. When he had risen from his knees, the Quaker quietly observed, "Really, friend, if thou art as bad as thou sayest thou art, I think I dare not sleep with thee."

FORMALISM.

(Selected.)

"The oracles are dumb;" the mercy-seat
Lacks the shekinah; "Pan the God is dead;"
All vainly Christless temples echo tread
Of many people; vainly priests repeat
Word-creeds which have no meaning, vainly kneel
To vacant shrines, and lift dull eyes, and pray
In measured tones, at stated times, each day,

And mouthing ape an awe they do not feel.
These creeds had once a meaning, and the shrines
A holy Presence; and true priests have died
For this dead faith, and nations have defied
All persecution. Now the lifeless signs
Alone remain. Will God the soul restore?
Or shall this church decay, a corpse for evermore?

MONEY LIST, NOVEMBER 15—DECEMBER 10, 1858.

Richard Provis (Cape of Good Hope)	£20 0 0	Brought forward.....	£192 16 3½
James Oakley (per J. Cook)	5 0 6	A. N. McFarlane (per J. McComie)	3 0 0
John Mellor (per do.)	2 10 0	William G. Noble (per W. Budge)	19 5 8
Thomas Birt (per do.)	3 12 0	Henry Brown (per do.)	2 8 8
William Jefferies (per G. Teasdale)	3 17 4	John Clarke (per do.)	5 8 7
Willet Harder (per do.)	7 6 0	Samuel Carter (per do.)	1 18 11
John Kessel (per do.)	5 3 7	Edward Oliver	15 0 0
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